

STATE LIBRARY OF PENNSYLVANIA



3 0144 00378905 4

CLASS R923 BOOK P696

c.2

VOLUME 3



PENNSYLVANIA
STATE LIBRARY

**A NEW
UNIVERSAL BIOGRAPHY,**
CHRONOLOGICALLY ARRANGED;
CONTAINING
INTERESTING ACCOUNTS,
CRITICAL AND HISTORICAL,
OF THE
LIVES AND CHARACTERS, LABOURS AND ACTIONS,
OF
EMINENT PERSONS,
IN ALL AGES AND COUNTRIES, CONDITIONS AND PROFESSIONS;
CLASSED
ACCORDING TO THEIR VARIOUS TALENTS AND PURSUITS:
SHOWING
THE PROGRESS OF MEN AND THINGS, FROM THE BEGINNING OF
THE WORLD TO THE PRESENT TIME.
TO WHICH IS ADDED
AN ALPHABETICAL INDEX FOR REFERENCE.

BY THE
REV. JOHN PLATTS,
AUTHOR OF THE NEW SELF-INTERPRETING TESTAMENT,
&c. &c.

“ The proper study of mankind is man.” POPE.

VOLUME III.
COMPLETING
THE SECOND SERIES:
FROM THE BIRTH OF CHRIST TO THE REFORMATION.

LONDON:
PRINTED FOR SHERWOOD, JONES, AND Co.
PATERNOSTER-ROW.

1825.

THE HISTORY OF THE
LONDON AND WESTMINSTER

OF THE
CITY OF LONDON
AND
WESTMINSTER
FROM THE
EARLIEST
PERIODS
TO THE
PRESENT
TIME
BY
J. G. COOPER
ESQ.
OF THE
MIDDLE TEMPLE
AND
OF THE
CITY OF LONDON
IN TWO VOLUMES
VOL. I.

LONDON:

PRINTED BY R. GILBERT,

ST. JOHN'S SQUARE.

CONTENTS OF VOL. III.

PERIOD XXVI.

A. D.	PAGE
1100 FROM MICHAEL TO MANUEL COMNENUS...	1

PERIOD XXVII.

1200 FROM MANUEL COMNENUS TO ROBERT DE COURTNEY.....	104
--	-----

PERIOD XXVIII.

1300 FROM ROBERT DE COURTNEY TO JOHN V..	231
--	-----

PERIOD XXIX.

1400 FROM JOHN V. TO JOHN VII.....	366
------------------------------------	-----

NEW UNIVERSAL BIOGRAPHY.

PERIOD XXVI.

FROM MICHAEL V. TO MANUEL COMNENUS.

[CENT. XI.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A. D.

- 1002 The emperor Henry assumes the title of king of the Romans.
- 1014 Sueno the Dane becomes master of England, Sept. 28.
- 1022 A new species of music invented by Aretin.
- 1035 Togrul Beg, or Tangrolipix, the Turkish sultan, establishes himself in Khorasan. The kingdoms of Castile and Arragon begun.
- 1036 Canute the Great conquers England.
- 1040 The Danes, after several engagements with various success, driven out of Scotland.
- 1041 The Saxon line restored under Edward the Confessor.
- 1043 The Turks become formidable and take possession of Persia. The Russians come from Scythia and land in Thrace.
- 1054 Leo IX. the first pope that kept up an army.
- 1055 The Turks take Bagdad, and overturn the empire of the Saracens.
- 1057 Malcolm III., king of Scotland, kills the tyrant Macbeth at Dunsinnan, and marries princess Margaret, sister to Edgar Atheling.
- 1065 The Turks take Jerusalem from the Saracens.
- 1066 The conquest of England by William the bastard, duke of Normandy, in the battle of Hastings, where Harold was slain.
- 1070 The feudal law introduced into England.
- 1074 Asia Minor being now under the power of Solyman, is from this time called Turkey.
- 1075 Henry IV., emperor of Germany, and the pope, quarrel about the nomination of the German bishops. Henry, in penance, walks barefooted to the pope in the month of January.
- 1076 Justices of peace first appointed in England.
- 1080 Domesday book begun to be compiled by order of William, from a survey of all the estates in England, and finished in 1086. William builds the Tower of London to curb his English subjects; many of whom fly to Scotland, where they introduce the English language, are protected by Malcolm, and receive lands.

- 1086 The order of Carthusians established by Bruno.
 - 1090 The dynasty of Hathinees or Assassins begins in Irak, and continues for 117 years.
 - 1091 The Saracens in Spain being hard pressed by the Spaniards, call to their assistance Joseph king of Morocco; by which the Moors get possession of all the Saracen dominions in Spain.
 - 1096 The first crusade to the Holy Land, to drive the infidels from Jerusalem.
 - 1098 The order of St. Benedict instituted.
 - 1099 Jerusalem taken by the crusaders; Godfrey elected king; and the order of Knights of St. John instituted.
-

DURING this period the Danes and Normans began to make depredations, and to infest the neighbouring states. The former conquered the Anglo-Saxons, and seized the government, but were in their turn expelled by the Normans in 1066. In Germany and Italy the greatest disturbances arose from the contests between the popes and emperors. To all this if we add the internal contests, which happened through the ambition of the powerful barons of every kingdom, we can scarcely form an idea of times more calamitous than these. All Europe, nay, all the world, was one great field of battle; for the empire of the Mahometans was not in a more settled state than that of the Europeans. Caliphs, sultans, emirs, &c. waged continual war with each other in every quarter; new sovereignties every day sprung up, and were as quickly destroyed. In short, through the ignorance and barbarity with which the whole world was overspread, it seemed in a manner impossible that the human race could long continue to exist; when happily the crusades, by directing the attention of the Europeans to one particular object, made them in such measure to suspend their slaughter of one another.

The crusades originated from the superstition of the two grand parties into which the world was at that time divided, namely the Christians and Mahometans. Both looked upon the small territory of Palestine, which they called the Holy Land, to be an invaluable acquisition, for which no sum of money could be an equivalent; and both took the most unjustifiable methods to accomplish their desires. The superstition of Omar, the second caliph, had prompted him to invade this country, part of the territories of the Greek emperor, who was doing him no hurt; and now when it had been so long under the subjection of the Mahometans, a similar superstition prompted the pope to send an army to the recovery of it. The crusaders accordingly poured forth in multitudes, like those with which the kings of Persia formerly invaded Greece; and their fate was pretty similar. Their impetuous valour at first, indeed, carried every thing before them; they recovered Palestine, Phœnicia, and part of Syria, from the infidels; but their want of conduct soon lost what their valour had obtained, and very few of that vast multitude which had left Europe ever returned.

GOVERNMENT.

ROME.

MICHAEL V., emperor of the east, surnamed Calaphates from his father's occupation of a caulker of ships, was proclaimed emperor in 1041, after the death of his uncle. Soon after his accession he basely banished his uncle John the eunuch, and confined the empress Zoe in a monastery. The resentment of the people for this conduct broke out into a sedition, in which Zoe and her sister Theodora were recalled, and proclaimed joint sovereigns. Michael retired to a monastery and took the religious habit, hoping to escape further injury; but Theodora caused his eyes to be amputated, and he was banished, with all his relations and adherents after he had possessed the throne only four months.

CONSTANTINE X., surnamed Monomachus, or the Gladiator, a Greek of a noble family, was recalled from exile in Lesbos, at the deposition of the emperor Michael V., was married to Zoe, the daughter of Constantine IX., then the widow of two emperors, and was raised to the throne in 1042. He brought with him a fair widow, the sister of Romanus Seberus, whom he made his declared concubine, with the title of Augusta, and Zoe, who was advanced in years, consented to this. Constantine's reign was disturbed by various revolts, in which he generally remained victor, though one of the rebels, Leo Tomitius, besieged him in his capital. He was also successful against foreign enemies; but his indolence or avarice gave opportunity to the Turks, then a new foe to the empire, to gain a footing in Lesser Asia. He died in 1054.

MICHAEL VI., emperor of the east, surnamed Stratioticus, was appointed by the empress Theodora her successor to the throne, which he ascended in 1056. He was then advanced in years, and enjoyed a reputation for military talents, but was entirely unacquainted with the art of government. In consequence, he was governed by the court eunuchs, at whose instigation he disobliged the principal officers of the army. A conspiracy was formed against him, and Isaac Comnenus was elected to the imperial dignity. Isaac assembled an army in the eastern provinces, with which he proceeded towards the capital. He was met by Michael's army in the neighbourhood of Nice, and a battle ensued, in which the latter was totally defeated. At the approach of Comnenus a decree was unanimously passed, investing him with the title of emperor, and a deputation of bishops was sent to Michael, commanding him to renounce the sovereign power. "What will you give me," said he, "in exchange for the empire?" "The kingdom of heaven,"

they replied. He recognized the call, and retired to a monastery, after a reign of little more than a year.

ISAAC I., COMNENUS, emperor of the east, son of Manuel, was the first of the noble family of Comneni who arrived at the imperial throne. He, with his brother John, was brought up in the camp and court to civil and military offices of distinction, and he stood in high esteem as a general, when the promotion of Michael Stratioticus to the purple, gave great discontent to the leading men. A conspiracy was formed to dethrone Michael, and raise Isaac Comnenus to the throne. Comnenus now invested with the ensigns of royalty, marched to Nice, which he surprised; and being encountered in the neighbourhood by the generals of Michael, totally routed them, and marched to Constantinople. Michael was obliged by the senate and people to resign his dignity and retire to a monastery; and Isaac was solemnly crowned on Sept. 1, 1057. His short reign was peaceable; but his attempt to recruit the exhausted treasury with the wealth of the monasteries occasioned an arrogant opposition from the patriarch, which the emperor quelled by banishing that prelate. Not long after, he fell into a decline of health, which admonished him to retire from the world. His brother John refusing to accept of the toil of empire, the purple was conferred upon Constantine Ducas; and Isaac, in 1059, ended his reign of two years and three months in a monastery. He spent the remainder of his life in exercises of piety, not disdaining to perform the most servile offices of the convent, and was frequently honoured by the respectful visits of his successor.

CONSTANTINE XI., emperor of the east, surnamed Ducas, of a noble Greek family, was chosen by the emperor Isaac Comnenus at his voluntary abdication in 1059, as the fittest person to succeed him. Constantine had obtained reputation as an orator and a judge, but was ill-suited to govern an empire, then threatened by numerous barbarian foes. He governed at home with equity and moderation, but his avarice having induced him to neglect the maintenance of the garrisons on the frontier, a body of Uzians, a people of Scythia, consisting of five hundred thousand persons, passed the Danube, and laid the country waste. They penetrated even into Greece, and defeated the imperial generals who had been sent against them. The emperor in vain offered to purchase peace of them by rich presents and a tribute; but at length a great part of the host were destroyed by the plague, and the remainder were cut in pieces by the Bulgarians. Several cities of the empire were much injured by an earthquake during this disastrous reign. Constantine, whose great care was to secure the succession of his three sons, died in 1067, at the age of sixty.

ROMANUS IV., emperor of the East, named Diogenes, a descendant of Romanus Argyrus, in the regency of Eudocia, widow of Constantine Ducas, engaged in a conspiracy for raising

himself to the throne, for which he was tried and condemned to death. This punishment, on account of his fine person, was commuted for a short exile; after which the imperial widow nominated him to the command of her armies, and in 1067, she married him, and he was proclaimed emperor. He had not occupied the throne more than two months, before he put himself at the head of the few troops he could assemble, and crossed the Hellespont to attack the Turkish sultan, who had made incursions into his territories. He came up with the Turks, who were retiring, loaded with rich spoils. He attacked and routed them with great slaughter, and pursuing his success, recovered Aleppo and Hierapolis. In the two following campaigns, Romanus displayed his military talents to great advantage, and finally drove the Turks across the Euphrates. In the fourth campaign he led a numerous army to the deliverance of Armenia. After this he shared in a defeat, and was, in a general engagement, left alone, almost in the midst of his enemies, and was taken prisoner by the Turkish sultan; who obliged him to sign an humiliating treaty, and then set him at liberty. During his misfortunes, a revolution was effected at Constantinople; Eudocia had been driven from the throne, and shut up in a monastery; and her eldest son Michael Ducas, had been proclaimed emperor. Romanus was dethroned, and his eyes torn out with circumstances of so much cruelty, that he soon died. This happened in 1071, after a reign of three years and eight months.

MICHAEL VII., emperor of the East, of the house of Ducas, surnamed Parapinaces, was the son of Constantine XI. On the defeat and capture of the emperor Romanus Diogenes, who had married Eudocia, the widow of Constantine, Michael was proclaimed emperor in 1071, by the influence of his uncle, the Cæsar John. He had studied philosophy and rhetoric, and possessed, says Gibbon, "the virtues of a monk, and the learning of a sophist," but was unfit for the cares of the empire, which devolved upon his uncle. He was, however, accused of diminishing the measure of corn for his own emolument and that of a rapacious favourite, during a scarcity, which fixed upon him his reproachful surname. The peace of the empire was disturbed soon after his accession by an invasion of the Turks, who made an alarming progress, and more than once defeated the emperor's generals. At length, in the midst of the public confusion, two of his commanders, Botoniates, and Bryennius, raised a revolt, and Michael, finding himself unequal to the task of reducing them, left a clear field to their mutual competition, and retired to a monastery in 1078, after reigning six years and half. He died in the possession of the see of Ephesus.

NICEPHORUS III., Botoniates, emperor of the East, was a general under Constantine Ducas, when he was defeated

and taken prisoner in an invasion of the Scythian Uzians. He commanded the Asiatic forces of the empire, when the contemptible character of Michael Ducas encouraged him to revolt, and make an alliance with the Turks, whom he had been sent to oppose. Nicephorus Bryennius, the general in Europe, revolted at the same time, and advanced to Constantinople, but was repulsed by the inhabitants, who were exasperated by the licentiousness of his troops. Botoniates soon after approached Chalcedon with a body of Turkish auxiliaries, and, Michael having retired into a monastery, was solemnly recognised as emperor, and crowned by the patriarch in March, 1078. Alexius Comnenus, who had faithfully adhered to Michael till his resignation, offered equal fidelity to Nicephorus III., and was employed by him against three competitors, Ursellius, Bryennius, and Basilacius. All these he successively reduced; and Nicephorus strengthened his authority, by marrying Mary, the widow of the late Michael. He was now advanced in years; and having no male issue, he was persuaded by two favourites to nominate in his testament for his successor, a youth who was his relation. The empress, who had a son married to a daughter of Nicephorus, whom she had destined to the empire, obtaining intelligence of this nomination, communicated it to the brothers, Alexius and Isaac Comnenus, who promised to support her interest. For this purpose they determined upon deposing the emperor; and withdrawing to the army encamped on the Thracian border, they engaged the chief officers in their conspiracy. Alexius was proclaimed by the soldiery, and advanced at their head to Constantinople, into which capital he was privately admitted. Nicephorus, deserted by all his friends, quitted the throne, after a reign of nearly three years, and retreated to a monastery, where he took the habit, and ended his days in peace and obscurity.

ALEXIUS I., COMNENUS, emperor of the East, son of John Comnenus, who was brother of the emperor Isaac, was born at Constantinople, in 1048. After having received an excellent education, he was early employed in military service, and, along with his elder brother Isaac, commanded against the Turks. Alexius, during the reign of Nicephorus, defeated Bryennius and Basilacius, two competitors for the throne. In consequence of some court intrigues, the two brothers of the Comneni were driven into rebellion, and withdrawing to the army on the borders of Thrace, they obtained its concurrence in the deposition of Nicephorus. Isaac, though the elder, readily consented to the preference of Alexius. He was saluted emperor by the troops, and immediately marched to Constantinople; the capital was betrayed into his hands, and his barbarian soldiers obtained much wealthy spoil from the churches and monasteries. By the influence of George Palæologus, the fleet was induced to declare in his favour; and the resignation

of Botoniates transferred, without bloodshed, the crown to Alexius in 1081.

Robert Guiscard, the famous Norman, invaded the empire on the side of Epirus. Alexius marched at the head of a large army, but was defeated by the Norman with great loss. Alexius entered into an alliance with Henry, emperor of Germany; by whose invasion of Calabria, Robert was recalled home. His son, Bohemond, however, continued the war in Greece with various success; but was, at length, compelled to follow his father. In 1084, Robert invaded Greece a second time, on which Alexius engaged the Venetian fleet to join his own. Three engagements were fought near Corfu, in the two first of which the Greeks and Venetians had the advantage; in the latter, the Normans obtained a complete victory. The death of Robert, however, caused the Normans to withdraw their troops, and peace was restored. The Scythians now invaded the empire; but Alexius marched against them, and gained a complete victory, in which the enemy was almost annihilated. Wars with the Turks, and a renewed war with the Scythians, kept the empire in almost total agitation, till the period when it was still more seriously endangered by the events of the famous first crusade. Alexius himself originally contributed to rouse this storm of war, which fell so heavily on his own dominions. His ambassadors appeared at the famous council of Placentia, where, by strong representations of the danger of Constantinople from the Turks, and suppliant addresses to the martial princes of western Europe for their aid, they obtained assurances of powerful and speedy succour. But the first expedition, under Peter the hermit, was sufficient to excite the apprehensions of the Greek emperor with respect to such ferocious and dangerous allies; and when Godfrey, of Bouillon, with the other confederate princes, arrived at Constantinople, in 1096, Alexius was rather disposed to regard them as enemies than friends. His daughter, Anna Comnena, has informed us that a French lord had the impudence to sit down by the emperor upon his throne, and carried his insolence so far as to say,—“This Greek is an audacious clown to presume to *sit* in our presence.” The policy of Alexius was, therefore, irresolute and ambiguous; and he has been charged by the Latin writers with the basest treachery, while his intentions seem to have been no more than to guard against the dangers which pressed him on all sides. He made a treaty, in which it was stipulated he should assist them with his forces, and supply them with all necessaries; while on their parts they should restore to the empire all the conquests they should make from the Turks and Saracens. He attached the leaders by presents and flattery, and having induced them all severally to pay him homage, he dismissed them as speedily as possible to the seat of war in Asia. Nice was the first place taken by the crusa-

ders; and it was delivered up to the emperor. Afterwards Antioch surrendered to them; but of this metropolis and its territory, they elected Bohemond king, regardless of their stipulations with the emperor; who, they alleged, had failed in his part of the conditions. Alexius, however, reaped some advantage from the successes of the Christian princes, since they enabled him to recover from the Turks several Greek islands, with some maritime towns in Lesser Asia. But he was thereby involved in a war with Bohemond, who took from him Laodicea, as appertaining to his kingdom of Antioch. The emperor then fitted out a great fleet, which defeated that of the crusaders near Rhodes. One of his generals also laid siege to Laodicea, and retook it. Bohemond afterwards having received large reinforcements from Europe, landed in Greece, and besieged Durazzo. It held out however till the war was terminated by a negociation; and soon after, the emperor was relieved from his inveterate foe, by the death of Bohemond. Alexius then marched in person against the Turks, who had made incursions to the gates of Nice, and gave them a signal defeat; but they returned in the following year, and several actions ensued between them and the emperor's lieutenants, till at length, they were brought to sue for peace. Alexius, now grown old, and disabled by the gout, no more left his capital, but spent the latter part of his life in endeavouring to heal the divisions which rent the Greek church. He ingratiated himself with the clergy as a champion of the orthodox faith; and, though not cruel by nature, was led by his zeal to the persecution of heretics. His long reign of thirty-seven years fatigued his subjects, and when he died, in 1118, he had, in a great measure, lost their affection and reverence. On his death-bed he resisted the solicitations of the empress Irene, for disinheriting his son John in favour of the husband of his daughter Anne; and the empress indignantly replied to a pious ejaculation that he made on the vanity of the world, "You die as you have lived,—a hypocrite." His character has been painted in the most opposite colours by friends and enemies. His daughter, the celebrated historian, Anna Comnena, represents it as a composition of every royal and private virtue; whilst the Latins paint him as a monster of perfidy. Considering the peculiar difficulties under which he laboured, some craft and duplicity may be excused; and it must be acknowledged that his incessant vigilance and activity were worthy of his station, and that few princes have done more for the benefit of their people. He was bountiful to his friends, and clement to his enemies,—a lover of letters, and equally versed in the arts of government and of war.

NICEPHORUS BRYENNIUS, a prince distinguished by his probity and learning, was born at Orestia, in Macedonia; where his father by rebelling, provoked the emperor to send his general Alexius Comnenus against him, who ordered his

eyes to be put out; but admiring the good figure and character of his son Nicephorus, he married him to his own daughter Anna Comnena, so famous by her writings. When Alexius came to the throne, he gave Bryennius the title of Cæsar; but would not declare him his successor, though solicited by the empress Irene; and was therefore succeeded by his son John Comnenus, to whom Bryennius behaved with the utmost fidelity. Being sent, about A. D. 1137, to besiege Antioch, he fell sick; and, returning, died at Constantinople. He had undertaken to write the life of his father-in-law Alexius; but having commenced his work as far back as the reign of Isaac Comnenus, he only finished four books, containing that reign, and those of the three succeeding emperors, and terminating with the expedition of Nicephorus Botoniates against Nicephorus Meissen. This work was translated into Latin, and with the original, published by the Jesuit Poussines, at Paris, in 1661. The annotations of Du Cange, were added in 1670.

ANNA COMNENA, daughter of the emperor Alexius Comnenus I., has been rendered memorable by her talents as well as her rank. In the midst of a voluptuous and frivolous court, she addicted herself to the study of letters, and cultivated an acquaintance with philosophers. She was married to a young nobleman of distinction, Nicephorus Bryennius; and her philosophy had not so far mortified her ambition, but that, upon the last illness of her father, she joined with the empress Irene, in soliciting him to disinherit his son in favour of her husband. On the failure of this scheme she excited a conspiracy for the deposition of her brother; and when Bryennius impeded its success by his fears or scruples, she lamented that nature had mistaken their sexes, for that he ought to have been the woman. The plot was discovered and defeated; and Anna was punished by the confiscation of her property, which was, however, restored to her by the indulgent emperor; but she appears never more to have possessed any influence at court. She soothed the solitude of her latter years, by composing a minute history of her father's reign; a work still extant, and which forms a conspicuous portion of the collection of Byzantine historians. The authors of the "*Journal des Scavans*," for 1075, have spoken of this learned and accomplished lady in the following manner. "The elegance," say they, "with which Anna Comnena has described, in fifteen books, the life and actions of her father; and the strong and eloquent manner in which she has set them off, are so much above the ordinary understanding of women, that one is almost ready to doubt, whether indeed she was the author of these books. It is certain one cannot read the description she has given of countries, rivers, mountains, towns, sieges, battles, the reflections she makes upon particular events, the judgment she passes upon imperial human actions, and the digressions

she makes on many occasions, without perceiving that she must have been very well skilled in grammar, rhetoric, philosophy, and mathematics; nay, that she must have had some knowledge of law, physic, and divinity; all which is very rare and uncommon in any of that sex."

JOHN II., emperor of the East, of the family of Comnenus, was born in 1088, and succeeded his father Alexius in 1118. He had the appellation of Calo Johannes or John the Handsome, which some assert to have been ironical, and others serious. But whatever were his bodily qualities, his soul was formed in the mould of moral beauty, and few possessors of a throne have graced it with purer manners, and more humane principles. Soon after his accession, a conspiracy was excited by his sister, the celebrated Anna Comnena, to depose him in favour of her husband Bryennius. It was discovered, and the conspirators were seized and convicted; but the emperor's clemency limited their punishment to the forfeiture of their estates, which he afterwards restored. This was the only domestic trouble by which his reign was disturbed; and he had the happiness of being able, during an administration of twenty-five years, to banish capital punishments from the whole empire. His mildness of disposition did not, however, prevent him from engaging in active warfare against his public enemies. In the second year of his reign he marched against the Turks, who had made an inroad into Phrygia, and after several engagements, forced them back within their former limits. He repulsed the Scythians, who had crossed the Danube, and invaded Thrace.

SARACENS AND TURKS.

ALP-ARSLAU, the second sultan of the dynasty of Seljuk, in Persia, was the son of David, and great-grandson of Seljuk, the founder of the dynasty. He was born, A.D. 1030, of the Hegira, 421. In the place of Israel, which was his original name, he assumed that of Mahammed, when he embraced the Mussulman faith, and he was afterwards surnamed Alp-Arslau, which, in the Turkish language, signifies a valiant lion, on account of his military prowess. Having held the chief command of Khorasan, for ten years, as lieutenant of his uncle, Togrel Beg, he succeeded him in 1063; and at the commencement of his reign saw himself sole monarch of Persia, from the river Ama to the Tigris. In 1068 he invaded the Roman empire, the seat of which was then at Constantinople; and, at the head of forty thousand cavalry, according to the highest accounts, he defeated Romanus Diogenes, commanding an army of one hundred thousand men, in the Armenian territory, and took him prisoner, but treated him kindly

till he was ransomed, when he was dismissed, loaded with presents. After a reign of ten years, in which he was not more distinguished for his valour than for his liberality, piety, patience, justice, and sincerity, he was stabbed by a desperate Carizian, whom he had taken prisoner, in 1072. His words to his attendants, when he found his end approaching, are worthy of record: "In my youth," said he, "I was advised by a wise man to humble myself before God, never to confide in my own strength, or despise the most contemptible enemy. These lessons I have neglected, for which I have now met deserved punishment. Yesterday when I beheld from an eminence the number and discipline of my troops, I said, in the confidence of my heart, 'What power on earth can oppose me! what man dares to attack me!' To-day, vainly trusting to my own strength and dexterity, I foolishly checked the prompt zeal and alacrity of my guards for my safety, and now I have fallen by the hand of an assassin! but I perceive that no force or address can resist fate."

SHAH MALEK, third sultan of the Seljukian dynasty, in Persia, and the most powerful prince of his time, born in 1054, was son, heir, and successor of Alp-Arslau. On the death of his father, he found himself placed on a throne which had the rule of Asia, from the banks of the Oxus to the borders of Syria. The caliph of Bagdad conferred upon him the sacred title of commander of the faithful, which had never before been conferred on a subordinate prince. Malek had many enemies to contend with, some of whom were among his nearest relations. In 1075 one of his generals took Damascus, and reduced a great part of Syria. He invaded Egypt the following year, but was compelled to retreat by the inhabitants of Cairo. In 1078 Shah Malek undertook to complete the conquest of Turkestan, which had been commenced by his father. He reduced many cities to obedience, and extended a nominal sovereignty over the Tartar kingdom of Cashgar. And by allowing his generals to conquer districts for themselves, acknowledging his paramount authority, he stretched his authority from the Chinese frontier, to the mountains of Georgia, the vicinity of Constantinople, the Egyptian border, and the coasts of Arabia. His activity was so great, that he is said to have visited all parts of his dominions twelve times during his reign. In these wide and extensive progresses his favourite amusement was hunting, which he pursued with vast pomp, and sometimes with a train of many thousand horsemen. In 1088 he made a pilgrimage to Mecca, in which he displayed more magnificence than any prince had done before on the same occasion. He abolished the tribute usually paid by pilgrims; he furnished them all with provisions, caused a great number of wells and reservoirs to be made in the desert, erected places for rest and refreshment at the different stages, and took every means of

promoting the prosperity of his dominions, by the erection of public buildings, by diminishing the taxes, and by attending to the exact and rigid administration of justice. The reformation of the calendar was one of the acts which distinguished his reign; for which purpose he assembled all the astronomers of the East to rectify the errors that had crept into the computations, and they instituted the Jalalean era, so named from Jalal, the first word of one of the sultan's titles, which era is reckoned to commence from March 15, 1079. Much of the splendour and excellence of this reign was attributed to the illustrious vizir Nizam al Molk, who, towards the close of it, fell into disgrace, though very undeservedly, and who was not only deprived of his employments, but in the ninety-third year of his age fell by the hand of an assassin. The wound, though fatal, did not prevent him, previous to his death, from writing a dignified epistle to his sovereign, asserting his fidelity, and recommending his son to the sultan. Malek, proceeding to Bagdad, with the intention, it is said, of fixing there the seat of his empire, and removing the caliph to some other place, was taken ill of a fever, which put an end to his life in 1092, in the thirty-eighth year of his age, and the twenty-first of his reign. This prince is highly extolled for his mental and bodily qualities, and for many virtues that adorn a throne. The house of Seljuk attained its highest greatness in his person, from which it declined at his death, or rather at the death of his minister Nizam.

IBRAHIM, the son of Massoud, eighth caliph of the dynasty of Gaznevides, succeeded his brother Ferokzad. He acquired great reputation as a just and pious prince, notwithstanding the frequent wars which he made on the borders of Hindostan, in which he gained such advantages as to acquire the name of the conqueror. He reigned forty-two years, and died in 1098. Ibrahim erected a number of cities, mosques, and hospitals, and he was a liberal encourager of arts and letters.

ALOADDIN, better known by the appellation of the Old Man of the mountains, was prince of the Arsacides, or Assassins, from whence the word assassin is derived. His residence was a castle between Antioch and Damascus, and he had a number of young men with him who were so devoted to his will, as to engage in any undertaking he chose to send them upon. This made the neighbouring princes very careful not to offend him. He and his subjects were Mahommedans. He obtained several victories over the Servians and Huns. In a second expedition into Asia, he again drove back the Turks, and made himself master of all Armenia. Flushed with success, he entertained the ambitious project of extending the eastern empire to its former limits, and recovering Antioch from the dominion of the Latins. Accompanied by his three eldest sons, he proceeded on this enterprise, when a premature death carried off two of the sons, to the father's extreme grief.

He, however, marched into Syria; and being unable to gain admission into Antioch, turned to Cilicia. There, as he was hunting the wild boar, in the valley of Anazarbus, a poisoned arrow, from his own quiver, gave him a wound in the hand, of which he died in 1143.

TANGROLIPIX, sultan of the Turks, a barbarous but not ungenerous conqueror, and the first of the Turks who made inroads upon the eastern empire. He and his nephew, **Cuttu-Moses**, ravaged Iberia. Tangrolipix also conquered Persia, and founded a new dynasty of Turkish sultans, who reigned there for a century.

CRUSADERS.

[We have thought proper to place the principal characters that engaged in the expeditions against the infidels, for the recovery of Palestine, in a class to themselves. For some information respecting these crusaders, the reader is referred to page 2 of this volume.]

ROBERT GUISCARD, first Norman duke of Apulia and Calabria, was the seventh son of Tancred, of Hauteville, a gentleman of Lower Normandy. He was distinguished amidst a family of warriors by his bodily strength and vigour, his martial port, and enterprising spirit. He made great progress in the conquest of Calabria, and reduced most of the cities which held for the Greeks in these parts. About the same time the counts of Capua were expelled from their territory; and the abbot Desiderius mentions his having seen the children of Landolphus V., the last count, begging. The pope alarmed by these conquests excommunicated the Normans in a body, pretending that they had seized some of the territories belonging to the church; but, by the submission of Robert, he not only was persuaded to take off the sentence of excommunication, but to invest him with the provinces of Apulia, Calabria, and Sicily. After this he continued the war against the Greeks with great success. In 1071, in conjunction with his brother, Roger, he conquered Sicily, and gave the investiture of the island to him, with the title of count, reserving to himself only the half of Palermo, Messina, and the valley of Demona. The like success attended his arms against Salerno, in 1074; and in 1080 he received a second time the investiture of all his dominions. In 1081 he undertook an expedition against the Greeks; and though the emperor was assisted by a Venetian fleet, Robert made himself master of Corfu, reduced Durazzo, and great part of Romania; insomuch, that by the success of his arms, and his near approach to Constantinople, he struck an universal terror among the Greeks. But while Robert was thus extending his conquests, he was alarmed by the news of a formidable rebellion in Italy, and that the empe-

ror Fleury had taken Rome, and shut up the pope in the castle of St. Angelo. Robert, therefore, leaving the command of the army to his son Bohemond, returned to Italy, where he dispersed the rebels, and released the pope, while his son gained a considerable victory over the Greeks. After this Robert made great preparations for another expedition into Greece, to second his son Bohemond. Alexius Comnenus, who was declared emperor by the Greek army, being assisted by the Venetian fleet, endeavoured to oppose his passage, but was defeated, with the loss of many galleys. But a final stop was now put to his enterprises by his death, which happened in July, 1085, when in the sixtieth or seventieth year of his age. He was succeeded in Calabria by his second son, Roger; but that Norman branch was distinguished in the second generation. Robert Guiscard was a person of great civil and military talents, not only brave but politic; so that he derived his surname of Guiscard from a word, signifying craft or prudence, in the Norman dialect. His ambition was little tempered either with humanity or a sense of justice, and he pursued his aggrandizement with steady steps. He was affable and courteous to his companions in arms, plain in his dress and manners, frugal and rapacious in acquiring wealth, and liberal in bestowing it. He was an able and successful soldier of fortune, rather than a great prince.

BOHEMOND, the first prince of Antioch, was son of Robert Guiscard, duke of Apulia, and accompanied his father in his expedition to invade the eastern empire in 1081. He commanded the fleet, and on its defeat by the Venetians escaped with great difficulty. On Robert's return to Italy, he was left with the command of the army, and distinguished himself by various military exploits, defeating the emperor Alexius in two pitched battles, and penetrating to Larissa in Thessaly. After his father's death he became prince of Tarentum; and in the first crusade under Godfrey of Bouillon in 1096, Bohemond was one of the principal leaders. "It is in the person of this Norman chief," says Gibbon, "that we may seek for the coolest policy and ambition, with a small alloy of religious fanaticism." With the rest of the crusaders he proceeded to Antioch, which capital, after a long siege, was taken in 1098. The sovereignty of Antioch was the reward conferred upon Bohemond for his services. After his acquisition, he made war upon the emperor Alexius, who had required him to deliver up Antioch as belonging to the Greek empire; and in his turn laid claim to Laodicea, which he took by force, though Alexius afterwards recovered it. Bohemond was afterwards taken prisoner, and obliged to pay a large ransom, and finding himself inferior in strength to the emperor, he secretly passed over into Italy, went to France, where, in 1106 he married Constance, daughter to king Philip I., and assembling a large

army, returned with it to Greece. He laid siege to Durazzo, or Dyrrhachium, but failing of success, he made peace with Alexius, on terms honourable to both parties. He died in 1111, and was buried at Carrosa in Apulia. Six princes of his name succeeded him in the sovereignty of Antioch, when the line became extinct about the close of the thirteenth century.

PETER, the Hermit, a gentleman of Amiens, who quitted the military profession to become a pilgrim. Under the expectation of the immediate dissolution of the world, he, with many other deluded men, hastened to the Holy Land in 1093, that he might terminate his days on a spot where the Saviour was born. He was deeply impressed with the oppressions sustained by the Christian inhabitants, and the visitors of that memorable city. He formed the bold, and, to all appearance, impracticable design of leading into Asia, from the farthest extremities of the west, armies sufficient to subdue those potent and warlike nations that now held the holy land in slavery. Returning from Asia, he proposed his scheme to pope Urban II., who received him as one who had a call from heaven, and encouraged him to proceed in his design. He went over Europe to preach a general crusade to deliver the Holy Land from the infidels. The appearance of Peter was mean, his stature small, his body meagre, his countenance shrivelled; but he had a lively eye, and a ready eloquence. The hermit rode on an ass, his head and feet naked, and bearing a weighty crucifix; he prayed frequently, fed on bread and water, and gave away in alms all that he received. The eloquence of Peter, and the spirit of the times prevailed; a numerous concourse of people flocked together, and the holy hermit began his march at the head of above 60,000 men. With sandals on his feet, and a thick cord girt round his waist, acting both as prophet and general, he persuaded his followers that God would employ miracles to supply all their wants. He placed his vanguard under the command of Walter the Pennyless, a poor but valiant soldier of his acquaintance. In crossing Hungary this religious army committed the most horrid excesses, and so provoked the inhabitants that in skirmishes with them and with the Turks, many lost their lives, and only three thousand reached the gates of Constantinople. In advancing through Asia the siege of Antioch delayed their progress; and Peter would have abandoned the enterprise had he not been bound by an oath to share the dangers of the crusade. At the conquest of the Holy Land, and at the siege of Jerusalem in 1099, Peter behaved with valour, and for his services was appointed vicar general of Palestine. He afterwards returned to Europe, and died at the abbey of New Montier, which he had founded.

GODFREY of Bouillon, or Boulogne, prince of Lorraine, a celebrated crusader and victorious general. He was chosen general of the expedition which the Christians un-

dertook for the recovery of the Holy Land, and sold his dukedom to prepare for the war. He took Jerusalem from the Turks in 1099; and was made king; but his piety would not permit him to wear a crown of gold in the city where his Saviour had been crowned with thorns, and he governed under the modest appellation of Defender and Baron of the Holy Sepulchre. The sultan of Egypt afterwards sent a terrible army against him; which he defeated with the slaughter of about one hundred thousand of the enemy. Godfrey established the feudal institution in his kingdom; and a code of jurisprudence, under the title of the Assize of Jerusalem, gave a model of the purest form of European liberty in the midst of Asiatic despotism. He did not long occupy a throne which he adorned. After a year's reign, he died in July 1100, and was succeeded by his brother Baldwin. The fame of Godfrey is immortalized as the hero of Tasso's "Jerusalem Delivered," one of the noblest of epic poems; nor has the bard found it necessary to borrow the colours of fiction in order to throw splendour around a character so truly estimable.

BALDWIN I., king of Jerusalem, was the son of Eustace, count of Boulogne. Having accompanied his brother Godfrey into Palestine, he there obtained the country of Edessa. He ascended the throne of Jerusalem, as his brother's successor in 1100, and next year took Antipatris, Cæsarea, and Azotus; and, after a long siege, Acre was taken in 1104. He died in 1118, and was interred on Mount Calvary. He was an active and enterprising prince.

ORDELAFO FALIERI, doge of Venice, who sailed with a fleet to the assistance of Baldwin, king of Jerusalem, about 1102. He conquered Dalmatia, Croatia, and other provinces; but in laying siege to the city of Zara, he lost his life in 1120.

BALDWIN II., son of Hugh, count of Rothel, succeeded to the throne in 1118, after Eustace, the brother of Baldwin I., had given up all claim to him. In 1120, he gained a great victory over the Saracens, but was made prisoner by them in 1124: and gave up the city of Tyre to obtain his liberty. He died in 1131.

GERMANY.

HENRY III., emperor of Germany, surnamed The Black, at the age of twenty-two succeeded to the empire on the decease of his father, Conrad II., in 1039. He was immediately engaged in arms against the duke of Bohemia, who refused to pay him tribute, and whom he subdued in the second campaign. He then undertook to expel one Otto from the throne of Hungary, which he had usurped from Peter; in which he finally succeeded. In 1046 he marched into Italy, where three

popes had been contending for the holy see, which at length was conferred upon a fourth competitor Gregory VI. The emperor offended at this election without his consent, after being crowned at Milan, convoked a council at Sutri, which deposed Gregory, and placed on the papal throne a German bishop, by the name of Clement II., who then crowned Henry and his empress. After the death of this pope, and his short-lived successor Damasus II., Henry, that he might not be anticipated by the Romans, nominated by his own authority Bruno, a German bishop; but, through the suggestions of the monk Hildebrand, this person did not assume the popedom with the name of Leo IX., till an election took place in his favour at Rome. At the next vacancy, Victor II. was chosen by the Romans, and Hildebrand procured his confirmation from the emperor; and thus the contending claims were for a while quieted. A renewed war in Hungary again employed his arms, and it was succeeded by troubles in Bavaria, occasioned by the tyrannical government of its young duke. Henry divested him of his dominions, which he conferred upon his own son, then an infant. A war excited by Baldwin count of Flanders, who invaded Lorraine, took place in 1055, in which year Henry again visited Italy. He was present in a council held at Florence, and, after a progress through the country, returned into Germany. The empire was at this time afflicted with famine and other calamities, which were aggravated by an irruption of the Slaves into Saxony, in which they defeated the imperial general, and cruelly ravaged the whole province. Henry was much affected with these disasters; and having convoked a diet at Goslar, in which his young son was acknowledged king of the Romans, he fell into a sickness, which carried him off at Bottenfeld, in Saxony, in 1056, at the age of thirty-nine years.

MATILDA, countess of Tuscany, daughter of Boniface, marquis of Mantua, was born in 1039. Her mother Beatrice, sister of the emperor, Henry III., after the death of Boniface, married Galezo, duke of Lorraine, and contracted Matilda to Godfrey Gibbosus, or Crookback, duke of Spoleto and Tuscany, Gazelo's son by a former marriage. This formidable alliance made without his consent alarmed Henry, who marched into Italy, and made his sister prisoner; hoping that, by carrying her into Germany he might dissolve the agreement, which gave him too powerful a rival in the government of that country. He died in 1056, soon after his return; and the young Matilda's husband, in 1076. She was afterwards married to Azo V., marquis of Ferrara; from whom she was divorced by the pope, as she was also from her third husband Welfo V., duke of Bavaria, whom she married in 1088. She parted from him in 1095.

Dispossessed of her estates by the emperor, Henry III., she joined the pope, recovered all her own dominions, and dismembered from the empire many goodly territories, which, at her death, having had no issue, she gave for ever in fee to the see of Rome; which the emperors disputed or resigned, as suited their and their adversaries' purposes.

The famous pontiff, Gregory VII., was the friend of Matilda, who looked upon him as the first of mankind. When in 1077 the emperor, Henry IV., was reduced to the character of a suppliant, the pope being at Canosa, in the Apennines, a fortress belonging to the countess, he remained three days in the outer court fasting and praying, before he could be admitted to make his submissions to the haughty pontiff, and then only obtained the favour at the intercession of Matilda and her companions. Her attachment to Gregory, and her hatred against the Germans, one of whom she considered as her protector, and the other as her natural enemy, was so great, that she defended the pope with great heroism, and on her death made over all her estates to the apostolic see; consisting of a great part of Tuscany, Mantua, Parma, Reggio, Placentia, Ferrara, Verona, and almost the whole of what was called the Patrimony of St. Peter, from Viterbo to Orvieto, together with parts of Umbria, Spoleto, and the marquisate of Ancona.

Fortune, however changing, the emperor deposed the pope, who died in 1085. His last words, which showed that he was deceived in his own character as well as in his adherents, were, "I have loved justice, and hated iniquity, therefore I die in exile."

Matilda, who looked upon the emperor with aggregated detestation, is said, in conjunction with pope Urban II., to have seduced his son Conrad into rebellion against his father; and, accordingly, the young prince assumed the title of king of Italy; but he soon died. Matilda died in 1115, aged seventy-six.

HENRY IV., emperor of Germany, styled the GREAT, was born in 1050, and succeeded his father Henry III., in 1056, under the tutelage of his mother Agnes. In 1063, he assumed the reins of government; but soon after quarrelled with pope Gregory II., whom at one time he deposed, for having presumed to judge his sovereign; but at another, dreading the effects of the papal anathemas, he had the weakness to submit to the most humiliating personal solicitations and penances to obtain absolution; which impolitic measure increased the power of the pope, and alienated the affections of his own subjects. Thus circumstanced, he re-assumed the hero, but too late; marched with an army to Rome, expelled Gregory, deposed him, and set up another pope. Gregory died soon after; but Urban II., and Pascal II., successively excited his ambitious

sons, Conrad and Henry, to rebel against him, and the latter being crowned emperor in 1106, had the monstrous inhumanity to arrest his father; and repairing to a diet convoked at Mentz, in 1106, assisted in his solemn deposition. This memorable act was performed with the most indecent and unfeeling rigour. The prelates snatched off his crown, dragged him from his chair of state, and tore off his royal robes. The aged sovereign, the tears trickling down his cheeks, cried out amidst this outrage, "Great God! thou art the God of vengeance! I have sinned, I confess, and merited this shame by the folly of my youth; but thou wilt not fail to punish these traitors for their perjury and ingratitude." The unfortunate Henry IV., was reduced to such extremities after having fought sixty-two battles in defence of the German empire, that he solicited the bishop of Spire to grant him an underchanter's place in his cathedral, but was refused. "Pity me, my dear friends," said the emperor with a deep sigh, upon this repulse, "for I am touched by the hand of the Lord!" After undergoing accumulated distress for some time, he escaped from the confinement in which his son held him, and reached Cologne, where he was acknowledged as lawful emperor. Troops were raised for him in the Low Countries, and fortune seemed to smile upon him, when he was removed from the turbulent scene by death in 1106 at Liege, in the fifty-sixth year of his age. His body remained five years unburied, till the excommunication was taken off. This emperor was a man of great active courage, but was a martyr to the ignorance and superstition of the age, and to his own blind confidence in favourites and mistresses.

RODOLPH, duke of Swabia, husband to Matilda, sister of the emperor Henry IV. was elected king of Germany in 1077, by some German insurgents. After several doubtful battles he was defeated and perished in the field.

HENRY V., emperor of Germany, surnamed the **YOUNG**, son of Henry IV. by his second wife Adelaide, was born in 1081. He was crowned in 1105, and at the beginning of his reign passively acquiesced in those claims of the church, of which he had been the champion against his father. This conduct, however, was the result of policy, or necessity, for he was far from submissive in his temper. The business of investitures soon involved him in a dispute with pope Paschal, and the papal council at Troyes held principles on this subject directly opposed to those of the imperial diet at Mentz. An invasion of Hungary, and an attempt to conquer Silesia from the Poles, employed his arms in 1107 and 1109, but with little success. In 1110 he passed into Italy with a powerful army, in raising which he was aided by a large sum paid as the dower of his wife Matilda, or Maud, daughter of Henry I. of England.

Paschal entered into a treaty with him containing ample concessions with respect to investitures; but when the emperor, in 1111, entered Rome for the purpose of being crowned, he discovered an intention to dupe him, which caused him to order the pope to be seized. In the execution of this mandate, his soldiers behaved in so brutal a manner, that the citizens rose in arms, and a severe combat ensued, attended with great bloodshed. Henry succeeded in taking the pope prisoner, with several other persons of distinction; and after razing the walls of Rome in several places, encamped with his army in the open fields. Having threatened to behead all the pope's adherents in his presence, the treaty was confirmed by Paschal in the most solemn manner, and the emperor was crowned by him. On his return to Germany, the pope and his principal clergy accompanied him to the foot of the Alps, but they did not intend to be bound by an agreement which they thought compulsory, and which was afterwards declared null by the council of Lateran in 1113. A rebellion broke out in Saxony, which the emperor endeavoured to quell, but was defeated with great loss. The prelates and nobles of the insurgent party, then excommunicated Henry and his adherents, and his cause would have been ruined in Germany, had not it been supported by his nephew, Frederic duke of Swabia. Upon the death of the countess Matilda in 1115, Henry marched into Italy in order to claim her territories, as being the rightful heir, but the pope was not likely to resign such an acquisition as the holy see derived from her bequest in its favour. Henry marched to Rome, where he was crowned a second time; and upon the election of a new pope without his concurrence, on the death of Paschal, he set up an antipope. This schism, attended with rebellions against the emperor in Germany, continued till 1122, when Henry found himself obliged to send an embassy to pope Callixtus II., in order to compromise their differences. In this agreement he virtually abandoned the right of investiture, and was restored to the communion of the church. In 1124 the emperor, instigated by his father-in-law, the king of England, made war against France, and invaded Champagne, but was forced to retreat without having effected any thing. He was called into Holland by a revolt, and he had some success in reducing the malcontents, but the flame of sedition still spreading, he retired to Utrecht, where he ended an unquiet reign of eighteen years, in 1125, aged 46. He possessed vigour and talent suitable for government, but is said to have been haughty, cruel, and avaricious.

LOTHAIRE II., emperor of Germany, was duke of Saxe Suppleburg, when on the death of the emperor, Henry V., he was chosen to succeed him on the throne in 1126, notwithstanding he was opposed by two powerful competitors. After he

was peaceably settled in his empire, he espoused the cause of pope Innocent II.; against Anacletus the anti-pope, and marched into Italy to re-establish him in the papal chair. He was crowned by that pope in 1133, and took an oath of obedience to the holy see, and the court of Rome afterwards maintained that the empire was a fief of that see. On his return to Germany he reformed the administration of justice in that country according to the code and digest of Justinian, which had not been in use for some centuries. Roger king of Sicily, having in 1137 raised an army in favour of Anacletus, and taken possession of the greatest part of the territories of the church, Innocent again claimed the assistance of the emperor, who, returning into Italy, recovered the dominions of the pope, expelled Roger from his Italian provinces, and forced him to retire into Sicily. Lothaire formed these provinces into a principality, and conferred them upon one of his relations, named Renaud. Upon his return from this expedition, he was seized with a disorder, of which he died on his journey, near Trent, in 1138, after a prosperous reign of twelve years. He is considered as the founder of the interior police of Germany, as far as it regards the privileges of bishoprics and abbeys, and the inheritance of the customs of fiefs and secondary fiefs.

HUNGARY.

ABA, ALBON, or OVON, king of Hungary, married the sister of St. Stephen I., in consequence of which he was elected on the deposition of Peter, in 1041. The emperor, Henry III., preparing soon after to restore Peter, Aba made an incursion into his dominions, and brought back a great booty, but was next year obliged to make restitution, and pay a large sum, in order to prevent an invasion from the emperor. Thinking himself now confirmed on the throne, he treated with great severity the malcontents, and rendered himself universally odious to his nobility, fifty of whom he put to death on account of a conspiracy. Their dislike to him was aggravated by the familiarity with which he treated the lower class of people, whom he often admitted to his conversation and table; an indulgence shocking to the prejudices of the aristocracy. A revolt was raised against him by the fugitive nobles, aided by the emperor, and the Marquis of Moravia, in which, after a bloody battle fought near Javerin, Aba was obliged to fly to the village of Scoebe near Sens, when he was murdered by his own soldiers.

ANDREW I., king of Hungary, was the eldest son of Ladislaus the bald. He and his brother Bela were obliged to quit Hungary in 1044, on the accession of Peter. Afterwards

they were recalled by the Hungarians, on promising to abolish Christianity, and to restore Paganism. But when Andrew obtained the throne, he broke his engagement, and compelled his subjects to turn Christians. He invited Bela, with his family, to settle in Hungary, and gave him a third part of his dominions. Andrew was then without children; but he married Agmunda, daughter of the duke of Russia, who bore him two sons. The emperor, Henry III., having invaded Hungary, was reduced to such straits by Andrew and Bela, that he entered into a treaty, one condition of which was the marriage of his daughter with Andrew's son, Solomon. After this event, he caused his son, though only five years of age, to be crowned, and fearing that the ambition of his brother Bela would disturb the succession, he sent for him, having first instructed two of his confidential servants how to act. "I shall offer him," said the king, "a crown, the symbol of the royal authority, and a sword, that of the ducal. If he chooses the former, instantly put him to death; if the latter, let him live." An officer having overheard this order, whispered to Bela, as he was proceeding to the dangerous trial, "Choose the sword." Bela, in answer to Andrew's offer, expressed the strongest attachment to his nephew's right of succession, and accepted the sword, to be used in his defence. Andrew was satisfied; but Bela soon after retreated to Poland, whence he came at the head of an army to dethrone him. Andrew received the aid of the emperor, to whom he sent his children for protection; but meeting his brother on the banks of the Teiss, he was defeated, abandoned by his own men, and killed in the pursuit, A.D. 1059.

LADISLAUS I., king of Hungary, the son of Bela I., succeeded his brother Geiza in 1080. He added to his dominions Dalmatia and Croatia, reduced the Bohemians who had revolted, expelled the Huns, and conquered part of Bulgaria and Russia. He also defeated the Tartars. Having thus rendered his dominions secure on all sides, he studied to make them flourish by the arts of peace; built churches, encouraged commerce, and published an improved code of laws. He had made great preparations for joining the first crusade, when, in an expedition into Bohemia, he was attacked with the disease which carried him off in 1095, after a glorious reign of seventeen years. His obedience to the papal see procured him the honour of canonization from pope Celestine III.

FRANCE.

HENRY I., king of France, born about 1005, was the son of king Robert and Constance of Provence. He was associated to the

crown in 1026, on the death of his elder brother, notwithstanding the opposition of his mother, who was more attached to her younger son, Robert. His father dying in 1031, he became sole master of the kingdom, his mother raised a revolt in favour of her son Robert, at the head of which were some of the great lords, and at first were so successful as to oblige the king to retire into Normandy. With the assistance of Robert, duke of Normandy, Henry quelled the insurrection, and recovered his power. He became reconciled to his mother, and prince Robert, and he conferred the dukedom of Burgundy on the latter. He afterwards reduced to obedience the counts of Champagne, and Touraine, who had refused to do him homage, and had taken up arms against him. The duke of Normandy dying in an expedition to the Holy Land, left his dukedom to his bastard son, William, afterwards king of England. The succession was however disputed by several lords. Henry was called in to dispute the cause of the young duke. He joined his forces with those of the duke, and overthrew the malcontents at the Val des Dunes, by which William became undisputed master of his dominions. Henry afterwards changed his conduct towards the duke of Normandy, and openly invaded his territories. His unjust enterprise, however, was defeated by the courage and vigour of William, and a renewal of it only augmented his disgrace. A peace was at length made upon very unfavourable terms to Henry, whose conduct on this occasion is supposed to have laid the foundation of that lasting enmity, which prevailed between the Norman kings of England and the kings of France. Pope Leo IX. in this reign held several councils in France, particularly one at Rheims, which the king considered as derogatory to his authority, but was not able to prevent. In 1059, Henry finding his health declining, caused his eldest son Philip, then seven years of age, to be consecrated at Rheims. Soon after, he died, in 1060, at the age of fifty-five, in the twenty-ninth year of his reign. He left three sons by his second wife, daughter of the Czar of Muscovy.

PHILIP I., king of France succeeded his father Henry I., in 1060, when only seven years of age, under the guardianship of Baldwin V. count of Flanders, who discharged his trust with zeal and fidelity. He defeated the Gascons who were inclined to revolt, and died in 1067, leaving his pupil fifteen years of age. This young prince made war in Flanders against Robert, Baldwin's younger son, who had invaded that country, which belonged to the children of his elder brother. Philip marched against him with a numerous army, which was cut to pieces near Mount Cassel, and the conqueror enjoyed his usurpation. Philip married Bertha, daughter of the count of Holland, by whom he had three children. In 1092, Philip procured a

divorce from Bertha, and proposed marriage to Emma, daughter to Roger count of Calabria. The treaty was concluded, and the princess sent over, with much treasure and jewels, and ready money; but the king retained her fortune, dismissed the princess, and carried off the princess of Anjou, one of the handsomest women of France, from her husband. Having in 1093, annulled his own marriage, as well as Bertrade's with the count of Anjou, both under pretext of barrenness, Philip and she were married by the bishop of Beauvais. This union was declared void by pope Urban II., a Frenchman by birth, who pronounced the sentence in France, to which he had come for an asylum. Philip, fearing the pope's anathemas might excite his subjects to rebel, sent deputies to the pope, and obtained a delay, with permission to use the crown. This delay was not of long duration. Philip was excommunicated anew in a council held at Poitiers in 1100: but in 1104, Lambert bishop of Anas, legate of pope Paschal II., at last brought him his absolution to Paris, after having made him promise never to see Bertrade more; a promise which he did not keep. It would appear that the pope afterwards approved their marriage; for their sons were declared capable of succeeding. But though these domestic affairs were now quieted, his negligence had thrown the affairs of the nation into great disorder. He therefore associated in the government his eldest son Lewis. This prince was the very reverse of his father, and by his activity and resolution, he reduced the rebellious nobility to subjection, and saved the state from being utterly subverted. For these services the queen became so jealous of his popularity, that he found it necessary to return to England, where he was graciously received by Henry I. He had not been long at court, before Henry received a letter from Philip, requesting him closely to confine his son, or even despatch him. Henry, however, instead of complying with this infamous request, showed the letter to Lewis, and sent him home with all imaginable marks of respect. On his return, he demanded justice, but the queen caused poison to be given to him. A stranger, however, saved his life; but a paleness remained in his face ever afterwards, though he grew so fat that he was named *le Gros*. He determined to revenge his quarrel by force; but his father having caused the queen to make the most humble submission to him, he was appeased. Philip died in 1108, at the age of fifty-six, after an inglorious reign of 48 years. The first crusade was undertaken in his reign, but though it was very popular in France, he took no active part in it.

LEWIS VI., king of France, surnamed *LE GROS*, son of Philip I., was born in 1081. His father, who by his vices had involved himself in many difficulties, associated him in the government in 1100. Lewis did not follow his father's bad

example, but was a youth of excellent character, free from the foibles incident to his age and rank; active, vigilant, brave, and affable. By his vigour, he held in awe the discontented nobles, repressed the rebellious, demolished their castles, and compelled them to restore the estates which they had usurped from the clergy.

At the death of Philip in 1108, Lewis ascended to the throne. The weakness to which the crown had been reduced, caused him to experience much disturbance from his own immediate feudatories, and it was a considerable time before he could entirely subdue them. Soon after, in 1110, he became engaged in a quarrel with Henry I. which may be considered as the commencement of the long contests between the kings of France and England. Henry, as duke of Normandy, took possession of the fortress of Gisors on the frontiers of France. This quickly brought on a war, in which Henry was defeated, and his son William obliged to do homage to Lewis for Normandy. But Lewis not long after espoused the cause of William, the son of Robert duke of Normandy, whom Henry had unjustly deprived of that duchy. This brought on a new war, in which Lewis, being defeated, was obliged to make a short-lived peace upon any terms. Lewis soon renewed his intrigues in favour of William and formed a confederacy against Henry, which the latter not only dissipated, but prevailed upon the emperor, Henry V., to invade France with all his forces on one side, while he was to attack it on the other. But Lewis having collected an army of 200,000 men, both thought proper to desist. He would have marched into Normandy, but his great vassals refused, saying that they had assembled to defend France from a foreign prince, not to enlarge his power. This was followed by a peace with Henry, which, as both monarchs had now seen the extent of each other's powers, was made on pretty equal terms, and kept during the life of Lewis.

An exuberance of fat, which gave him his surname, now brought him into a declining state of health; and he prepared for death by settling the affairs of his kingdom. Having some years before lost his eldest son Philip, he caused his next son Lewis to be solemnly crowned at a council of the nation. When in his last moments, he drew his signet from his finger, and put it upon that of his son, charging him at the same time to remember, that the sovereign authority, of which this was the symbol, was a public trust, of which an account would be required in a future world. His people, whom he had freed from the oppressions of the great, and never burdened with taxes, flocked around to see him before he expired, which took place at Paris, in August, 1137, when he had reigned twenty-nine years complete. By his wife Adelaide of Savoy, he left

several sons, and one daughter. Few of the French kings have maintained a more excellent character than Lewis VI., who would have appeared with greater splendour in history, had he not been opposed by the superior genius of Henry I. His reign is the era of the commencement in France of that balance to the power of the feudal lords which arose from the order of citizens. He conferred new privileges on the towns within his dominions, by what were entitled charters of community, and formed them into corporations or bodies politic, with the right of administering justice, levying taxes, and embodying a militia within their own districts. He also further restrained the authority of the nobles by allowing appeal in various cases for the sentence of their officers to the royal judges.

ADELAIDE, daughter of Humbert, count of Maurienne, was queen to Lewis VI. of France, and mother of seven sons and a daughter. After the king's death she married Matthew of Montmorenci, and died 1154.

SUGER, a French priest, and prime minister of France under Lewis the Young, was born in 1082. He was educated in the abbey of St. Denis, along with Lewis VI. When that prince ascended the throne, he employed Suger in various important affairs. After this he formed a resolution of retiring to his cloister, when Lewis the Young, who had succeeded Lewis le Gros, being about to depart on a crusade to the Holy Land in 1147, nominated Suger regent of the kingdom. He executed this high office with extraordinary ability and integrity, and found means to supply the king with the money he required, without burthening the people. He had, indeed, too much wisdom to approve the crusade, and in that point stood in opposition to the fanaticism of Bernard. The king after his return continued to place confidence in Suger, who had persuaded him to relinquish to impolitic purpose of divorcing his queen Eleanor of Guienne, when unfortunately for the kingdom, this great minister died in 1152, at the age of seventy. His reputation was so great, that after his death it was thought sufficient to inscribe on his tomb, "Cy git l'abbé Suger." Here lies the Abbé Suger.

MATTHEW de MONTMORENCI, constable of France, was of one of the most illustrious families in Europe. He married a natural daughter of Henry I. of England, and for his second wife, the widow of Lewis VII. of France. He died in 1160.

SPAIN.

FERDINAND I., king of Castile and Leon, the first in whom those crowns were united, was son of Sanchez III., king

of Navarre, and of Nugna, heiress of Castile. He was crowned king of Castile, in right of his mother, while his father was living. He married Sancha, daughter of Alphonso V., king of Leon, whose brother Bermudo, when come to the throne, engaged in war with Ferdinand, and invaded Castile. Bermudo was slain in a battle in 1037, and Ferdinand was acknowledged king of Leon in right of his wife. He was now the most powerful monarch in Spain, but he conducted himself with so much moderation towards his various subjects, that he obtained their unanimous attachment. He made war on the neighbouring Moors, and pushed his conquests into Portugal, as far as Coimbra, of which he became master in 1045, making at the same time the kings of Toledo and Saragossa his tributaries. Garcias, his brother, was king of Navarre, and being at this time extremely ill, Ferdinand paid him a visit, but finding that a plan was laid to seize his person, he retired in disgust. The next year Garcias visited him on a like occasion, and was actually detained prisoner; he found means, however, to evade the vigilance of his keepers, and a war ensued between the brothers, in which Ferdinand acted on the defensive. Garcias was killed, and Ferdinand is said to have used the most extreme moderation after the victory, and to have abstained from injuring his nephew, the young king of Navarre. But the queen, desirous of enriching a new church at Leon with the bodies of two virgin martyrs, interred at Seville, caused Ferdinand, without provocation, to make an incursion into the Moorish territory, the inhabitants of which he compelled to do him homage, and to comply with his religious requisition. In the mean time his son Don Sanchez, acting as an ally to the king of Saragossa, defeated Ramiro, king of Arragon, in a great battle. Roderigo, better known by the name of Cid, commanded under Sanchez on this occasion. After this, in an assembly of the states, he declared his intention of dividing his kingdoms among his three sons. The consequence of this imprudent policy was a revolt of the Moorish independent kings of Toledo and Saragossa, who refused tribute, and attempted to shake off the yoke. Ferdinand marched against them with a powerful army, but a sudden indisposition obliged him to return to Leon, where he died in the autumn of 1065, leaving a high character for civil and military talents, and for an unblemished private life.

RODERIGO DIAS LE CID, a Castilian officer, who was very successful against the Moors, under Ferdinand, king of Castile; but whose name would hardly have been remembered, if Corneille had not made his passion for Chimene, the subject of an admired tragedy, founded on a simple but affecting incident. Cid is desperately in love with Chimene, daughter of the Count de Gomes; but he is at variance with the count, and being challenged by him, killed him in a duel. The con-

flict between love and honour in the breast of Chimene, who at length pardons and marries Cid, forms the beauty of the piece. He died in 1089.

ALPHONSO VI., king of Castile and Leon, succeeded his father Ferdinand in 1065, but was expelled by his brother Sancho in 1072; whereupon he applied to Ali Maymon, king of Toledo, and recovered his kingdom in 1073.

SANCHO, surnamed the STRONG, king of Castile, and son of Ferdinand, dethroned his brothers, the kings of Leon and Galicia, and seized their territories, but was slain in 1072.

ALPHONSO, or ALPHONSUS I., king of Arragon and Navarre, succeeded his brother Pedro I., in 1104, and, in 1109, became king of Castile by his marriage with Urraca, daughter of Alphonso VI., king of Castile and Leon. He took Saragossa from the Moors; but his queen proving faithless, he divorced her, which involved him in wars with the Castilians. He died in 1124.

ALPHONSO VII., was elected king of Castile by the people, in place of his mother Urraca, and stepfather Alphonso I., king of Arragon, in 1123, whom he joined against the Moors, and on whose death he claimed a right to Arragon and Navarre, a great part of which he conquered. He took Almeria from the Moors, assumed the title of emperor of Spain, and died in 1157.

POLAND.

CASIMIR I., king of Poland, was the son of Mieczlaus II., and at the death of his father, in 1034, was placed under the tutelage of his mother Rixsa, who was appointed regent of the kingdom. The Poles, aggrieved by her oppressive administration, revolted, and expelled both her and her son. Casimir took refuge in France, and, having a propensity to literature, studied in the university of Paris, and, assuming deacon's orders, he became a monk, first in Italy, and afterwards in the abbey of Cluny, in France. Poland, having suffered much during the interregnum, the nobles of the country discovered the place of Casimir's retreat and recalled him from his exile; but it was necessary that he should be released from his clerical vows, for which purpose a dispensation was obtained from the pope, on condition of the payment of Peter-pence by the Poles, and some other stipulations favourable to the holy see, and he was then crowned with unusual solemnity in 1040. By marrying the sister of Jarislaus, grand duke of Russia, he secured peace from that quarter; and by the vigour of his government, he suppressed the banditti who had infested the country, and restored law, order, cultivation, and prosperity to Poland. He

civilized his subjects by the establishment of churches and monasteries, and by encouraging the arts of peace, he made his kingdom flourish to a degree before unknown. In 1044 he quelled the rebellion of Maslaus, who had risen from the rank of a private soldier to the highest offices of the state, and who at last assumed the title of prince of Masovia. He also expelled the Bohemians from Silesia, and established an episcopal see at Breslaw. After an honourable and happy reign for eighteen years, he died in 1058, much regretted, and left the crown to his son Boleslaus.

BOLESLAUS II., surnamed the **BOLD**, and the **CRUEL**, born in 1043, was elected king of Poland at the death of his father, Casimir I., in 1059. By his vigour and courage he secured the respect of his subjects. He attempted to restore Jacomir, whose brother had usurped his birth-right, to the dukedom of Bohemia. The reigning duke agreed to marry the sister of Boleslaus, and to grant several advantages to Jacomir. The next enterprise of Boleslaus was to re-instate the fugitive Bela, brother to Andrew, king of Hungary. In this, after gaining a bloody battle, he fully succeeded. The motive of restoring his kinsman Zaslaus, duke of Kiovia, next served him as a pretext for an invasion of Russia, though he had not long before married a princess of that country. He marched a great army to the frontiers, which so intimidated the usurper of the duchy of Kiovia, that he quitted the field, and Boleslaus was received without opposition. From this career of victory he was recalled to Hungary, where the death of Bela had occasioned fresh disturbances. He fixed the sons of Bela in their dominions, and they returned to Russia, where Zaslaus, and his two brothers were involved in a civil war. After various military transactions, he laid siege to Kiow, which was defended with great vigour, but at length was subdued by famine. Boleslaus signalled his clemency and generosity in his treatment of the captured city, then the richest and most luxurious city of the north. But, like Capua, it proved the conqueror of its victor. Boleslaus and his troops became sunk in sloth and voluptuousness. The king's character underwent a total change; and with the sensuality he adopted all the pride and despotism of an eastern monarch. Fascinated by the attractions of Kiow, he only once in the space of seven years paid a short visit to his Polish dominions. This absence of the monarch and his military followers occasioned great confusion in Poland. The Polish women, it is said, irritated by the neglect and infidelity of their husbands, raised their slaves to their beds. When the news of this strange affair arrived at Kiow, it excited violent discontent against the king; and without asking his permission, the soldiers hastened home to wipe off their dishonour. The women encouraged their lovers

to take arms, and seize upon the fortresses; and when their former lords endeavoured by force to dispossess them, these amazons fought by the side of their gallants, and singling out their husbands, attacked them with all the fury of rage and despair. The contest had lasted a considerable time, when Boleslaus, arriving with a vast army of Russians, and the Poles, who had remained with him, fell indiscriminately upon both the parties, and filled the whole country with blood. Many desperate battles were fought; and the king at last prevailing, treated the survivors with the most unrelenting severity. Religious discord increased the calamities of Poland; the consequences of which was the massacre of the bishop of Cracow, while officiating in his cathedral. Pope Gregory VII. thundered out against him the anathemas of the church, stripped him of the sovereignty, and laid his kingdom under an interdict. He was abandoned by his superstitious subjects, and obliged, with his son, to take refuge in Hungary. Here calamity still pursued him; and he was compelled to take refuge in a monastery of Carinthia, where he obtained a scanty subsistence by officiating as cook, and died in that humble situation.

LADISLAUS I., surnamed HERMAN, king of Poland, succeeded his brother Boleslaus in 1082. Pope Gregory VII., having excommunicated Boleslaus, and laid the kingdom under an interdict, would not grant Ladislaus any other title than that of duke, having conferred that of king upon the duke of Bohemia. This reign began with the defection of Russia, Prussia, Pomerania, and other provinces, which obliged Ladislaus to take up arms; and after various successes, he reduced the Pomeranians to subjection. He was afterwards involved in a civil war, which was excited by his unnatural son, Sbigneus, supported by the palatine of Cracow. His other son, Boleslaus joined in this rebellion, but the archbishop of Genesna effected a reconciliation between the father and sons, the former were obliged to consent to the banishment of the palatine of Cracow; who, from his enemy, had become his favourite. Prince Boleslaus, who was an active and able general, defeated the Prussians and Pomeranians, who had resumed their arms during the civil troubles; soon after which, in 1103, Ladislaus died, at the age of fifty-nine, with the character of a pious and mild sovereign, but governed by parasites and favourites.

BOLESLAUS III., king of Poland, surnamed CIRVON-STY, or Wrymouth, was the son of Ladislaus, brother to Boleslaus II. At his father's death, in 1103, the kingdom was divided between him and his illegitimate brother, Sbigneus, which laid the foundation of a long and dangerous civil war, which only terminated on the death of Sbigneus. Boleslaus, now sole sovereign, was not long suffered to live in peace, for the ambition of the emperor, Henry IV., who attacked his ally,

the king of Hungary, engaged him to make a diversion in Bohemia. Henry revenged this interference the next year, by an inroad into Poland, where, besieging the town of Glogaw, Boleslaus compelled him to an ignominious retreat, and dictated terms of peace to him; among the conditions of which was a double marriage between the king of Poland and the emperor's sister, and his son by a former wife, and the emperor's daughter. He reigned after this several years in honour and prosperity. In a war with Russia, his army was entirely defeated; and he with difficulty saved himself by flight; he did not long survive this defeat. He died in 1139, after a reign of thirty-seven years, leaving a high character for justice, piety, liberality, and warlike abilities. He divided his dominions between four of his sons.

DENMARK.

CANUTE IV., or the PIOUS, king of Denmark, son of Sweyn III., succeeded his brother Harold the Simple, in 1074. He prosecuted a vigorous war against the Vandals, chiefly for the purpose of converting that pagan people by force of arms; and in the end he compelled several idolatrous nations on the frontiers of Livonia and Muscovy to conform to the Christian religion. His own disposition to the piety of that age appeared in a strict conformity to the rules of religion and morality. He raised the power of the clergy almost to an independence on the state, and was the first in that country who granted them tythes. This conduct excited great discontents against him, which broke out on his assembling an army for the invasion of England. His brother Olaus, conspired against him, and caused the desertion of the army. Canute, determined to execute his project, convoked the states of the kingdom, and urged them to the conquest of a finer country than their own, which their ancestors had possessed; but they insisted on the revocation of the decree for the payment of tythes, to which the king would not consent. An insurrection ensued, in which Canute was forced to take shelter in the isle of Funere, where he perished through the treachery of a nobleman in 1087. His brother Eric afterwards obtained his canonization from Rome; and he is now one of the saints and martyrs of that church.

ERIC III., king of Denmark, was possessed of so many virtues that he was surnamed the GOOD. A musician, celebrated for his great skill on the harp, asserted that he could deprive his hearers of their understanding by the powers of his instrument. Eric challenged him to the trial, and in the paroxysm of phrenzy, into which the performer threw the monarch, he killed four of his guards. Grieved at what he had done, he made all the recompense he was able to the relations

of the deceased, and to do penance for the bloody deed, he determined to undertake a pilgrimage to the Holy Land. His subjects remonstrated against his design; but he was not to be dissuaded from his purpose; he set out on his journey, and died at the isle of Cyprus.

CANUTE, duke of Mecklenburg, king of the Vandals, was the son of Eric III., king of Denmark. He obtained from his uncle king Nicholas, the government of the duchy of Sleiswick, then attacked by Henry of Godeschal, prince of the Vandals. Canute defeated and obliged Henry to sue for peace; and at the same time by his just and generous conduct, so engaged his esteem, that the prince upon his death-bed appointed him guardian to his children, and put his kingdom into his hands. Canute, became duke of Mecklenberg, and soon after was invested by the emperor Lothaire, with the title of king of the Vandals, or Obotrites. This elevation excited the envy and jealousy of Nicholas and his family, and a conspiracy was formed against the life of Canute, on pretence of his aspiring to the crown of Denmark. He escaped at the time, and his integrity was recognised by queen Margaret of Denmark, who espoused his cause. After her death, by the treachery of Margnus, son of Nicholas, Canute was attacked in a wood, while on a journey, and barbarously slain in 1133. This prince is said to have possessed every noble and excellent quality that can dignify a throne; and it appears from the revenge taken on his murderers, that his memory was held in great respect by his subjects.

SICILY.

ROGER, king of Sicily, born in 1097, was the son of Roger, count of Sicily, and Grandson of the Norman Tancred of Hauteville. He succeeded to the sovereign power of Sicily in his fourth year, under the tuition of his mother Adelaide. As soon as he assumed the reins of government, he appears to have displayed an ambitious and restless spirit; for he endeavoured to obtain the undivided possession of Palermo, of which a small portion belonged to the elder branch of his family, and to enlarge the bounds of his estates in Calabria. His cousin, William duke of Apulia dying, in 1127, without male issue, Roger immediately sailed to Salerno, where he received an oath of allegiance from the inhabitants of that capital, and was afterwards proclaimed duke of Apulia and Calabria at Reggio. He applied to pope Honorius II. for the investiture of these duchies, but was rejected; and the pope, joined by some disaffected barons, opposed him by force of arms; at length, however, Roger effected an accommodation with him, and the inves-

titute was granted; after which he reduced the insurgents to obedience. He was now become a potent prince, and being urged by many of his principal subjects to assume the regal title, he willingly complied with a request that flattered his ambition. In the Christmas of 1130 he convoked an assembly of his barons at Palermo, and availing himself of the state of the papal see, he took part with Anacletus, the antipope, and received the royal crown of Sicily from the hands of a cardinal delegated for the purpose. He was invested at the same time with the principality of Capua, and the dukedom of Naples. The emperor Lothaire having espoused the cause of the other papal candidate, Innocent II., who was also acknowledged by several of the Italian states; and a formidable confederacy was formed against Roger, in which the republic of Pisa, then a powerful maritime state, took a leading part. An active war was carried on for several years with various success, in the south of Italy; and in 1137 the emperor reduced all Apulia, of which a new duke was created, whilst Roger, who still supported the antipope, was excommunicated by Innocent. He had, however, the fortune, in 1139, to take the pope prisoner, who purchased his liberty by the absolution of the king, and his investiture in Sicily, Apulia, and Capua. The affairs of Roger now became prosperous; he reduced many of the rebels, whom he treated with severity, and in fine firmly established his Italian dominion. About the year 1146, Roger carried his arms into Africa, and after reducing Malta, which thenceforth became annexed to the crown of Sicily, he took Tripoli, Tunis, Safax, Capsia, and Bona, and an extensive tract of sea-coast, which he rendered tributary. He avenged himself of the injustice and insolence of the Greek emperor Manuel, who had imprisoned his ambassadors, and offered other indignities, by sending a powerful fleet, which took the island of Corfu, and cruelly ravaged all the coasts of the Morea. Roger's admiral advanced as far as Constantinople, the suburbs of which he pillaged and burnt; and he had the honour of setting free Lewis XVI., of France, who, on returning from the Holy Land, had been intercepted by a Grecian squadron. Manuel, however, assisted by the Venetians, destroyed part of the Sicilian fleet, and recovered Corfu. Roger, finding his health declining, associated on the throne his only son William; and after employing the last years of his life in pious deeds, he died at Palermo in 1154, in his fifty-eighth year, and twenty-fifth of his reign. He was one of the ablest, most vigorous, and fortunate princes of his time, but more dreaded than loved by his own subjects. He had a large person, a rough voice, and a leonine aspect, was equally brave and politic, a lover of learning and talents. He caused to be inscribed on his sword, with no vain boast "*Apulus et Calaber, Siculus mihi servit, et Afer.*"

BRITAIN.

The two following characters are placed under this head, as being the parents of William the Conqueror.

ROBERT I., surnamed the **MAGNIFICENT**, duke of Normandy, second son of **Richard II.**, in 1028, succeeded his brother **Richard III.**, whom it is reported he poisoned. He had early in his reign to suppress frequent rebellions of several of the great vassals. He re-established in his estates **Baldwin IV.**, count of Flanders, who had been unjustly stript of his possessions by his own son. He forced **Canute**, king of Denmark and England, to divide his possessions with his cousins **Alfred** and **Edward**. In 1035, he undertook barefooted a journey to the Holy Land; on his return from which he died, being poisoned at Nice in Bithynia, leaving as his successor, **William** his natural son, afterwards king of England, whom he had caused before his departure to be acknowledged publicly in an assembly of the states of Normandy.

ARLOTTA, a beautiful woman of Falaise, daughter of a tanner. She was seen gazing at her door by **Robert**, duke of Normandy, as he passed through the street; and he made her his mistress. **William the Conqueror**, king of England, was the fruit of this connection. After **Robert's** death, **Arlotta** married **Herluin**, by whom she had three children, for whom **William** honourably provided.

EARL GODWIN, a powerful Saxon baron, was the son of **Wolfnoth**, governor of Sussex, and he himself at the accession of **Canute**, was earl of Kent and lord of very great possessions. When the Danish possessions of **Canute** were attacked by the king of Sweden, **Canute** took over as auxiliaries a body of English commanded by the earl of **Godwin**, who obtained a complete victory, which so delighted the king that he bestowed his daughter in marriage upon him, made him large grants of land, and admitted him to the closest confidence. After the death of **Canute**, the succession being disputed between **Harold Harefoot** and **Hardicanute**, **Godwin** espoused the cause of the latter, and was instrumental in preventing a civil war. It is reported that he afterwards concurred with **Harold** in a plan for destroying the two English princes, sons of **Ethelred II.** and **Emma**, and the murder of one of them, viz. **Alfred**, is imputed to the vassals of **Godwin**. In the reign of **Hardicanute**, the surviving prince **Edward** preferred an accusation against the earl for the murder of his brother, and loudly demanded justice for the crime; **Godwin**, to appease the king, made him a present of a galley finely gilt and decorated, rowed by fourscore men, each of whom wore on his arm a gold bracelet, weighing sixteen

ounces, and they were all armed and clothed in the most sumptuous manner. Hardicanute delighted with the spectacle, forgot his brother's murder, and on Godwin's own testimony he was allowed to be acquitted. In 1041 he was so completely reconciled to Edward that on the death of Hardicanute he was the chief instrument of promoting him to the succession of the crown. He now acquired much influence with the state, and was created duke of Wessex, and the countries of Kent and Sussex were annexed to his government. The friendship between Godwin and the king was not of long continuance. Upon his refusal to act against the inhabitants of Dover, who had incurred Edward's displeasure, he was threatened with the royal vengeance. The earl feeling his own power, actually excited a rebellion against his sovereign. Edward now summoned to his aid the dukes of Northumberland and Mercia, and being thereby superior to Godwin and his sons, he marched to London and summoned a great council to pass judgment upon the rebels. Godwin, with three of his sons, took refuge with Baldwin earl of Flanders, while Harold and another fled to Ireland. Godwin after many misfortunes, sailed with a powerful force to London, and forced the king to an accommodation. Edward consented to banish his Norman favourites, who had been, in a great measure, the cause of the discontents, and Godwin and his sons were restored to their estates, and the high offices which they had formerly held. Godwin's death, which happened soon after this, while he was sitting at table with the king, prevented him from making farther inroads on the sovereign's authority, or from reducing him to still greater subjection. He was succeeded in the government of Wessex, Sussex, Kent, and Essex, and in the office of steward of the household, by his son Harold, who was actuated by an ambition equal to that of his father, and was superior to him in address, in insinuation, and in virtue. With respect to Godwin, his character is blackened by the monkish historians, who pretend that his sudden death was the effect of a miraculous interposition from heaven. With great abilities, Godwin possessed an ambitious spirit, which rendered him a subject of wavering fidelity, and made him but little scrupulous in means that tended to his aggrandizement.

ALFRED or ALURED, son of Ethelred by Emma, daughter of Richard duke of Normandy, was sent by his father to the Norman court, during the invasion of the Danes. After Canute's death he landed in England, and might have succeeded in the expulsion of Harold, if he had not been thwarted by the arts of Godwin. He fell into the hands of his enemies, who cruelly put out his eyes, and confined him in Ely monastery, where he was murdered in 1037, in his thirty-fourth year.

HAROLD I., had the crown of England bequeathed to him by his father Canute in the year 1035. His countrymen, the Danes, maintained him in the succession, though a strong party, headed by earl Godwin, declared for Hardicanute. Harold gained over his most powerful enemy Godwin, by promising him his daughter, and they united in contriving the murder of prince Alfred, son of Ethelred II. Queen Emma, his mother, was driven by this bloody action to take refuge in Flanders, and Harold took possession of the whole kingdom without any serious resistance. This, says the historian, is the only memorable action performed during a reign of four years by this prince, who gave so bad a specimen of his character, and whose bodily accomplishments alone are known to us by his appellation of Harefoot which he acquired from his agility in running and walking. He died April the 4th, 1039.

HARDICANUTE, king of England and Denmark, was the son of Canute, by Emma, daughter of Richard duke of Normandy. He displayed much vigour in pursuing Olaus, king of Norway, into Russia, where he conquered the province of Esthonia, and rendered it tributary to Denmark. He succeeded his father in the Danish throne in 1035; and, at the same time, put in his claim to that of England, which was occupied by his half-brother Harold. A compromise was effected by which the southern portion of that kingdom was possessed in his name by his mother, Emma. On the death of Harold, in 1039, he came over to England; and his first action was to throw his brother's body into the Thames. His government was violent and tyrannical. He renewed the tax of Danegelt, and punished with great severity some insurrections which it occasioned. It was therefore little to the regret of his subjects, that his intemperance at the nuptials of a Danish lord brought his reign and life to an early termination in 1041.

EDWARD, the **CONFESSOR**, younger son of Ethelred II.; succeeded to the crown of England in 1041; though not the true heir, he was called to the throne in preference to the sons of Edmund Ironside, who happened to be on the continent at the death of Hardicanute, the former king. The impatience of the English to free themselves from the Danish yoke caused them to unite in favour of Edward, and the Danes in the island acquiesced in the choice. It was feared that this succession to the crown would be opposed by earl Godwin, the most powerful nobleman in the kingdom, who was on ill terms with Edward; but a reconciliation was brought about, and Godwin agreed to acknowledge the king, on condition that he would marry his daughter Editha. The external forms of marriage the king readily complied with, but either through an aversion to the person who was forced on him as queen, or through some superstitious notions that cannot be justified, he

abstained from all nuptial commerce, a circumstance which obtained for him the applause of the monks, and contributed not a little to his acquiring the title of saint and confessor. Having been educated in Normandy, he introduced many of the natives of that country to his court, and the French language and manners prevailed throughout the country. Godwin made use of this as a popular reason for exciting discontent among the people, though the usage of his daughter was probably the real cause of his enmity. The rebellion of Godwin was unsuccessful, and he was obliged to seek refuge in Flanders, where, however, he recruited his force, and returned with a powerful fleet, with which he sailed to London. Edward was now glad to enter into a compromise with him, and banish the Normans. By this treaty the danger of a civil war was for the present averted, but the authority of the crown was considerably impaired, or nearly annihilated. Godwin, indeed, shortly after died, but he was succeeded by his son Harold, who in the end became a more dangerous enemy to the king than even his father. About the year 1055 Edward restored to the throne of Scotland, Malcolm, the son of Duncan, by the defeat and death of the usurper Macbeth. Edward was now far advanced in years, and was anxious to appoint a successor; with this view he sent for his nephew Edward, son of Edmund Ironside, who died in a short time after his arrival in England. He next, with the hope of depriving the family of Godwin of all hopes, turned his attention to William, duke of Normandy, and took some measures to secure his succession, but he was incapable of acting with that decision which the nature of the case required, and while he was considering what should be done, he died January, 5, 1066, in the sixty-fifth year of his age, and the twenty-fifth of his reign. He was the last of the Saxon line that ruled in England. His reign was on the whole peaceable and fortunate, but he was more indebted for the prosperity which he enjoyed, to the conjunctures of the times, than to his own abilities. The Danes gave him little trouble, and the mildness of his own disposition, with a love of peace, led him to acquiesce in the power assumed by Godwin and Harold. The talents and power of these noblemen enabled them, while they were entrusted with authority, to preserve domestic peace and tranquillity. Edward is deserving of high commendation for his attention to the administration of justice, and for his compiling for that purpose a body of laws, which he collected from those of Ethelbert, Ina and Alfred. The compilation, though now lost, was long an object of affection to the English. This prince who, on account of his piety, obtained the reputation of being able to cure diseases, was the first who touched for the king's evil; and "his successors," says Hume, "regarded it as a part of their state and grandeur to uphold

the same opinion. It has continued down to our times, and the practice was first dropped by the present royal family, who observed, that it could no longer give amazement even to the populace, and was attended with ridicule in the eyes of all men of understanding."

GODIVA, wife of Leofric, earl of Mercia, who lived in the reign of Edward the Confessor, famed as the deliverer of Coventry from many oppressive laws. The story, as taken from a MS. in Bib. Bod. and Matth. Paris, is as follows:—"This Leofric married Godiva, a most beautiful and devoted lady, sister of one Thorold, sheriff of Lincolnshire in those days, and founder of Spalding abbey; which countess bearing an extraordinary affection to Coventry, often and earnestly besought her husband, that, for the love of God and the blessed Virgin, he would free it from that grievous servitude to which it was subject. But he, rebuking her for importuning him in a matter so inconsistent with his profit, commanded that she should thenceforth forbear to move therein. Yet she, out of her womanish pertinacity, continued to solicit him, insomuch that he told her, 'if she would ride on horseback naked, from one end of the town to the other, he would grant her request.' Whereunto she returned,—'But will you give me leave to do so?' and he replying 'yes,' the noble lady, upon an appointed day, got on horseback with her hair loose, so that it entirely covered her; and thus performing the journey, returned with joy to her husband, who thereupon granted to the inhabitants a charter of freedom. And now," says the author, "I have a word more to say of the noble countess Godiva, which is, that besides her devout advancement of that pious work of his, i. e. her husband Leofric, in this magnificent monastery of Monks at Coventry, she gave her whole treasure there, and sent for skilful goldsmiths, who, with all the gold and silver she had, made crosses, images of saints, and other curious ornaments." This story may serve as a specimen of the devotion and patriotism of the times.

HAROLD II., king of England, second son of the famous Godwin, earl of Kent and Wessex, was, in the elevation of that family under Edward the Confessor, made duke of East Anglia. After the death of his father in 1052, Harold succeeded him in his government and great offices; and, by his address and insinuating manners, gained the good will of Edward, and acquired many partizans among the nobility, so that, at the death of the king, his accession to the crown was attended with little opposition, notwithstanding the superior claims of Edgar Atheling, the legal heir, or the bequest of Edward in favour of William duke of Normandy. Scarcely, however, was he seated on the throne, when William sent an embassy, requiring Harold to resign the crown to him; and on his refusal, began to make

preparations for an invasion. In reply to this message, Harold said, "That he had obtained the crown by the unanimous suffrages of the people, and should prove himself totally unworthy of their favour did he not strenuously maintain those national liberties, with whose protection they had entrusted him; and that the duke, if he made any attempt by force of arms, should experience the power of an united nation, conducted by a prince, who, sensible of the obligations imposed on him by his royal dignity, was determined, that the same moment should put a period to his life and government." William, in aid of his own exertions, instigated Tosti, who had withdrawn in disgust to Flanders, to infest the northern coast of England, in conjunction with the king of Norway. The united fleet of these chiefs sailed up the Humber, and landed a numerous body of men, who were opposed by the earls of Northumberland and Mercia. An action ensued, but victory declared in favour of the invaders. Harold now collected an army, with which he gave the enemy battle at Stamford, and totally routed them. He got possession of the Norwegian fleet, but generously furnished prince Olave with twenty ships to return to his own country. Scarcely were rejoicings for this victory at an end, when the king received advice of the landing of the duke of Normandy with a powerful host at Pevensey in Sussex. Thither Harold hastened with all the troops he could muster, and brought on, contrary to the advice of his officers, a general engagement at Hastings, in which he was slain with an arrow, while combating with the greatest bravery at the head of his men. Thus was gained by William, duke of Normandy, the great and decisive victory of Hastings, after a battle that was fought from morning till night, and which seemed worthy, by the heroic valour displayed by both armies, and by both commanders, to decide the fate of a mighty kingdom. The dead body of the king was brought to William, who generously restored it to his mother without ransom. To him the crown of England fell as the reward of his valour.

EDGAR ATHELING, the son of prince Edward, by Agatha, daughter of the emperor Henry II., and grandson of Edmund II., king of England. Though he was the lawful heir of the crown, and was even declared king on the death of Harold II., he submitted to William the Conqueror, after the battle of Hastings, and afterwards retired to Scotland with his two sisters, Margaret and Christina, where they were kindly received by king Malcolm II., who married the princess Margaret.

WILLIAM I., called the CONQUEROR, king of England, and duke of Normandy, was the natural son of Robert duke of Normandy, by Arlotta, the daughter of a tanner, and born in 1024. When his father went on a pilgrimage to Jerusalem,

and his son was only nine years of age, he caused the states of the duchy to swear allegiance to William as his heir. On his return in 1033, Robert died; and the consequence was a variety of dissensions among the barons of the duchy, in which Henry I. of France took a part; so that when William arrived at majority, he found his dominions in a low and distracted state. But his vigour and exertions soon restored order and submission, and general tranquillity through his duchy. Edward the Confessor, at this time king of England, had no children; and the archbishop of Canterbury, who was a Norman, recommended his adopting William as his successor, and he was commissioned by the king to inform the duke of his intention. However, as he had not publicly divulged his purpose, Harold, the son of earl Godwin, ascended the throne without opposition, on his decease in 1066. Harold, however, had previously taken an oath to assist William in accomplishing the purpose of Edward respecting the succession, and his perfidy excited the indignation of William, and induced him to prepare for dispossessing Harold of the English throne by force of arms. His intentions were no sooner announced than he was joined by a great number of military adventurers; and upon an appeal to Rome, the pope sanctioned the contest, and sent him a consecrated banner. Thus encouraged, he assembled a fleet of three thousand vessels, and an army of sixty thousand men; and determining on invading England, landed on September 28, 1066, at Pevensey, in Sussex. Harold, as soon as he received this intelligence, marched from York, and having recruited his forces at London, hastened to encounter the Normans, who were encamped near Hastings. On the 14th of October the two armies engaged, and after a severe battle, which lasted during a whole day, the English were defeated, with the loss of Harold and his two brothers. William lost no time in availing himself of this victory; but having reduced the town and castle of Dover, and received the submission of the Kentish men, proceeded towards London. In his way he was met by Edgar Atheling, who had been proclaimed legal heir to the monarchy, Stigand, archbishop of Canterbury, and some of the principal nobility, who made an offer to him of the crown; and on Christmas day, 1066, after a kind of tumultuous election, he was crowned at Westminster-abbey by the archbishop of York, and took the coronation oath. Having adopted measures for conciliating his subjects, and overawing those who were adverse to him, he recrossed the sea to Normandy, taking with him as hostages, Edgar, the primate, and several of the principal nobility. Soon after his departure, the English were treated contumeliously and oppressively by the Normans, whose conduct incited insurrections, and led to a conspiracy for the massacre of all who remained in the country. This intelligence

occasioned William's return in December 1067; and among other measures of a more conciliatory nature, he imprudently removed the tax called "dane gelt," which excited insurrections through various parts of the kingdom. As soon as these insurrections were suppressed, his queen Matilda was crowned at Westminster; but new troubles arose from the union of the two principal nobles, Edwin and Morcar, with the kings of Scotland and Denmark, and the prince of North Wales, which threatened an extensive revolt. The conspiracy for this purpose was discovered and crushed, and measures were taken for preventing the evils that were likely to result from it. From this time, William's government became more and more despotic; and the nobility of the country, perceiving that their ruin was the object of his contemplation, prepared to leave the kingdom. Insurrections broke out in various parts of the country, and the means which he adopted for suppressing them were in the highest degree rigorous and destructive. As a measure of future prevention, he brought from Normandy the feudal constitution into England, and divided most of the lands into baronies, which he granted to the most considerable of his followers, under the condition of several services and payments; and these subdivided their shares on similar tenures among others, chiefly foreigners of inferior rank. The ecclesiastical property of the kingdom was regulated upon a similar system; and under various pretences, the Normans superseded the English in all church dignities. In order to favour this expulsion of the English dignitaries, a legate from the pope was, for the first time, admitted into this country, and a reverence for the see of Rome, similar to that which subsisted on the continent, was inculcated on all British subjects; while the king took care, by reserving certain powers to himself, to guard the civil sovereignty against papal usurpations. In order further to subjugate the minds of the English, and reduce them to the state of a conquered people, the king projected the abolition of their language; and by admitting at court no other language besides the French, he caused all the youth in the schools of the kingdom to be instructed in it, and the laws to be drawn up in that language, which was also used in all judicial pleadings and writings. Having suppressed an insurrection which broke out in 1071 by the instigation of the earls Edwin and Morcar, and in the following year negotiated a peace with Malcolm, king of Scotland, he was called to Normandy in 1073, on occasion of a revolt in that country. In 1075 his presence was necessary in England to check a conspiracy among the Norman barons, whom he had distinguished by his favour, and who were joined by Waltheof, an English nobleman, on whom he had bestowed his niece Judith. Waltheof in this conspiracy fell a sacrifice to the treachery of his wife. In the

following year, viz. 1076, the haughty and ambitious Hildebrand, who was now pope Gregory VII., required William to do homage for his kingdom to the holy see, alleging a promise to this purpose, and also to pay the accustomed English tribute. William denied his promise of homage, which he refused to render, but remitted to Rome the peter-pence; and while he would not allow the English prelates to attend a general council summoned by Gregory, he permitted the pope's legate to convene a synod at Winchester for establishing the celibacy of the clergy. On his return to Normandy in this year, he found the country engaged in a civil war, in consequence of a rebellion excited by his son Robert. On this occasion the father and son had a personal encounter; but when the son discovered that he was thus engaged, he was struck with horror, fell at his father's feet, and implored his forgiveness. The father was at first unrelenting; but they were afterwards reconciled.

About the year 1081, William ordered a survey of the landed property of the kingdom to be made, which is recorded in the Domesday-book. The latter years of his life furnished various occasions of affliction and disquietude. The death of his queen Matilda, to whom he was affectionately attached, was an event that took place in 1083, and was the cause of undissimulated sorrow and lamentation. The preparations made by the king of Denmark and the earl of Flanders for an invasion of England, occasioned to him no small degree of anxiety; and when he was rescued from this danger by the death of the Danish king, he was called into Normandy in 1086, to repel the incursions of some French barons; and suspecting that the king of France instigated them to these acts of hostility, he commenced a war against him in 1087, in the prosecution of which he even laid waste the country at the approach of harvest by the most cruel devastation. But an accidental injury which he received in mounting his horse stopped his career, and terminated in his death. Alarmed by the near prospect of dissolution, his mind was harassed with remorse in the review of the atrocious conduct with which he was chargeable, and he sought relief by donations to the church, to which persons of his character have commonly resorted, and by the pardon and release of some of his enemies. By his last testament, he bequeathed to his eldest son Robert the counties of Normandy and Maine; and to his second son William the crown of England; and to his third son Henry, the property of his mother. He expired at the abbey of St. Gervaise, near Rouen, September 9, 1087, in the sixty-third year of his age, and the 21st of his reign over England, leaving, besides his sons, five daughters. "William the Conqueror, at his death," says one of his biographers, "was the most powerful and greatest sovereign of his time. He possessed superior talents, political and martial, and em-

ployed them with singular vigour and industry. But his passions were strong, his disposition was severe and merciless, and his ambition and love of rule caused him to disregard all restraints of justice and humanity. There never was a more fortunate usurper of a throne, which he transmitted to a long and still subsisting line of descendants, and the establishment of his dynasty is the most conspicuous era of English history."

MATILDA, daughter of Baldwin de Lille, count of Flanders, and wife of William of Normandy, afterwards king of England, her relation. The pope granted them absolution for this marriage, on condition of building two chapels, one for men, and the other for women. The first was erected by the Conqueror, and the last by Matilda. She is distinguished for working the famous tapestry in wool, pourtraying the descent upon England. The leaders have their different armorial bearings; and the vessels also are parti-coloured. It was given by William to his brother Eudes, bishop of Bayeaux, where it is yet preserved in the cathedral. There is a learned explanation of it given by M. Lancelot, in the eighth volume of *Memoirs de l'Academie des inscriptions*. Her kindness and generosity to her eldest son Robert in some degree recompensed him for the coldness of a father, who did not love him. On the wall of the chapel at Caen, the one erected by William, figures of himself and Matilda were painted. In 1700 the chapel was pulled down, but they had previously been engraved by Montfaucon.

WILLIAM PERCY, a person who came to England with William the Conqueror: he was created a baron by that monarch, and received several lordships in Lincoln and York.

SIBILLA, wife of Robert duke of Normandy, eldest son of William the Conqueror; a prince of a generous and noble spirit, who was tenderly beloved by his friends. Having been wounded by a poisoned arrow, the physicians declared nothing could save him but the venom being sucked from his wound by some one, whose life must fall a sacrifice. Robert disdained to save his life by hazarding that of another; but Sibilla sucked the wound, while Robert was in his sleep, and died to save her husband.

WILLIAM II., surnamed RUFUS, king of England, was second son of the Conqueror, and by his father's nomination was crowned at Westminster in 1087, and recognized as king when he was about twenty-seven years of age. His brother Robert succeeded to the dukedom of Normandy by the disposition of his father, which proved the occasion of much discontent and contest; partly because the great barons possessed estates both in England and Normandy, and under separate governments; and partly because Robert was the eldest son and the most popular. A conspiracy was soon formed by the maternal brothers of the late king, in which many nobles con-

curred for deposing William. But William possessed a certain portion of his father's vigour, and took measures for defeating them. With this view he conciliated the native English, took possession of the castles and persons of the unfortunate barons, banished them to Normandy, and bestowed their estates on his faithful adherents. When he was firmly seated on the throne, he forgot his promises of relieving the English from oppression, and even enhanced the severity of the forest laws. The death of Lanfranc, whom he respected, left him at liberty to seize vacant bishoprics and abbeys, and to bestow church lands on his captains and favourites. In 1090 he visited Normandy with hostile intentions respecting his brother; but a negociation took place and they were reconciled. Robert accompanied William to England, and commanded an army which was sent against Malcolm king of Scotland. But a variance soon took place between the brothers, occasioned by the encroaching and treacherous disposition of William, which led him to excite the Norman barons to rebel against Robert. While William was prosecuting hostile measures against his brother, he was recalled to England in 1095, to suppress a conspiracy among the barons in the north, whom he speedily defeated and severely punished. The spirit of crusading having at this time pervaded Europe, Robert was seized with the mania, and mortgaged his dukedom to William for ten thousand marks, in order to enable him to unite with the crusaders in 1096. William, having gone over to the continent to take possession of Normandy and Maine, was taken extremely ill, and apprehending danger, resolved to repair the injury which he had done to the church, and to supply the vacancy of the archbishopric of Canterbury, which had continued vacant from the death of Lanfranc. The ecclesiastic nominated on this occasion was Anselm, who, notwithstanding the disinclination he had manifested against accepting the appointment, was afterwards a zealous defender of the rights of the church, and of ecclesiastical authority in general. The king and the primate soon disagreed; and though a synod was assembled for the deposition of the archbishop, the king failed in the attempt. But when Anselm desired permission to leave the kingdom, he obtained leave; but his temporalities were seized, and the pope received him as a confessor in the cause of religion. William's French acquisitions were the occasion of trouble to him; for while he was hunting in the New Forest, he received information that the citadel of Maine was besieged, and he therefore hastened to Dartmouth, and determined to embark without delay. As the weather was tempestuous, the mariners expressed some apprehension of danger; the king, however, was resolute and persevering, and asked them if they ever heard of a king that was drowned. Having accomplished his object, he was applied to by the duke of Guienne, who was under the in-

fluence of the passion for crusading, for the loan of a sum of money as a mortgage on his rich provinces of Guienne and Poitou. William accepted the proposal; but whilst he was preparing to carry over the money, and to take possession of the provinces, he was accidentally killed in the New Forest. Having alighted from his horse after a chase, a stag sprung up near him; and a French gentleman, Walter Tyrrel, perceiving the animal, shot off an arrow, which glancing from a tree, entered the king's breast, and penetrated to the heart. Tyrrel immediately fled, and embarking for France, joined the crusaders. The king's body was found by the country people, and interred without ceremony at Winchester. This happened on August 2, 1100, when the king was in the fortieth year of his age, and the thirteenth of his reign. The character of William Rufus has been unfavourably represented, both on account of the depredations which he committed on the church, and of his indifference to religion. "The incidents of his reign," says a biographer, "prove him to have possessed vigour and decision, courage and policy; but to have been violent, perfidious, and rapacious, and void of all sense of honour." One of his best public acts was the sending of Edgar Atheling into Scotland, to restore Edgar, son of Malcolm, to the throne of that kingdom, of which he was the lawful heir. He deserves to be regarded as a promoter of the useful arts by his still remaining erections of the Tower, London Bridge, and Westminster Hall.

HENRY I., surnamed BEAUCLERC, king of England, and duke of Normandy, was the third son of William the Conqueror, and succeeded to the crown on the death of William Rufus 1100, during the absence of his elder brother Robert in Italy. The beginning of Henry's reign promised to be favourable to English liberty, owing chiefly to the fear of his brother. To conciliate the affections of his subjects, he passed a charter to remove many of the grievous oppressions which had been complained of during the reigns of his father and brother. Henry also took another step, which seemed capable of confirming his claims to the crown without any danger of a rival. The English remembered with regret their Saxon monarchs, when they compared the liberty they enjoyed under them with the tyranny of the Normans. Some descendants of that favourite line still remained; and among the rest, Matilda, the niece of Edgar Atheling. Upon her the king fixed his eyes as a proper consort, by whose means the breach between the Saxons and Normans might be cemented. A difficulty, however, occurred, because she had been educated in a nunnery. The affair was examined by Anselm, bishop of Durham, in a council of prelates and nobles summoned at Lambeth. Matilda there proved, that she had put on the veil, not with a

design of entering into a religious life, but merely in imitation of a custom familiar to the English ladies, who protected their chastity from the brutal violence of the Normans, by taking shelter under that habit, which, amid the horrid licentiousness of the times, was yet generally revered. The council, sensible that even a princess had otherwise no security for her honour, admitted this reason as valid. They pronounced that Matilda was still free to marry; and her nuptials with Henry were celebrated by Anselm with great solemnity and pomp. While Henry was thus rendering himself popular at home, Robert returned to England to claim his kingdom sword in hand. Henry, however, had the art to prevail on him to resign his pretensions for a stipulated sum. Jealousy thus excited again was kindled into a war, but Robert was defeated in Normandy, and dragged a prisoner to England, where the last twenty-eight years of his life were passed in confinement in Cardiff castle. Henry's usurpation of Normandy involved him in continual wars on the continent, and was a source of much pecuniary oppression to the English. Henry, however, defeated all the attempts of his enemies to dispossess him. But this foreign success was balanced by a severe domestic misfortune, that of the loss at sea of his only son William, then rising to manhood. He was drowned on returning from Normandy, together with his natural sister, whose cries recalled him to the sinking ship after he had got clear in the long boat. The unhappy father never was seen to smile again. He had betrothed at an early age his only legitimate daughter, Matilda, to the emperor Henry V., and when she became his widow, he married her a second time to Geoffrey, son of the count of Anjou. The king himself took for a second wife Adelaide, daughter of the duke of Lorraine, but she brought him no issue. Henry died in Normandy in 1185, aged sixty-eight, and was buried in Reading Abbey. He left his possessions to his daughter Matilda, but Stephen usurped the crown. Henry had a manly person, an engaging address, and uncommon powers of elocution. He was equally warlike and politic, and successfully maintained what unprincipled ambition urged him to acquire. He was much addicted to women, and had the Norman passion for the chase, the pleasures of which he appropriated to himself by many cruel game laws. In his government, Henry was wise and moderate, he opposed the encroachments of Rome, and not only patronized learning, by restoring the university of Cambridge, but deserved the name of Beauclerc from his acquaintance with literature. He was severe against robbers, but he abolished the curfew bell, so galling to the English, which his father had instituted, and he established an universal standard of weights and measures. He respected the liberties of the people, and from the charters which he granted may be traced the freedom, of which the nation is now so deservedly proud.

GRIFFIN, prince of Wales, was the last sovereign of that country previous to its being subjugated by England. He was put to death by order of Edward the Confessor, at London in 1060.

BLEDDYN, a British prince, who reigned in conjunction with his brother Rhiwallon in North Wales till 1068, when he reigned alone. He was slain in battle in 1072. Bleddyn was an active prince, and framed a code of good laws.

OWAIN, son of Cadwygan ab Bleddyn, a prince of Powys. Having carried off Ness, the wife of Gerald, constable of Pembroke, he and his father were obliged to fly to Ireland, but they afterwards returned to their own country. Owain succeeded his father in 1110, and the year following was in Normandy with Henry I., who knighted him. He was killed by Gerald, the husband of Ness, in 1114.

MORGAN, the son of Cadwygan, prince of Powys, a ferocious character; who, in his latter days, repented and went on a pilgrimage to Jerusalem, but died at Cyprus on his return, in 1126.

SCOTLAND.

DUNCAN I., king of Scotland, succeeded his grandfather Malcolm II., in 1034; but he fell by the hand of domestic treachery in 1040.

MACBETH, a Scots nobleman of the blood royal, who murdered Duncan I., king of Scotland, in 1040; and, chasing Malcolm Canmore, his son and heir into England, usurped the crown. Siward, earl of Northumberland, whose daughter Duncan had married, undertook, by order of Edward the Confessor, the protection of the fugitive prince, marched with an army into Scotland, defeated and killed Macbeth, and restored Malcolm to the throne of his ancestors. Shakspeare has made this transaction the subject of one of his best tragedies, though against all the rules of the ancient drama.

BANCHO, or **BANQUO**, Thane of Lochaber, the grandfather of Walter, the first lord high steward of Scotland, and the progenitor of the royal house of Stuart. He gained several great victories over the Highlanders and Danes, in the reign of Donald VII., but his glory was tarnished by joining Macbeth in the conspiracy against that monarch; and he was murdered by the tyrant Macbeth about in 1046.

MALCOLM III., king of Scotland, succeeded to Zulac in 1057, and was killed at the siege of Alnwick castle 1093.

DONALD VII., commonly called **DONALD BANE**, usurped the throne of Scotland, in 1093. He was expelled from the throne by Duncan II., in 1094, but regained it again by

the murder of that prince. He did not, however, long enjoy it; for he was finally dethroned by Edgar Atheling in 1098.

DUNCAN II. usurped the throne of Scotland from Donald Bane in 1094, who was assassinated by him after a very short reign.

EDGAR, who succeeded to the throne of Scotland, after a reign of nine years, died in 1107.

ALEXANDER I., king of Scots, surnamed the **FIERCE**, son of Malcolm III., succeeded his brother Edgar in 1107, and obtained the character of a good king, by suppressing robberies, establishing good laws, and building churches at Scone, Dumfermline, &c. He married Sibilla, daughter of William the Conqueror, but died without issue in 1124.

PHILOSOPHY.

SESSA, an Indian philosopher and mathematician, and the inventor of the game of chess, which he communicated to his sovereign Scheram, who was so pleased with it, that he ordered him to demand what he pleased, as a reward for his ingenuity. Sessa asked only for a single grain of wheat to be laid on the first square, two on the second, four on the third, and so on in progression through the sixty-four squares. The king, offended that he should demand so mean a gift, directed that he should have just what he asked, and no more; but upon coming practically to the business, it was, in a very short time, found that all the granaries in the kingdom would not supply the demand. Scheram, astonished at the fact, crowned Sessa with very high honours.

SEE-MA-KOANG, a Chinese mandarin and philosopher. He enjoyed the favour of the emperor, and had several important places, which he resigned, and retired to a solitary place, where he wrote a history of China, commencing at the four hundred and third year before the Christian era. He was also the author of some moral treatises.

ABOU-HAMED-MOHAMMED ALGAZELI, a celebrated Arabian philosopher, was born at Thous in 1058. The vizir Neddham El-mulk gave him the superintendence of a college at Bagdad. Algazeli afterwards embraced a solitary life, travelled into Syria and Palestine, and employed himself in the composition of several works. He died in 1111. Among his papers was a treatise against some articles of the Mahometan creed, which was destroyed. He left, however, many other works, some of which have been translated into Latin or Hebrew. His treatise on "Religious Sciences" is highly celebrated in the east. In 1506 was published at Cologne, another of his works, under the title of "*Philosophica et logica Alga-*

zeli," 4to. Averroes wrote against his philosophical opinions, in a piece entitled "*Destructio destructionum philosophiæ Algazeli*," and which is printed in the ninth volume of his *Aristotle*.

POETRY.

SOLIMAN BEN GAVIROL, one of the most famous rabbis who wrote in Arabic, was a native of Malaga, flourished at Zaragossa, and died at Valentia in the year 1070. He successfully cultivated grammar, philosophy, astronomy, and music, but principally delighted in ethics and poetry. Charizi praises his versification, and also his method of writing on moral philosophy. His first production, written in Arabic, "*Tikkun Middot*," or "*Correction of manners*," is divided into five sections, which treat of the five senses, and of the virtues and vices relating to them. This work is in the Bodleian library, No. 358, and a note occurs in the manuscripts, of which Rossi has corrected the chronology in his catalogue raisonné. The second composition of Gavirol is entitled "*Mivehat Appenine*," or "*Choice of Pearls*." This book has indeed been ascribed to a more modern writer, named Bedrashi, and is perhaps an anthology: but Rossi has shown that it was translated into Hebrew before Bedrashi's time, and must therefore be the work of Gavirol.

JEAN DE GARLANDE, of Garlande in Normandy, wrote a poem "*On the contempt of the world*," "*Floretus, on the doctrines of the faith*," "*Facetus, on the duties of men toward God*," "*Dictionarium artis alchymiaë*." He was living in 1081, and passed much of his time in England, with William of Normandy.

THEODORUS PRODRAMUS, or, as he is called, *Cyrus Theodorus Prodrumus*, and, in some manuscripts, *Ptochoprodrumus*, a Greek monk, who was born at Constantinople about the close of this century. He was descended from a respectable family, and was a man of considerable learning. He possessed a genius for poetry. It appears that he had some connexion with the orphan-house at Constantinople, in which, in all probability he was a teacher; but if we may judge from some of his verses, he lived in a state of great poverty. He was the author of various works, written between the years 1118 and 1143.

LITERATURE.

CONTRACTUS HERMANNUS, a monk of Swabia. He had the reputation of great learning, and knowledge of history, and of the arts and sciences. He left behind him a chronicle, a treatise on music, in two parts, and a tract on the Monochord.

He died at Aleshusen in 1054. He was a monk of St. Gal, and had the cognomen of Contractus, from a general contraction in all his limbs.

MICHAEL CONSTANTINE PSELLUS, a learned Christian of this century, was, by birth, a Constantinopolitan of consular rank, and flourished under the emperor Constantine Monomachus. He was the chief instructor of the Constantinopolitan youth, and at the same time the companion and preceptor of the emperor. Towards the close of his life, Psellus retired into a monastery, and soon afterwards died. His works, which have been much celebrated, are commentaries upon Aristotle's logic and physics; a compendium of questions and answers; and an explanation of the Chaldean Oracles.

FIROUZABADI, surnamed Shirazi, a Persian doctor, who wrote a work highly esteemed among the Mussulmans, entitled *Al Tanbih*, or General Information on the Mahomedan law. He died in 1083, aged eighty-two. His disciples went into general mourning for his death, and the college over which he presided was ordered to be shut up for a whole year, in testimony of the public sorrow for the loss of so great a man.

HEOSWITTA, a nun of the abbey of Gandersheim, was born in Saxony, and flourished during this century under the reign of Otho II., who employed her to write the funeral oration of his father. She composed in Latin many religious books, which were collected in one folio volume, printed at Nuremberg in 1501.

VALADA, a Moorish Spaniard, daughter of king Almostakeph, of Corduba, greatly skilled in polite learning, and on that account much celebrated by writers. She more than once contended with scholars noted for their learning, in rhetoric, and always bore away the palm from them. She died in 1091.

PHILIP THE SOLITARY, a Greek monk, was the author of a curious philosophical treatise.

ISAAC ALFES, a rabbi, was born at a village near Fez, in Africa, 1013. At the age of seventy-five he was involved in a quarrel, which drove him to Spain, and he took up his residence at Cordova. The academy of that place was much improved by his talents and writings. He died at Lucena in 1103, aged 90. He abridged the Jewish Talmud, and his work is so much esteemed by the Jews, that they study it in preference to the original, and call it the Little Talmud. It was printed at Constantinople in 1509, and at Venice in 1552.

PETER ALPHONSUS, a Spanish Jew, who was converted to Christianity in 1106. He wrote a "Dialogue between a Jew and a Christian," in defence of Christianity. He wrote also "On Science and Philosophy;" and was eminent for sacred and prophane literature.

THONA, a Moorish Spaniard, who is called Habeba, of

Valencia. She was skilled in grammar and jurisprudence, and wrote celebrated books on both subjects. She died in the 506th year of the Hegira, A.D. 1127.

SIGFUSSON SAEMUND, a celebrated Icelandic writer, was the son of a priest named Sigfus, and born in 1054. He travelled at a very early period into foreign countries, in order to improve himself in knowledge, and for a considerable time his countrymen were not at all aware of what had become of him. At length John Ogmundsen, afterwards bishop of Hólm, when on a tour to Rome, found him at Paris, and carried him back to Iceland. He now entered into holy orders, and established a school. He contributed with others to induce the Icelanders to pay tithes, and took a considerable part with regard to the formation of the ecclesiastical code of laws. He died in 1133. At the age of seventy he wrote a history of Norway, from the time of Harold Haarfager to that of Mågnus the Good. He is generally allowed the merit of having collected the poetical Edda, by which means he preserved these curious and valuable remains of the ancient Scandinavian mythology, poetry and morality, from being lost. They were printed at Copenhagen in 1787, with a Latin translation.

ROSCELINE, the founder of the scholastic sect called Nominalists, was a native of Bretagne, a province of France. He made great progress in the literature of the times, and was presented to a canonry in the church of St. Cornelius in Compeigne, in the diocese of Soissons. Rosceline brought upon himself a suspicion of heresy. He is said to have held it inconceivable and impossible, that the Son of God should take on him the human nature alone, that is without the Father and the Holy Ghost becoming incarnate also, unless by three persons in the Godhead were meant three distinct objects or natures existing separately, such as three angels, or three distinct spirits, though endowed with one will, and acting with one power. When it was intimated to Rosceline, that this manner of reasoning led directly to Tritheism, or the doctrine of three Gods, he answered boldly, that the existence of three Gods might be asserted with truth, were not the expression harsh, and contrary to the phraseology generally received. Persecuted for his doctrine, he was compelled to quit France, and seek refuge in England; he then maintained that persons born out of lawful wedlock, ought to be deemed incapable of admission into holy orders. This doctrine alarmed some of the dignitaries of the church of that time, and excited against Rosceline many enemies, and was in a great measure the occasion of his withdrawing from England. Returning to France, at Paris he revived his old dispute concerning the Trinity. He thus provoked a host of foes, who attacked him from all quarters, and brought upon him much trouble and vexation. Fatigued with persecutions, he retired

into Aquitaine, where he acquired universal esteem by his piety, and extraordinary charity to the poor, and passed the rest of his days in peace. He died about the year 1107 or 1108. His writings have perished.

WILLIAM DE LAT CHAMPEAUX, a famous scholastic, who was born at Champeaux, a village of Bril near Melun, and studied under Anselm at Laon at Paris, in the church of which metropolis he was made archdeacon and scholastic. His reputation in teaching philosophy attracted many scholars and particularly the celebrated Abelard. The merit of Abelard excited the jealousy of Champeaux, and caused unpleasant disputes. When the contentions occasioned by this jealousy terminated, De Champeaux retired in 1113 to his bishopric in Chalons-sur-Marne. Soon after his removal to this see, he was called upon to give his benediction as Abbot to St. Bernard, with whom he contracted an intimate friendship. He was present at many councils and distinguished himself by his religion, zeal, and knowledge of the Scriptures. He died in Jan. 1121.

BEN-JECHIEL-BEN-ABRAHAM NATHAN, a learned rabbi, who was president of the Jewish academy at Rome, and died in the year 1106. He was the author of a work entitled "Haruch," or "Set in order," being a Talmudical dictionary; in which all the terms of the Talmud are alphabetically arranged; the pages from which they are taken quoted in the margin; and the whole explained in a very copious manner. Of this work the elder Buxtorf frequently availed himself. Nathan's work was first printed at Pesaro in 1515, and last at Paris in 1629, folio, greatly enlarged by Philip Aquino.

JUDAH CHING, a celebrated rabbi and grammarian, who wrote many learned works, particularly an Arabic dictionary.

GAZALI, or **ABOU HAMED MOHAMMED ZEIN EDDIN AL HOUSI**, a famous Mussulman doctor, was born at Khorasan, in 1058. Nezam Almulk gave him the appointment of professor in the college, which he had founded at Bagdad, under the reign of Malec Schah; but Gazali relinquished this situation for the sake of embracing a life of retirement and study; and after having made the pilgrimage to Mecca, he returned to his native country, where he died in the year 504 or 505 of the Hegira, occasioned him to be distinguished, in the Oriental manner, by many magnificent titles. This doctor being asked what means he used to arrive at that eminence in science to which he had attained, answered, "that he had never been ashamed to ask for information on subjects concerning which he was ignorant." His famous work is entitled "Alia oloum Eddin," or the several classes of sciences which concern religion. There are two others of this name, one of whom wrote on the mercy of God.

HABIRI, an Arabian author who died about 1122. He was a native of Barsa in the kingdom of Babylon, and wrote "Almakamah," or "fifty assemblies," i.e. Conferences, in which are some excellent remarks. They were published by Golius in Arabic and Latin at Leyden in 1656, and six of them were translated into English, by Mr. Chappelow, Arabic professor at Cambridge, in 1767.

NASSAFI, a celebrated Mussulman doctor, was born in 1069, at the city of Neckschab, which was in that part of the Persian territories which lies beyond the river Gilion, anciently called the Oxus. He was one of the most eminent of the sect of Hanifites, or followers of Abou-Hanifah, who is venerated as the principal Imam or chief of one of the four orthodox sects among the Mahometans. He obtained great celebrity, and among other distinguishing titles, that of "sovereign of genii and men." He died at Samarcand in 1123, deeply regretted by an immense number of disciples, who respected him equally on account of his learning and piety. To him are attributed nearly one hundred treatises on the Mussulman law and traditions, in which he is said to have condensed the excellencies of five hundred and fifty preceding writers.

ABELARD and HELOISE.—Peter Abelard, an eminent scholar, was the son of Berenger, of noble descent, and born at Calais, near Nantes in Brittany, in the year 1079. At the age of sixteen he had acquired, under Rosceline, the founder of the sect of the Nominalists, a considerable acquaintance with metaphysics and logic; together with a subtileness of thought and a fluency of expression, which qualified him for the literary contests in which he was afterwards engaged. Ardent in the pursuit of fame, and of that kind of science, which then prevailed, he settled at Paris, in the twentieth year of his age, and devoted himself to the study of dialectics under William de Champeaux, called the venerable doctor. He afterwards applied himself to the study of divinity. He delivered lectures on theology and philosophy at Paris, and was attended by a great number of students who resorted to his school, not only from various parts of France, but from Spain, Italy, Germany, Flanders, and Great Britain. At the age of forty, Abelard sacrificed the reputation which he had acquired, as an able disputant and popular preceptor, to the love of pleasure, and disgraced himself by forming and executing a deliberate plan for the seduction of female innocence. During his residence at Paris, where he was acquiring affluence as well as renown, he boarded in the house of Fulbert, a canon of the cathedral church, who had a niece called Heloise, about the age of eighteen years, and equally celebrated for her beauty and literary attainments. The avaricious canon, wishing to have his

niece instructed without expense, employed Abelard as her preceptor, but instead of improving her in the sciences, he betrayed his trust, taught her to love, and determined to seduce her. From this time Abelard became remiss in the performance of his public functions, and wrote nothing but amorous verses. The canon, deluded by his respect for the preceptor of his niece, remained ignorant of an amour, which became the subject of general conversation. In a little time, however, the pregnancy of Heloise discovered the culpable conduct of her lover, and roused the resentment of the infatuated uncle. She was soon removed to the house of Abelard's sister in Brittany, and there delivered of a son. When the child was born, Abelard made a proposal to Fulbert of privately marrying his niece, to which the canon consented. Heloise, however, hesitated in accepting the offer, partly from a regard to the honour of Abelard, whose profession bound him to celibacy, and partly from a romantic notion that her passion ought not to submit to ordinary restraints. Abelard at last prevailed, and they were privately married at Paris; though it is said, that she protested to her uncle that she was not married, and that this was one cause of Abelard's unkind and severe treatment of her. Abelard made this a plea for removing her from his house, to the abbey of Benedictine nuns, in which she had been educated.

Fulbert concluded, perhaps not without reason, that Abelard had taken this step, in order to rid himself of an incumbrance which obstructed his future prospects. Deep resentment took possession of his soul, and he meditated great revenge. He employed several ruffians to enter his chamber by night, and inflict upon his person a disgraceful and cruel mutilation. The deed was perpetrated; the ruffians were taken, and suffered, according to the "*lex talionis*," the punishment they had inflicted; and Fulbert, for his savage, though not unprovoked revenge, was punished with the deprivation of his benefice, and the confiscation of his goods. Abelard, unable to support his mortifying reflections, resolved to retire to a convent. At the same time he formed the selfish resolution, that, since Heloise could no longer be his, she should never be another's, and ungenerously demanded from her a promise to devote herself to religion; so little was he disposed to repay her fond attachment with confidence, that he even insisted upon her taking the holy vow before him, suspecting, as it seems, that, if he first engaged himself, she might violate her promise, and return to the world; a circumstance with which she afterwards thus tenderly reproached him: "In that one instance, I confess, your mistrust of me tore my heart; Abelard, I blushed for you." [*Epistolæ Helois*, i.] Heloise submitted to the harsh injunction, and professed herself in the

abbey of Argenteuil. At the moment when she was receiving the religious habit, she exclaimed, in the words of Cornelia :

“ Ah ! my once greatest lord ! Ah ! cruel hour !
Is thy victorious head in fortune's power ?
Since miseries my baneful love pursue,
Why did I wed thee, only to undo ?
But see, to death my willing neck I bow ;
Atone the angry gods by one kind blow.”

The romantic ardour of Heloise's affection supported her through this sacrifice, and seems never to have forsaken her to the latest moment of her life.

A few days after Heloise had taken her vows, Abelard assumed the monastic habit of St. Denis, but the disorders of that house soon drove him from thence. He was afterwards charged with heresy ; but after several persecutions for his religious sentiments, he settled in a solitude in the diocese of Troyes, where he built an oratory, to which he gave the name of the Paraclete. He was afterwards chosen superior of the abbey of Ruis, in the diocese of Vannes ; when the nuns being expelled from the nunnery in which Heloise had been placed, he gave her his oratory, where she settled with some of her sister nuns, and became their prioress. Abelard mixed the philosophy of Aristotle with his divinity ; and in 1140 was condemned by the council of Rheims and Sens. Pope Innocent II. ordered him to be imprisoned, his books to be burned, and forbid him ever teaching again. However he was soon after pardoned, at the request of Peter the Venerable, who received him into his abbey of Cluni, where he led an exemplary life. He died in the priory of Marcellas, at Chalons, April 21, 1142, aged sixty-three.

In what manner Heloise received the tidings of Abelard's death is uncertain. She requested, however, that his body might be sent for interment to the Paraclete, and this was said to have been in consequence of a wish formerly expressed to her by Abelard. Her request was complied with, and the remains of her lover deposited in the church with much solemnity. For one and twenty years after we hear no more of her, only that she was held in the highest estimation ; that she was a pattern of every monastic and Christian virtue ; and that, ever retaining the tenderest affection of a wife, she prayed unceasingly at her husband's tomb. In 1163, she fell sick ; history does not inform us what her disorder was, nor does it relate the circumstances of her death. She expired, however, on Sunday, May 17th, in the sixty-third year of her age ; and her body was deposited, by her own orders, in the tomb by the side of Abe-

lard. Their bones have lain in the abbey of the Paraclete, in the diocese of Troyes, in France, ever since 1142 and 1163. They have been several times, and in different centuries, moved to other parts of the church. The character of Abelard is thus summed up by his late elegant and most impartial biographer, the Rev. Joseph Berrington.—“He was born with uncommon abilities; and, in a better age, had they been directed to other purposes, their display might have given solid glory to their possessor, and more real advantage to mankind. But he was to take the world as he found it, for he could not correct its vicious tastes, nor, indeed, did he attempt it. On the contrary, the vicious taste of the age seemed to accord with the most prominent features of his mind. He loved controversy, was pleased with the sound of his own voice, and, in his most favourite researches, rather looked for quibbles and evasive sophistry, than for truth and the conviction of reason. He was a disputatious logician, therefore; and in this consisted all his philosophy. His divinity was much of the same complexion. When we consider him as a writer, not much more can be added to his praise. He is obscure, laboured, and inelegant; nor do I discover any traces of that genius and vivid energy of soul, which he certainly possessed, and which rendered him so formidable in the schools of philosophy. Even when he describes his own misfortunes, and is the hero of his own tale, the story is languid, and it labours on through a tedious and digressive narration of incidents. In his theological tracts, he is more jejune, and in his letters he has not the elegance, nor the harmony, nor the soul of Heloise. Therefore, did we not know how much his abilities were extolled by his contemporaries, what encomiums they gave to his pen, and how much the proudest disputants of the age feared the fire of his tongue, we certainly should be inclined to say, perusing his works, that Abelard was not an uncommon man; nor was he uncommon in his moral character. He had not to thank nature for any great degree of sensibility, that source of pain and of pleasure, of virtue and of vice. Thrown from early youth into habits which could not meliorate his disposition, he became selfish, opinionative, and vain-glorious. What did not serve to gratify his own humour, called for little of his regard. He wished to appear above the common feelings of humanity, for his philosophy was not of a nature to make him the friend of man. Of religion he knew little more than the splendid theory; and its amiable precepts were too obvious and familiar to engage the attention, and modify the heart of an abstruse and speculative reasoner. When he loved Heloise, it was not her person, nor her charms, nor her abilities, nor her virtues, which he loved; he sought only his own gratification; and in its pursuit

no repulsion of innocence could thwart him, no voice of duty, of friendship, of unguarded confidence, could impede his headlong progress. He suffered; and from that moment rather became a man. We may blame him, perhaps, that he should so easily forget Heloise; but I have said that he never really loved her. More than other men, he was not free to command his affections; and from motives of religion, perhaps even of compassion, he wished in her breast to check that ardent flame, which burned to no other purpose than to render her heart miserable, and her life forlorn. To erase these unfavourable impressions which the mind have conceived of Abelard, we must view him in distress, smarting from oppression and unprovoked malevolence. There was in his character something which irritated opposition, whether it was a love of singularity, an asperity of manners, or a consciousness of superior talents, which he did not disguise. However this might be, the behaviour of his enemies was always harsh, and sometimes cruel; and him we pity.—He now became a religious, a benevolent, and a virtuous man; and thousands reaped benefit from his instructions, as they were tutored by his example. The close of his unhappy life was to the eye of the Christian spectator its most brilliant period. In his death he was the great and good man, the philosopher and the Christian." Such is the favourable character given of him by Mr. Berrington. Upon the whole, of Abelard it may, perhaps, with truth be said, that he was too vain to be truly great, and too selfish to be eminently good, and that his character is rather adapted to excite admiration, than to command respect. He left several works; the most celebrated of which are 'those tender letters that passed between him and Heloise, with the account of their misfortunes prefixed; which have been translated into English, and immortalised by the harmony of Mr. Pope's numbers. To the most attractive charms of person, Heloise possessed an understanding of the most comprehensive and astonishing kind; she was not only perfect mistress of Hebrew, Greek, and Latin, but derived the greatest pleasure from philosophical pursuits. The epistolary correspondence which was kept up between her and Abelard, after each of them had sought refuge from the persecutions of the world within a convent's walls, prove, that though her life had so long been devoted to religious exercises, the image of Abelard still occupied her heart. What a lesson may be drawn from the life of Heloise; what a warning beacon might her imprudence prove to the rising age! what a train of misery was the consequence of her dereliction from virtue, and what an ornament to society might a woman with such abilities have proved! The weakness of her uncle's conduct is, doubtless, to be censured, in permitting two persons, and one so young, to

pass hours together unobserved; still the imprudence of this relation ought to have made her treat her preceptor with additional coldness and reserve.

HELOISE.—See the preceding article, Abelard.

RABBI ABRAHAM, was prince of the Jewish nation, and eminent for his learning. He foretold that the Messiah would be born under the same configuration or conjunction of Jupiter or Saturn, with Moses the Jewish law-giver. According to his calculation, this was to happen 2859 years after the former. i. e. A. D. 1464; and two such conjunctions are said to have actually occurred within the fifteenth century, viz.:—in 1444 in Cancer, and twenty years after in Pisces; but instead of deliverance, the Jews experienced only disaster and distress.

ABRAHAM ABEN-EZRA, a learned rabbi, born at Toledo, in 1099. He was much admired for his learning, being not only skilled in philosophy, astronomy, medicine, and poetry, but a complete master of the Arabic. On these accounts he was styled by his brethren Jews, the wise, great, and admirable doctor. His principal works are—Commentaries on the Old Testament, which are printed in Bomberg's and Buxtorf's Hebrew Bibles, and *Jesud Mora*, a work, now very scarce, intended to recommend the study of the Talmud. His style is elegant and concise. He died in 1174, aged seventy-five. His works are—1. A Commentary on the Law, fol. printed at Constantinople in 1552, and at Venice in 1576. 2. An Introduction to the Talmud; Constantinople, 8vo. 1530. 3. *Elegantiae Grammaticæ*; Venice, 1546, 8vo. 4. *De Luminaribus et Diebus criticis*, 4to. 1496, Leyden. 5. *De Nativitatibus*; Venice, 1485, 4to. Aben-Ezra was a firm believer in judicial astrology.

OLIVER, a learned English Benedictine monk, born at Malmsbury. Like Dædalus, he invented artificial wings, but in attempting to fly with them from a high tower, he fell and broke his legs. He died A. D. 1060.

RELIGION.

BENEDICT IX., pope, whose name was Theophylact, son of Alberic count of Tusculum, succeeded his uncle John XIX., in 1033, and the eighteenth year of his age. Benedict dishonoured his office by the grossest vices, which caused the Romans to expel him from his see, but he was reinstated by the emperor Conrad. Benedict lived a life of the greatest irregularity, and after various expulsions and restorations, found it advisable to resign or sell his popedom to John, arch-priest of the Roman church. He resumed it, however, more than once, under the ensuing pontificates till death closed his scandalous career in 1054.

GREGORY VI., pope, whose name before he assumed the papacy was John Gratian, was a native of Rome, and descended from one of the most opulent and powerful families in that city. He was arch-priest of the Roman church, when pope Benedict IX., who had rendered himself the object of universal contempt and abhorrence by his wickedness and debaucheries, found it necessary to resign the papal dignity. He resigned the papal chair for a large sum of money to John Gratian, who took possession of the chair which he had purchased, and took the name of Gregory VI. Upon Gregory's accession to the tiara, therefore, there were no fewer than three persons who were pretenders to the honour of being successors to St. Peter. In this scandalous state of things, Henry III., king of Germany, resolved to go into Italy himself, to inquire into the state of the church. He accordingly set out from Germany, and arriving at Sutri, in 1046, assembled a council at that city, in which were present almost all the bishops of Italy. The king sent him an invitation to preside at this council, with which he readily complied, flattering himself that the king would acknowledge him for lawful pope. But when he appeared, a charge was preferred against him of having purchased with a sum of money the pontifical dignity. He confessed the charge, and quitting his chair threw off the pontifical ornaments, and begging forgiveness, renounced all claim to the throne of St. Peter. When Henry returned to Germany, he carried Gregory with him as a prisoner, and he ended his days in that country.

CLEMENT II., was the name assumed by Suiger, a native of Saxony, and bishop of Bamberg, upon his elevation to the pontifical throne, in 1046, in order to supply the vacancy occasioned by the death of Gregory VI. On the day of his election he crowned Henry emperor, and his queen Agnes empress, and in a council speedily assembled at Rome, he issued several canons against simony, which had prevailed almost universally all over the West. In this council he settled a dispute between the archbishops of Ravenna and Milan, concerning precedence; determining, by his apostolical authority, in favour of the former, whom he ordered always to sit on his right hand; unless the emperor should be present, and, in that case, to sit on his left. The pope died at Rome on the 9th of October 1047, after a pontificate of 9 months and 15 days; and his remains were interred at Bamberg. St. Whiborada, a virgin martyred by the Hungarians in 925, was canonized by this pope, and the day of her death appointed as an annual festival.

DAMASUS II., pope, was a native of Bavaria, of the name of Popponius. He is represented to have been a person of great learning for the times in which he lived, and of no less piety. The first episcopal dignities to which his merits raised

him in the church, was that of Buxen, from whence he was translated to the see of Aquileia. Pope Clement II. dying, he was chosen to succeed him in the papal chair, and sent to Rome to maintain the imperial right of nominating the popes, in opposition to the claims of Benedict IX., who had seized on it a third time, but thought it prudent to resign the chair in favour of one who was so powerfully protected. Popponius, upon being preferred to this high office, took the name of Damasus II. He enjoyed his new dignity, however, only twenty-three days, dying at Præneste, not without suspicion of his having been poisoned, in the year 1048.

LEO IX., who bears the distinction of a saint in the calendar, was born of an illustrious family, and became bishop of Toul, and in 1048 was chosen pope. He convened several councils to reform the manners of the ecclesiastics, and to condemn the errors of Berenger. This pope was strongly prejudiced against the Normans, and exerted himself to expel them from Italy. Having urged both the eastern and western emperors to assist him to little purpose, he resolved to undertake the task himself. Having therefore assembled a very numerous army, he marched with all speed to the borders of Apulia, not doubting but that he should make himself master of the country, before the Normans could put themselves in a posture of defence. As soon as they heard of the approach of the papal army, conscious that they had never given his Holiness the least offence, they sent deputies to learn what was his true design, and to come to a satisfactory explanation with him, if he had any complaints to allege against them. He received these deputies with great laughtiness, reproached them with seizing and oppressing a country to which they had no right; declared his determination to free the inhabitants from their galling yoke; and concluded by saying, that he would permit them to march out of Italy unmolested, but that he would grant them no other terms. The deputies ineffectually endeavoured to clear their countrymen from the charges preferred against them, and professed the utmost veneration and respect for the successor of St. Peter, declaring themselves ever ready to serve against the enemies of the Apostolic see, whenever his holiness should command them, but they avowed their unalterable determination to maintain possession of a country which they had purchased with the blood of many brave men, by whomsoever they might be attacked. Finding all negotiation fruitless, the deputies took leave of the pope, and returned to their countrymen, who immediately took up arms, and marched against the enemy, under the command of Umfred count of Apulia, Richard count of Aversa, and the brave Robert Guiscard. These inveterate warriors surprised the papal army, and after a bloody battle, in which the Germans made the principal resistance, en-

tirely defeated it with great slaughter. When the pope, who beheld the fight from a rising ground, saw the flower of his army cut to pieces, he fled with a few attendants to Civitade, which place was soon invested by the Normans, and forced to surrender at discretion. Leo now expected the most severe and cruel treatment from a supposed barbarous enemy, but to his great surprise and joy, was soon relieved from his apprehensions. No sooner was count Umfred informed that the pope was in the place, and his prisoner, than he waited upon him, accosted him with all the respect due to his character, and conducted him, attended by all the chief officers of his army, to his camp. There he entertained him for a few days with the greatest magnificence; and then not only liberated him, but upon the pope's wishing to be conducted to Beneventum, escorted him to that city in person. Leo was so well pleased with this behaviour of the Normans, that he absolved them from the censures which they had incurred, approved of the conquests which they had made, and encouraged them to add the reduction of Calabria to that of Apulia.

During the reign of this pope, an ineffectual attempt was made to restore the ancient union between the sees of Constantinople and Rome. Leo died in the year 1054, about the age of fifty, after having presided over the Roman church five years, and rather more than two months. He is commended for his prudence, his generosity to the poor, and his ardent piety. He was the first pope who made use of the Christian era in the date of his bulls, his predecessors having followed that of the indictions. Nineteen of his "Letters" are preserved in the ninth volume of the "Collect. Concil." and several of his "Homilies" or Sermons were published at Louvain in 1565, and afterwards at other places.

VICTOR II., pope. Upon the death of pope Leo IX., no person in the Roman church appearing proper to be elected his successor, Hildebrand, afterwards Gregory VII., who possessed great influence with the people and clergy of Rome, was deputed to the court of the emperor in Germany, with the trust of finding a proper subject to supply the vacancy. His choice fell upon Gebehard, bishop of Eichstat, a relation of the emperor, Henry III., and in high favour with him; whence it was with difficulty that Henry could be persuaded to consent to the election, which was also contrary to the inclination of Gebehard himself. Hildebrand, however, prevailed, and accompanied the new pope to Rome, where he was solemnly consecrated in 1055, and took the name of Victor. He soon after met the emperor at Florence; where a general council was held, in which various abuses were corrected, and the doctrine of Berenger concerning the eucharist was again condemned. He also sent

Hildebrand as his legate into France, where he held several councils. Henry III. sent ambassadors to the council of Tours, to complain of Ferdinand, king of Castile and Leon, for assuming the title of emperor. Hildebrand persuaded Victor to interfere, and legates were sent into Spain, threatening to excommunicate Ferdinand and his subjects, if he did not renounce his assumed title, and recognize that of Henry, the only true emperor. A national council was assembled in Spain, at which, after long debates, it was determined to comply with the pope's requisition. In 1056 a council was held at Toulouse, at which several canons were passed against simony, and the incontinence of the clergy. While this council was sitting, the emperor, being dangerously ill, requested Victor to come into Germany to him, where he found Henry on the point of death, and attended him in his last moments. Victor complied with his dying request, and recognized his young son, Henry IV., to succeed him in the empire; and before he left Germany, assembled a diet at Cologne for the purpose of reconciling some discontented nobles with the empress Agnes, nominated regent during her son's minority. On his return to Italy, he held a council at Rome, and then retiring into Tuscany, died there in July 1057. One letter alone is remaining of this pope.

STEPHEN IX., pope, whose former name was Frederic, was brother to Godfrey, duke of Lorraine. In the time of Leo IX., being archdeacon of the church of Liege, he was one of the delegates sent to the court of Constantinople, to negotiate an union between the eastern and western churches. On his return, he was created chancellor of the Roman church; and soon after, embracing a monastic life at Monte Cassino, he was made abbot of that monastery. He was made a cardinal by pope Victor II., by the title of St. Chrysogonus; who dying soon after, in 1057, Frederic, being then at Rome, was chosen to succeed him. The election occurring on the festival of St. Stephen, he took that name. He immediately undertook the reformation of the clergy, and held councils, in which several canons were made against the marriage and concubinage of priests. He effected the submission of the church of Milan to that of Rome, after it had for some years withdrawn itself from that jurisdiction; and he sent ambassadors into the east, for the object of uniting the two churches. His brother Godfrey, who had married Beatrix, widow of Boniface duke of Tuscany, projecting to be chosen emperor, the pope was very desirous to bring the design to effect, and for that purpose sent a person to secure all the treasure in the monastery of Monte Cassino, which, however, he restored in consequence of the tears and entreaties of the monks. He took a journey to Florence, in order to confer with Godfrey, in which city he died in 1058,

after a pontificate of only a few months. Two letters of this pope are preserved; one to the archbishop of Rheims, the other to the bishop of Marsi.

BENEDICT X., pope, or antipope, by name John Mina-cius, bishop of Veletri, of the family of the counts of Tusculum. He was elected to the popedom by a party in 1058, on the death of Stephen IX., without waiting for the return of Hildebrand the subdeacon, afterwards pope Gregory VII., from Germany, as had been agreed upon. On the return of Hildebrand with Gerard bishop of Florence, the latter was acknowledged as lawful pope in a council held at Sutri, and Benedict was deposed and excommunicated. Benedict finding himself unable to keep the pontifical throne, humbly requested forgiveness of the new pope, and receiving absolution, though with the loss of his episcopacy and priesthood, was allowed to spend the rest of his days at St. Mary's the Greater in Rome. His pontificate did not last ten months.

NICHOLAS II., pope, whose original name was Jerome, was a native of Burgundy, and became bishop of Florence. He was elected pope in 1058. He is the first whose coronation is mentioned in history. He was opposed to John, bishop of Veletri, but he soon destroyed the power of his rival. Nicholas died in 1061, after a pontificate of two years, and between six or seven months. According to the testimony of cardinal Damian, he was a man of learning, of a lively genius, and of great resolution in the pursuit of any undertaking on which he had determined. He also says that he was chaste, beyond suspicion, and that his generosity to the poor knew no bounds. There are nine of his "Letters" still extant; one of which, directed to Edward the Confessor, king of England, contains a confirmation of the privileges granted to the church of Westminster, and the rest chiefly relates to the ecclesiastical affairs of France. They may be seen in the ninth volume of the "Collect. Concil."

CADALOUS, bishop of Parma, who was elected pope in 1061 by the imperial faction, and took the name of Honorius II. He was deposed by the council of Mantua in 1064, and died not long after.

ALEXANDER II., pope, whose name was Anselm, was born at Milan, and was removed from the see of Lucca to the papal chair in 1061. At the time when this pope came to the holy see, the church was endeavouring to become independent of the civil power, and was even assuming a supremacy in all secular affairs. A violent struggle then arose in the city of Rome between the clergy and the laity. At the head of the ecclesiastic faction was Hildebrand, who had guided the conclave under Nicholas II. At the head of the lay party were the counts of Frescati and Galera. Hildebrand, on the death

of Nicholas, procured Anselm to be elected, under the title of Alexander II., and without soliciting the concurrence and authority of the emperor, Henry IV., or more properly his mother the empress Agnes, widow of Henry III., who was then regent. She considered this as an infringement of the imperial prerogative, and being supported by the lay faction at Rome, procured a council at Basil, in which Alexander was opposed by Cadalous, bishop of Parma, who was elected pope. The pretensions of each pope were supported by a strong military force, and Alexander was in great danger of being driven from his post, when Anno, archbishop of Cologne, formed a powerful party against Cadalous and the imperial interest which supported him, and seizing the young emperor, terminated the appeal to arms, and prevailed on the contending parties to refer the dispute to a council, which was held for that purpose at Mantua, in the year 1064. Here Alexander and Cadalous with their respective partisans met, and the former was acknowledged as lawful pontiff. This memorable event was a signal triumph of the church over the civil power, and greatly contributed to the establishment of that haughty dominion which the papal see from that time long continued to exercise over the princes of Europe. Alexander was highly indebted to Hildebrand for his success, who had the chief direction of his councils during his pontificate. The ecclesiastical proceedings of this pontiff chiefly respected the discipline and the privileges of the church, the marriage of the clergy, and the incestuous marriages; and the requiring the clerks to reside together near the churches which they served, and the employing their incomes in common. The bishop of Florence was arraigned and deposed for simony. The privileges of the monks were extended, and the bishop of Cluni, who had exercised jurisdiction over a monastery in that province, was obliged to ask pardon of the pope, and enjoined to fast seven days upon bread and water. The person chiefly employed by the pope in conducting these regulations was Peter Damien, a monk, and a zealous defender of the monastic orders.

While spiritual usurpation was reigning triumphant in the church, it was extending its sway over kingdoms and empires. The pope now claimed the high prerogative of deciding the quarrels of princes, and seized every opportunity of interposing in secular affairs. A circumstance which in no small degree contributed to encourage and establish this tyranny was, that William, duke of Normandy, in framing his project for conquering England, applied for the advice and protection of the pope. Alexander soon perceiving that this application to the papal throne might contribute towards extending its authority, and enlarging its emoluments, gladly granted the bold adventurer the powerful support of his sanction. He excommunicated Harold as a perjured usurper, and he sent William a conse-

crated banner, and a ring with one of St. Peter's hairs in it ; " thus," to borrow the expression of Hume, " safely covering all the ambition and violence of that invasion with the broad mantle of religion." William conquered England, and the dominion of the pope was confirmed in that country. Popes' legates, never before known in England, exercised arbitrary power. Stigand, archbishop of Canterbury, was removed from his see, to make room for Lánfranc, the pope's favourite, and other English prelates and clergy were deposed to provide for Norman and Italian monks.

Other countries felt at this time the increasing power of the papal see. Not contented with prohibiting the young emperor from executing, on pain of excommunication, his design of divorcing his wife Bertha, Alexander, in 1073, exercised an authority which no pope before had ventured to exercise over a crowned head, in summoning the emperor to appear in person at Rome, to answer for his conduct in disposing of church benefices to provide supplies for his army. Henry resented the indignity ; but the dispute was suddenly terminated by the death of the pope, which took place in 1073. The personal character of this pope is little known. Many of the letters written by Alexander II. are extant ; one of these does credit to the pope's humanity ; it is addressed to the bishops of Spain, to require them to put a stop to the cruelties which were at that time exercised towards the Jews.

GREGORY VII., Hildebrand, son of a carpenter of Loano in Tuscany, was in 1073 elected successor to Alexander II. Assuming extraordinary powers, he claimed superiority, not only in all spiritual but temporal affairs, and regarded the sovereigns of Europe as vassals whom he could depose and appoint at his pleasure. His qualifications and character were such as were adapted to the designs which he had formed. He was, as Mosheim has well described him, " a man of uncommon genius, whose ambition in forming the most arduous projects was equalled by his dexterity in putting them into execution ; sagacious, crafty and intrepid, nothing could escape his penetration, defeat his stratagems, or daunt his courage ; haughty and arrogant beyond all measure ; obstinate, impetuous, and intractable ; he looked up to the summit of universal empire with a wistful eye, and laboured up the steep ascent with uninterrupted ardour and invincible perseverance ; void of all principle, and destitute of every pious and virtuous feeling, he suffered little restraints in his audacious pursuits from the dictates of religion, or the remonstrances of conscience." Gregory began with excommunicating every ecclesiastic who should receive a benefice from the hands of a layman, and every layman who should take upon him to confer such a benefice. Henry, instead of resenting this insolence,

submitted, and wrote a penitential letter to the pope; who, upon this, condescended to take him into favour, after having severely reprimanded him for his loose life; of which the emperor now confessed himself guilty. The quarrel between the church and the emperor was, however, soon brought to a crisis by the following accident. Solomon, king of Hungary, being deposed by his brother Geysa, had fled to Henry for protection, and renewed the homage of Hungary to the empire. Gregory, who favoured Geysa, exclaimed against this act of submission; and said in a letter to Solomon, "You ought to know that the kingdom of Hungary belongs to the Roman church; and learn that you will incur the indignation of the holy see if you do not acknowledge that you hold your dominions of the pope, and not of the emperor." Henry, though highly provoked at this declaration, thought proper to treat it with neglect; upon which Gregory resumed the dispute about investitures. The predecessors of Henry had always enjoyed the right of nominating bishops and abbots, and of giving them investiture by the cross and the ring. This right they had in common with almost all princes. The predecessors of Gregory had been accustomed, on their part, to send legates to the emperors, in order to entreat their assistance, to obtain their confirmation, to desire them to come and receive the papal sanction, but for no other purpose. Gregory, however, sent two legates to summon Henry to appear before him as a delinquent, because he still continued to bestow investitures, notwithstanding the apostolic decree to the contrary; adding, that if he should fail to yield obedience to the church, he must expect to be excommunicated and dethroned. Incensed at this arrogant message from one whom he considered as his vassal, Henry dismissed the legates with very little ceremony, and in 1706, convoked an assembly of all the princes and dignified ecclesiastics at Worms; where, after mature deliberation, they concluded, that, Gregory having usurped the chair of St. Peter by indirect means, infected the church of God with many novelties and abuses, and deviated from his duty to his sovereign in several scandalous attempts, that the emperor, by that supreme authority derived from his predecessors, ought to divest him of his dignity, and appoint another in his place. In consequence of this determination, Henry sent an ambassador to Rome, with a formal deprivation of Gregory; who, in his turn, convoked a council, at which were present one hundred and ten bishops, who unanimously agreed, that the pope had just cause to depose Henry, to dissolve the oath of allegiance which the princes and states had taken in his favour, and to prohibit them from holding any correspondence with him, on pain of excommunication; which was immediately fulminated against the emperor and his adherents. "In the name of Almighty God,

and by our authority," said Gregory, "I prohibit Henry, the son of our emperor Henry, from governing the Teutonic kingdom and Italy; I release all Christians from their oath of allegiance to him; and strictly forbid all persons from serving or attending him as king!" The circular letters written by this pontiff breathe the same spirit as his sentence of deposition. He there repeats several times, that "bishops are superior to kings, and made to judge them!" expressions alike artful and presumptuous, and calculated for bringing in all the churchmen to his standard. Gregory knew well what consequences would follow the thunder of the church. The German bishops came immediately over to his party, with many of the nobles; the flame of civil war still lay smothering, and a bull properly directed was sufficient to set it in a blaze. The Saxons, Henry's old enemies, made use of the papal displeasure for rebelling against him. Even Guelph, to whom the emperor had given the duchy of Bavaria, supported the mal-contents with that power which he owed to his sovereign's bounty; nay, those very princes and prelates who had assisted in deposing Gregory, gave up their monarch to be tried by the pope; and his holiness was solicited to come to Augsburg for that purpose. Willing to prevent this odious trial at Augsburg, Henry took the unaccountable resolution of suddenly passing the Alps at Tirol, accompanied only by a few domestics, to ask absolution of pope Gregory his oppressor, who was then in Canosa, on the Appenine mountains, a fortress belonging to the countess or duchess Matilda. At the gates of this place the emperor presented himself as an humble penitent. He alone was admitted within the outer court; where being stripped of his robes, and wrapped in sackcloth, he was obliged to remain three days in the month of January, barefooted and fasting, before he was permitted to kiss the feet of his holiness; who was all that time shut up with the devout Matilda, whose spiritual director he had long been, and, as some say, her gallant. Be that as it may, her attachment to Gregory, and her hatred to the Germans was so great, that she made over all her estates to the apostolic see; and this donation is the cause of all the wars which since that period have raged between the emperors and the popes. She possessed in her own right great part of Tuscany, Mantua, Parma, Reggio, Placentia, Ferrara, Modena, Verona, and almost the whole of what was called the patrimony of St. Peter, from Viterbo to Orvieta; together with part of Umbria, Spoleto, and the Marche of Ancona. The emperor was at length permitted to throw himself at the pontiff's feet, who condescended to grant him absolution, after he had sworn obedience to him in all things, and promised to submit to his solemn decision at Augsburg; so that Henry got nothing but disgrace by his journey; while Gregory, elated by his triumph,

and now looking upon himself, not altogether without reason, as the lord and master of all the crowned heads in Christendom, said, in several of his letters, that "it was his duty to pull down the pride of kings." This extraordinary accommodation gave much disgust to the princes of Italy. They could never forgive the insolence of the pope, nor the abject humility of the emperor. Happily, however, for Henry, their indignation at Gregory's arrogance, overbalanced their detestation of his meanness. He took advantage of this temper; and by a change of fortune, hitherto unknown to the German emperors, he found a strong party in Italy, when abandoned in Germany. All Lombardy took up arms against the pope, while he was raising all Germany against the emperor. Gregory, on the other hand, made use of every art to get another emperor elected in Germany; and Henry, on his part, left nothing undone to persuade the Italians to elect another pope. The Germans chose Rodolph, duke of Suabia, who was solemnly crowned at Mentz; and Gregory, hesitating on this occasion, behaved truly like the supreme judge of kings. He had deposed Henry, but still it was in his power to pardon him; he therefore affected to be displeased that Rodolph was consecrated without his order; and declared that he would acknowledge as emperor and king of Germany, him of the two competitors who should be more submissive to the holy see. Henry, however, trusting more to the value of his troops than to the generosity of the pope, set out immediately for Germany, where he defeated his enemies in several engagements; and Gregory, seeing no hopes of submission, thundered out a second excommunication against him, confirming at the same time the election of Rodolph, to whom he sent a golden crown, on which the following verse, equally haughty and puerile, was engraved;

Petra dedit Petro, Petrus diadema Rodolpho.

This donation was also accompanied with a most enthusiastic anathema against Henry. After depriving him of strength in combat, and condemning him never to be victorious, it concludes with the following remarkable apostrophe to St. Peter and St. Paul. "Make all men sensible, that, as you can bind and loose every thing in heaven, you can also upon earth take from or give to every one, according to his deserts, empires, kingdoms, principalities—let the kings and princes of the age then instantly feel your power, that they may not dare to despise the orders of your church; let your justice be so speedily executed upon Henry, that nobody may doubt but he falls by your means and not by chance." To avoid the effects of this second excommunication, Henry assembled at Brixen, in the Tirol, about twenty German bishops, who, acting also for the

bishops of Lombardy, unanimously resolved, that the pope, instead of having power over the emperor, owed him obedience and allegiance; and that Gregory VII., having rendered himself unworthy of the papal chair by his conduct and rebellion, ought to be deposed from a dignity he so little deserved. They accordingly degraded Hildebrand; and elected in his room Guibert, archbishop of Ravenna, a person of undoubted merit, who took the name of Clement III. Henry promised to put the new pope in possession of Rome, but was obliged in the mean time to employ all his forces against Rodolph, who had re-assembled a large body of troops in Saxony. The two armies met near Mersburg, and both fought with great fury; but the fortune of the day seemed inclined to Rodolph, when his hand was cut off by the famous Godfrey of Bouillon, then in the service of Henry, and afterwards renowned for his conquest of Jerusalem. Discouraged by the misfortune of their chief, the rebels gave way, and Rodolph perceiving his end approaching, ordered the hand that was cut off to be brought him, and made a speech to his officers on the occasion, which could not fail to have an influence on the emperor's affairs. "Behold," said he, "the hand with which I took the oath of allegiance to Henry, and which oath, at the instigation of Rome, I have violated, in perfidiously aspiring to an honour that was not my due." Thus delivered from this formidable antagonist, Henry soon dispersed the rest of his enemies in Germany, and set out for Italy to settle Clement in the papal chair. But the gates of Rome being shut against him, he was obliged to attack it in form. The siege continued for upwards of two years; Henry during that time being obliged to quell some insurrections in Germany. The city was at length carried by assault, and with difficulty saved from being pillaged; but Gregory was not taken; he retired into the castle of St. Angelo, and thence defied and excommunicated the conqueror. The new pope was, however, consecrated with the usual ceremonies; and expressed his gratitude, by crowning Henry, with the concurrence of the Roman senate and people. Meanwhile the siege of St. Angelo was going on; but the emperor being called into Lombardy, Robert Guiscard released Gregory, who died soon after at Salerno. His last words, borrowed from Scripture, were worthy of the greatest saint. "I have loved justice, and hated iniquity; therefore I die in exile!" As to the writings of this pope, three hundred and fifty-nine "Letters" have reached our time, which are divided into nine books, and part of another, and are inserted in the tenth volume of the "Collect. Concil." He is also generally supposed to have been the author of "A Commentary on the Seven Penitential Psalms," which some writers have improperly ascribed to Gregory the Great; and of "A Commentary upon the Gospel of St. Mat-

thew," which is said to be preserved in MS. in the archiepiscopal library at Lambeth.

VICTOR III., pope. When Gregory VII., in 1085, lay on his death-bed at Salerno, whither he had retired in consequence of the possession of Rome by Guibert the anti-pope, he recommended three persons to the cardinals present for their choice of a successor, the first of whom was Desiderius, abbot of Monte Cassino. He was descended from the family of the dukes of Benevento, and was born about 1027. In 1050 he embraced a monastic life, was elected abbot of Monte Cassino in 1058, and in the following year was created a cardinal. When he was informed of an intention of seating him on the papal throne, he withdrew from Rome, and retired to his monastery. It was with great difficulty that he was prevailed upon to be present at a council for the election of a new pope in May 1086; and when he was himself proclaimed, and carried by force to the church of the Lateran to be publicly acknowledged, he refused to be invested with the pontifical robes, and as soon as he was at liberty, withdrew to his monastery. He was, however, regarded as the lawful pope, and at a council assembled at Capua, in the beginning of the following year, at which duke Roger and the princes of Capua and Salerno were present, he accepted the popedom in March 1087. Proceeding to Rome, his escort expelled Guibert, and he was solemnly consecrated in St. Peter's church by the name of Victor III. His election was not only disputed by that antipope, but by Hugh, archbishop of Lyons, one of those recommended by Gregory. He, however, obtained the powerful support of the countess Matilda, by whose arms he was replaced in St. Peter's after he had been obliged by the opposite faction to leave Rome; but the contest being renewed, Victor again withdrew to Monte Cassino. He thence engaged the Italian princes against the African Saracens, who had made several destructive incursions on the coast of Italy, which were afterwards severely retaliated by a fleet sent to Africa. Victor then summoned a council at Benevento, at which he anathematized Guibert, and excommunicated the archbishop of Lyons and the abbot of Marseilles, and renewed the decrees made by Gregory against lay investitures and simony. He was taken ill during the sitting of this council, and returning to Monte Cassino, after recommending to the cardinals and prelates Otho, bishop of Ostia for his successor, he died in September 1087, after a pontificate of one year from his election, and less than six months from his consecration. Victor III., whilst abbot, wrote four books of dialogues on the miracles of St. Benedict and the other monks of Monte Cassino, of which three are extant, and have been published in Mabillon's "*Acta Sanctorum*."

URBAN II., whose name was Otho, or Eudes, was born in

the diocese of Rheims, in France, and is said to have been born at Chatillon sur Marne. He embraced the monastic habit in the monastery of Cluny, of which he was appointed abbot. Pope Gregory VII. made him a cardinal and bishop of Ostia, and sent him as legate into Germany. On the death of Victor III. in 1087, he was unanimously elected to succeed him, under the name of Urban II. He was acknowledged by almost all the princes of Europe except Henry of Germany, who adhered to Guibert. In the first year of his pontificate, he was waited upon by Bernard, newly created archbishop of Toledo, with a letter from Alphonso king of Castile and Leon, requesting him to grant Bernard the pall, and to appoint him primate in Spain and Gothic Gaul, with which Urban complied, and nominated the archbishop his legate in Spain. In the following year he assembled a council at Rome, which excommunicated Guibert, and Henry his supporter, and all their adherents. He next held a council at Melfi, in Apulia, at which the decrees of Gregory against lay investitures and the marriage of the clergy were confirmed; and Roger, son of Robert Guiscard, was invested in the dukedoms of Calabria and Apulia, as held under the papal see. Urban promoted a marriage between Guelph, duke of Bavaria, and the countess Matilda. Thereupon, the emperor marched into Italy, and reduced Mantua and other places, in consequence of which, Guibert was recalled to Rome, and put in possession of the Lateran-palace. The progress of the emperor was checked by the revolt of his son Conrad, which was approved, if not instigated, by the pope. Guibert was expelled, and Urban returned to Rome in 1093; as however, the castle of St. Angelo was still in the hands of the opposite party, he quitted the capital, and took up his residence with the countess Matilda. In 1095, Urban held a council at Placentia, which was very numerously attended. A solemn embassy was sent to it by Alexius Comnenus, emperor of Constantinople, representing the deplorable condition to which the Christians of the East were reduced by the oppressions of the infidels, and requesting assistance. The pope expressed himself warmly in favour of the persecuted Orientals, and several great lords who were present offered to go in person to their relief. Conrad had soon after an interview with the pope, who received him with marks of great affection, and recognized him as king of Italy, at the same time exacting from him an oath of allegiance to the holy see. Urban, in 1095, visited France, where he had appointed a council to be held at Clermont. This famous assembly took place in November, and the first business transacted in it was the excommunication of Philip king of France, who refused to part with Bertrade, his mistress, whom he had married, and had divorced his lawful queen Bertha. But what rendered this council memorable was, the first introduction of

the project of crusades, He was rendered more zealous in the cause by the representations of Peter the Hermit, who had made a pilgrimage to Jerusalem, and witnessed the triumph of the crescent over the cross. Urban, in a long and pathetic speech, laid before the numerous assembly the lamentable condition of Christianity in the eastern countries, and the imminent danger of its total extirpation under the rule of the Infidels. He then dwelt upon the obligations incumbent on all Christians to rescue the sepulchre of Christ and the scene of his actions from the sacrilegious pollution to which they were exposed from the enemies of his name; and he touched the passions of his audience so strongly, that he was frequently interrupted by their exclamations. After he had spoken, the pious zeal of the assembly burst forth in offers on all sides to obey every injunction of his Holiness towards this design; upon which he directed that all who engaged in it should distinguish themselves by a red cross on the right shoulder, he should extend the truce of God to the persons and effects of every crusader; and enjoined all the bishops present to preach up the holy war in their respective dioceses. Thus ended the council of Clermont. This pope supported the cause of Anselm, archbishop of Canterbury, and the other English clergy, against William Rufus, who had made free with their temporalities, and he threatened to excommunicate him. In this year the second crusade under Godfrey of Bouillon, which succeeded the expedition of Peter the Hermit, effected the capture of Jerusalem; but Urban did not live to receive the good tidings. He died at Rome, in July, 1099, after a busy pontificate of eleven years and more than four months. He was interred in the Vatican, and the following inscription was placed on his tomb:—Urbanus II., Auctor Expeditiones in Infideles. There are extant a number of epistles of this pope, and decrees of the council held by him.

PASCHAL II., pope, originally called RAINERIUS, or RAGINGERIUS, was a Tuscan by nation, and the son of one Crescentius, an inhabitant of the town of Bleda, in the Flaminian province. He was educated in the monastery of Cluny, where he took the monastic habit when very young. At the age of twenty he was sent by his abbot to Rome, on some business relating to the monastery; when pope Gregory VII., who then sat in the papal chair, finding him to be distinguished by uncommon parts, retained him at his court. In this situation he conducted himself perfectly to Gregory's satisfaction, who caused him to be ordained priest, and promoted him to the dignity of cardinal with the title of St. Clement. Afterwards he was nominated abbot of St. Lawrence and St. Stephen, at Rome. In the year 1099, on the death of pope Urban II., he was elected to the papal chair. He had a contest with the emperor Henry IV., and also with Henry I., king of England, respecting the rights of investitures,

The emperor visited Rome to be crowned by the pope, who refused to perform the ceremony unless he yielded the matter in dispute; on this, Henry caused Paschal to be seized by his troops. This gave so much offence to the Romans that they rose in behalf of their pontiff; and Henry retired from Rome, but carried the pope with him, who, to gain his liberty, conceded his claim to the investitures; this concession was afterwards cancelled in two councils. Paschal died in January, 1118, after a pontificate of eighteen years, and rather more than five months, which he spent in incessant efforts for extending the power and promoting the aggrandizement of the papal see. One hundred and seven of his "Letters," together with several fragments of the "Decrees," may be found in the tenth volume of the "Collect. Concil.;" and six others of his "Letters" are inserted in the second volume of Baluze's "Miscell."

GELASIUS II., pope, was of an illustrious family at Gaeta in Campania. His christian name was John, and he derived his surname from the place of his birth. At an early age he embraced the monastic state among the Benedictines at Monte Cassino, where he applied himself with great diligence to his studies, and acquired a high character for learning, abilities, and virtue. Pope Urban II. hearing of his extraordinary endowments, sent for him to Rome, and, having found him admirably qualified for business, made him his secretary, and afterwards preferred him to the dignity of cardinal deacon. He was appointed chancellor of the Roman church, not long after. Pope Paschal dying in 1118, John of Gaeta was unanimously chosen to succeed him by the cardinals and clergy, when he took the name of Gelasius II. The imperial party at Rome, however were greatly enraged when they heard of this, without the consent, and even knowledge, of the emperor; and Cucus Frangipani, one of the most powerful of the Roman nobles, assembled a body of armed men, broke into the church while the cardinals were performing the ceremony of adoration; when after falling upon and beating these defenceless men in a barbarous manner, Frangipani ordered the new pontiff to be ironed and taken to his house, where he was thrown into a dark dungeon. In the mean time the other, hearing of the inhumanity with which the pope had been treated, took up arms, and surrounded the house of Frangipani in great numbers, headed by the prefect and several of the nobles, threatened to burn the house, and put him and his family to death, if the pope was not immediately set free. This procured the pontiff his release, who was immediately carried to the Lateran, and there crowned with the usual solemnity. But as the pope had only received deacon's orders, while preparations were making for conferring on him the priesthood, and for his consecration, the emperor, Henry V., arrived unexpectedly at Rome, at the head

of an army, with the design of seizing the new pontiff, and obliging him to confirm the decree which he had forced his predecessor to sign concerning investitures. Gelasius was no sooner apprised of his arrival, than he made his escape with several cardinals from Rome, and reached Gaeta, where he was received with applause, and received several embassies from the Norman princes, declaring themselves ready to support him to the utmost of their power. When the emperor found that the pope was out of his reach, he sent ambassadors to him, inviting him to return to Rome, and offering to confirm his election, if he would renounce all right to investitures, but at the same time informing him that if he refused, another pope should be elected in his room. Gelasius returned for answer, that he was determined never to part with any of the undoubted rights of his see; and that his election, being perfectly canonical, did not require confirmation; immediately after which he was ordained priest, and consecrated at Gaeta. The emperor, highly provoked at Gelasius's answer, ordered a new pope to be elected, when upon his recommendation, Maurice Bourdin, archbishop of Braga, was chosen to the papal chair, under the name of Gregory VIII. No sooner was Gelasius informed of this, than he wrote to the Gallican bishops, exhorting them to adhere to him, who had been canonically elected; and he also wrote to the archbishop of Toledo, ordering him to cause another archbishop of Braga to be elected in the place of Bourdin; and exhorting the Romans to avoid him as an usurper and excommunicated person. Upon the emperor's retreat from Rome, Gelasius returned privately to the city, where he thought his party was sufficiently strong to enable him to drive his rival from the throne. He was at length encouraged by his friends to celebrate mass publicly in the church of St. Praxedes. But this service was scarcely begun, when Frangipani, at the head of a body of troops, forced his way into the church, intending to seize on Gelasius; and send him prisoner to the emperor. The pope however escaped, and his friends flocked to his assistance from all quarters, a civil war commenced in Rome, in which numbers of lives were lost on both sides. But as the imperial party at length prevailed in the city, Gelasius despairing of ever being able to expel his rival, resolved to retire to France. Accordingly, he embarked at Ostia with six cardinals, and arrived at St. Gilles in the month of November, 1118. Here he was received with all possible marks of respect and esteem, and supplied by the clergy and nobility with large sums of money in order to support him in his rank and dignity. And no sooner did Lewis, king of France, hear of his arrival in his dominions, than he sent him rich presents, with assurances of his protection, and his sincere desire of seeing him firmly established upon the pontifical throne. This pontiff died in January, 1119 after a pontificate

of little more than one year. He bears the character of being a pontiff of eminent worth, equally distinguished by his piety, and the exemplary virtues of his life. There are extant six "Letters," of his in the tenth volume of the "Collect. Concil.," and "The Life of Erasmus, bishop of Gaeta," in Latin; and those of "Anatolia" and Cæsarius, in Latin verse. The last mentioned pieces were published at Rome, with the life of Gelasius, by the abbot Constantine Cajetan, in 1639.

CALLIXTUS II., pope, was fifth son of William II., count of Burgundy. He was created archbishop of Vienna in 1083; and on the death of Gelasius in 1119 he ascended the papal throne. The emperor adhered to the antipope Bourdin, therefore Callixtus solemnly excommunicated him. Callixtus was received with great acclamations in Rome, whence Bourdin had withdrawn to Sutria. Callixtus, obtaining some forces from the Roman princes in Apulia, besieged his rival in Sutria, took him prisoner, and put an end to the schism. He then sent legates into Germany, who concluded a peace with the emperor at a general diet held at Worms, in 1122. The moderation displayed by Callixtus on this occasion has been much applauded; and the articles of agreement were approved by the general council of Lateran, assembled the following year. This pope died in 1124, after a pontificate of nearly six years, and left a great character for generosity, liberality, and strict observance of the canons. Thirty-six letters of his are preserved, and other works in MS. on the miracles of saints, &c. are attributed to him.

MAURICE BOURDIN, antipope in 1118, under the name of Gregory VIII. He was taken by Callixtus II., and died in prison 1129.

HONORIUS II., pope, whose original name was Lambert, was a native of the province of Bologna. Paschal II. made him bishop of Veletri, and afterwards translated him to Ostia. Upon the death of Callixtus in 1124, Honorius was chosen to the papacy. He excommunicated William, the son of Robert count of Normandy, for having married within the forbidden degree of consanguinity, and for having publicly burnt a letter sent to him by the pope's legate to annul his marriage. On the death of the emperor Henry V., in the year 1125, Honorius sent his legates into Germany, to assist at the new election. In the following year the pope persuaded Henry I. of England to admit a legate into his kingdom, whose usurpations quickly provoked the spirited opposition of the clergy and laity. In 1127, William, duke of Apulia died without issue, and his uncle Roger, count of Sicily, took possession of his nephew's dominions as his next heir. Honorius pretended that the late duke had, by his last will, left all his property and dominions to St. Peter, and instantly denounced a sentence of excommunication against Roger. The question was disputed at the point of the sword,

but the army of the prince prevailed against that of the pope, and his holiness was compelled to grant him the investiture to the duchy. Honorius died in 1130. Twelve of his "Letters" are preserved in the tenth volume of the "Collect. Concil."

MICHAEL CERULARIUS, patriarch of Constantinople, was raised to that dignity in the year 1043. He was a person of vast ambition, and a determined enemy to the church of Rome and the papal claims, and in 1053 he renewed the famous contest between the Greek and Latin churches, which had been suspended for a considerable time. He pleaded in his justification a sacred regard to the truth and the interests of religion, but the true and genuine causes were the arrogance and ambition of the Grecian patriarch and Roman pontiff. Among the measures to which they mutually had recourse, in order to sap the foundations of each other's authority and influence with the people, were accusations of holding corrupt doctrines. Cerularius struck the first blow, by a letter written in his own name, and in the name of Leo, bishop of Acrida, in which he publicly accused the Latins of various errors. To this letter pope Leo IX. wrote a very imperious reply; assembled a council at Rome, and excommunicated the Greek churches. Bitter and very violent measures succeeded on both sides till the year 1057, when a struggle took place between Stratioticus and Isaac Comnenus for the imperial crown; the patriarch embraced the interests of the latter, and was a chief instrument in raising him to that dignity. In the following year, the emperor being compelled by the exhausted state of the public treasury to impose heavy taxes upon the people, drew from the monasteries a part of their great wealth, with which they had been enriched by his predecessors. This the patriarch resented, and threatened to pull him from the throne to which he had raised him unless he restored what he had taken from the religious houses. The emperor, without hesitation, arrested, deposed, and banished the patriarch, and in a state of exile he soon died. Several of this patriarch's letters remain, and are referred to by Cave, Dupin, and Mosheim.

JOHN XYPHILIN, a learned Greek prelate, born in Trebisonde, who became patriarch of Constantinople in 1064. He wrote a sermon, preserved in the "Bibl. Patrum;" and an abridgement of the history of Dion Cassius, which was printed in 1592, folio. He died in 1075.

NICHOLAS, surnamed the Grammarian, patriarch of Constantinople, whose remains are held in esteem by the Greek church, was raised to that dignity in the year 1084. He was a man, says Zonarus, not unskilled in literature, though his acquaintance with it was not profound. He died in the year 1111.

THEOPHYLACT, archbishop of Archridia, and metropolitan of Bulgaria, was a native of Constantinople, and wrote commentaries on the Gospels and acts of the Apostles; also on

some of the minor prophets and epistles, printed at Paris in folio. He was also the author of "Letters" and "Institutio Regia," 4to.

NICETAS, surnamed SERRON, deacon of the church of Constantinople, contemporary with Theophylact. He was afterwards bishop of Heraclea, and wrote a *Catena* on the book of Job, compiled from passages of several of the fathers, which was printed at London in folio, in 1637. We have also, by the same writer, several *catenæ* upon the Psalms and Canticles, Basil 1552; with a commentary on the poems of Gregory Nazianzen.

ISLIEF, Bishop of Skalholt, an eminent divine, and one of the most ancient of the Icelandic historians, was the son of Gisur Albus, a person of great distinction in Iceland, and descended from the ancient kings of Denmark. He was born in the year 1006, and was sent, in the sixteenth year of his age, to Saxony, to complete his education. Being ordained priest, he returned to Iceland; took up his residence at Skalholt, where his father had erected a church, and preached the Gospel with fervent and persuasive eloquence. He was the first native bishop of Iceland; and was raised to that dignity at the age of fifty. He died in 1080, in the seventy-fifth year of his age. Islief is described as a person of a dignified aspect, affable, just, and upright in all his actions; liberal and beneficent, though from the scantiness of his income he was frequently exposed to extreme poverty. The fame of his learning and piety being widely diffused, many foreign bishops visited Iceland in order to receive his instructions; and his memory was so highly revered among his countrymen that his name was esteemed synonymous to sanctity and erudition. He married Dalla, daughter of Thorwaldus, by whom he had three sons, all celebrated for their talents and knowledge, but particularly Gissur, who succeeded his father in the bishopric, and inherited his zeal for the propagation of the Gospel, and the advancement of learning. Islief guarded against the decline of literature in Iceland, by assiduously instructing many pupils, some of whom became eminently distinguished, and two of them were advanced to the episcopal dignity. He was well versed in the history of the North, and compiled several annals, which, though now lost, furnished materials for the chronicles of the earliest Icelandic authors whose works are now extant.

BERENGER, archdeacon of Angers, and treasurer of St. Martin de Tours, was famous in this period for reviving what were called the errors of John Scotus, surnamed Erigena, and which were again renewed some centuries after by the Sacramentarians. His heresy, as it was called by ecclesiastics, was of the following nature. He affirmed that what would cause an indigestion, if eaten in too great a quantity, could be nothing

but bodily food; that what would cause intoxication, if drank in too large a quantity, was a real liquor; that these things were nothing more than what they really appeared to be, and that Christ was only to be eaten and drank by faith alone. This was perfectly reasonable. Berenger had a great reputation, and consequently many enemies. The person who distinguished himself most against him, was Lanfranc, a native of Lombardy. He made use of the following arguments to confound him, in his treatise "De Corpore Domini." We may say with truth, that the body of our Lord in the eucharist is the same as that brought forth by the Virgin, and that it is not the same, as to the essence and properties of real nature; and it is not the same as to the species of bread and wine; so that it is the same as to the substance, and it is not the same as to the form. This reasoning prevailed, and Lanfranc's opinion was confirmed by the church. Berenger, it was said, had reasoned merely as a philosopher; but the point in question was an article of faith, a mystery which the church considered as incomprehensible, and to which Berenger as a member ought to have submitted his reason. He was condemned at the council of Paris in 1050, as also at Rome in 1079, and in several other councils; and he was obliged to pronounce his recantation; but this being forced only served to confirm him in his sentiments. He therefore died in the same opinions.

ASCELIN, a monk, native of Poitou, and a pupil of Lanfranc, was a zealous defender of the catholic faith against Berenger. In a public disputation at Brione with that divine, he is said to have put him to silence. Berenger afterwards wrote to Ascelin on the subject of the conference, and Ascelin replied in a letter, which maintains the catholic doctrine of transubstantiation. The letter may be found in D'Acheri's notes on the life of Lanfranc prefixed to his works, printed at Paris in 1648.

ADELMAN a bishop of Brescia, who wrote a letter on the eucharist to Berenger. He died in 1062.

HUMBERT, a cardinal, a native of Lorraine, embraced the monastic life in the diocese of Toul, in the year 1015. There he acquired so high a reputation for talents and learning, that pope Leo IX. sent him into Italy, where he promoted him to the bishopric of White Forest. In 1049 he was raised to the purple by the same pope, who sent him his legate to Constantinople, to attempt to restore the ancient union between the eastern and western churches. In 1059, by the order of pope Nicholas II., he drew up the confession of faith for the famous Berenger to sign, in which he laid down the monstrous doctrine that "the bread and wine, after consecration, were not only a sacrament, but the real body and blood of Christ, and that his body and blood were actually handled by the priests and consumed by the faithful, in reality and truth as other sensible ob-

jects are. Cardinal Humbert died after the year 1069. His works are numerous and chiefly theological.

BENNO, was created a cardinal by the anti-pope, Clement III. He zealously defended his patron, and wrote a severe satire on pope Gregory VII.

JOHN of Bayeux, known also by the name of JOHN of AVRANCHES, an illustrious Gallican prelate of this century, the first of all the bishops of Avranches, and afterwards archbishop of Rouen. He held a provincial council in the year 1074, at which several statutes were passed for the regulation of ecclesiastical discipline, which provoked the resentment of the lax and dissipated clergy, who obliged him to seek for safety in flight. Other persecutions obliged him to resign his preferment, and retire to his country house; here he was attacked by the monks of the Abbey of St. Owen, who killed him on the spot. He was author of a work "On the Duties of Ecclesiastics," which was first published with notes, by John le Prevot, canon of Rouen.

PETER DAMIAN, a cardinal. He had been a benedictine and seemed to prefer a life of solitude but was almost compelled to enter the church. "As the Son of God," says he, "surmounted all the obstacles of worldly power, not by the severity of vengeance, but by the lively majesty of an invincible patience, so has he taught us rather to bear the fury of the world with constancy, than to take up arms against those who offend us; especially since between the royalty and the priesthood there is such a distinction of offices, that it belongs to the king to use secular arms, and to the priest to gird on the sword of the spirit, which is the word of God." Damian warmly remonstrated against the existing vices in several of his writings. He died in 1073. His works were printed at Paris in 1663.

PETER LOMBARD, well known by the title of MASTER of the SENTENCES, was born at Novara in Lombardy; yet being bred at Paris, he distinguished himself so much at that university, that he was first appointed canon of Chartres; afterwards tutor to Philip, son of Lewis VI. and lastly bishop of Paris. He died in 1064. His work of Sentences is looked on as the source of the scholastic theology of the Latin church. He wrote also Commentaries on the Psalms, and on St. Paul's Epistles. His works were printed at Venice, in 1479, folio.

St. JOHN GUALBERT, a Florentine, who founded a monastery in the Vallombrosa, among the Apennines, which place is mentioned by Milton in his *Paradise Lost*. Gualbert died in this monastery in 1073.

OTBERTUS or OBERTUS, a celebrated ecclesiastic, was first canon of St. Lambert, near Liege, but was banished by the bishop, on account of his misconduct. He then repaired to the court of the emperor, Henry IV., where he was appointed

to a place in the imperial chapel, and obtained the episcopal chair in 1091. Othbert purchased from the celebrated Godfrey of Bouillon, when he went on his expedition to the Holy Land, the castle of Bouillon, together with the lands belonging to it; on this account he has sometimes been styled duke of Bouillon. Being strongly attached to the emperor, Henry IV., he left an account of his life and death, which seemed so hostile to the church of Rome, that its historian, Baronius, considered it to be a piece interpolated by Reinerus Reinecius. The oldest editions were printed without the name of the author, till it was added to it by Goldasti.

HUGH of **CLUNY**, a Roman saint, was born in Burgundy, in 1023. When young he embraced the monastic life at Cluny, where he became prior, and at last abbot, of his order, which he greatly reformed and extended. He died in 1108. Some of his epistles are extant.

BRUNO, founder of the order of Carthusians, was born at Cologne about 1040. He studied first in his native city, and afterwards at Rheims, where he afterwards taught a school with great reputation, till the tyranny of Manasses, archbishop of Rheims obliged him, together with two other canons, to carry their complaints before the council of Antui. The prelate was suspended from his office, on which he pillaged the property of the hostile canons, and sold their prebends. Bruno took the resolution of quitting the world, and repaired, with six companions, to the bishop of Grenoble, who received him with respect, and recommended to him for an abode, the desert of Chartreuse, an almost inaccessible place, surrounded by wild mountains and frightful precipices, in the diocese of Grenoble. Here, in 1084, he founded his celebrated order. He followed the rule of St. Benedict, to which he added several rigid and austere injunctions; the severity of which however, was much augmented by his successors. Bruno had inhabited this solitude six years, when pope Urban II., who had been his scholar at Rheims, summoned him to Rome, to assist him in governing the church. Bruno obeyed, but was not long able to endure the manners of that capital. He retired into Calabria, and, refusing the archbishopric of Reggio which was offered him, he obtained from count Roger a forest with the adjacent district named la Torre, near Squillace, where he founded the second house of his order. He was canonized by pope Leo X., in 1514. Several works are extant in his name, most of which belong to his contemporary, St. Bruno of Sequi. The Carthusian order spread, though slowly, through all parts of Europe; and it is remarkable that this, the most vigorous of all, degenerated less than any other from the severity of its institution.

PETER, surnamed **COMESTER**, or the **EATER**, a French

ecclesiastic, was a native of Troyes in Champagne. He became canon, and afterwards dean of the cathedral in that city. He was afterwards appointed dean of the metropolitan church at Paris. Some time after this, he resigned his benefices, renounced the world, and entered among the canons regular of St. Victor, at Paris, where he gave himself up entirely to study and devotion. He died in 1118. He was ranked among the learned of the age in which he lived. He publicly condemned some of the abuses and corruptions of the Romish church, particularly the celibacy of the clergy. The following epitaph upon his tomb has been thought not unworthy of preservation.

“ Petrus eram, quem Petra tegit, dictusque Comestor,
Nunc comedor. Vivus docui, nec cesso, docere
Mortuus ; ut dicant, qui me vident incineratum,
Quod sumus, iste fuit, erimus quandoque quod hic est.”

He was author of “ *Historiæ Ecclesiasticæ, lib. XVI.*,” containing a summary of sacred history, from the beginning of Genesis to the end of the Acts of the Apostles, first printed at Reutlingen, 1473.

CONRAD, a German, was made bishop of Utrecht, in 1075, by his pupil, Henry the emperor. He distinguished himself by his defence of the imperial right on the subject of investitures, against the claims of pope Gregory VII. Bishop Conrad was assassinated in his palace in the year 1099, according to some writers by a Friesland architect, out of revenge for having been instructed by him in a secure method of erecting massy buildings on a swampy soil, and afterwards employed another person in the construction of the collegiate church of Notre Dame, of which the bishop was the founder.

YVES, or IVO, bishop of Chartres, a celebrated ecclesiastic of a noble family in the territory of Beauvais, was a disciple in theology of Lanfranc, prior of Bec. He was made abbot of St. Quentin in Beauvais, where he opened a theological school nightly. On the deposition of Geoffrey, bishop of Chartres, Yves was chosen his successor. He displayed his zeal for ecclesiastical discipline by his opposition to king Philip I., who, having irregularly divorced his wife Bertha of Holland, married Bertrade, whom he took from her husband, the count of Anjou. When the king, however, had incurred excommunication by the pope on this account, Yves, upon his submission to penance, procured his absolution. He governed his diocese with great attention, formed useful establishments, enforced discipline, and died after an episcopate of 25 years, in 1116. He left some sermons, a brief chronicle of the kings of France, two collections of ecclesiastical decrees, and 237 epistles, very useful in

studying the manners of those times, of the contents of which Dupin has given a summary. His works were printed collectively at Paris in 1647. His memory is revered by the Catholics, who celebrate him as the Blessed Yves.

PETER DE BRUYS, a religious reformer, founder of the sect named after him, Petrobrussians, spread his opinions in Languedoc and Provence, about the year 1110. His leading tenets were, that none ought to be baptized till they were come to the full use of reason; that churches were unnecessary for the service of God, who accepts true worship, wheresoever offered; that crucifixes were instruments of superstition, and, as well as churches, ought to be demolished; that the real body and blood of Christ are not present in the eucharist; and that the oblations, prayers, and good works, of the living are of no use to the dead. His reforming zeal was joined with a fanatical spirit, which led him to various excesses. He profaned churches, overthrew altars, made bonfires of crucifixes, and maltreated the clergy. He had numerous followers, and was long an object of dread and horror to the Catholics, till by the contrivance of Peter de Cluny, he was seized and burnt alive in the town of St. Gilles, in 1130.

GERARD THOM, or TENQUE, founder and first grand-master of the order of St. John of Jerusalem, was probably a native of Amalfi. While Jerusalem was yet in the hands of the infidels, some Italian merchants obtained permission of the Sultan to build a Benedictine monastery near the holy sepulchre for the accommodation of pilgrims. In 1081, an hospital was founded, and the direction of it given to Gerard, on account of his piety. In 1100 Gerard and his associates took a religious habit, under a particular vow, to relieve all Christians in distress, besides the three great vows of chastity, poverty and obedience. Gerard died in 1120. Such was the commencement of that order, which in succeeding times became so celebrated in history, when its members were commonly known by the name of knights of Rhodes, and afterwards by that of knights of Malta.

CONON, a cardinal, bishop of Preneste, or in modern language, Palestrina, was a native of Germany. He was advanced to the dignity of cardinal by pope Paschal II., in the year 1107. He was a bold and intrepid defender of the high claims of the Roman see. This character pointed him out as a proper person to preside at the council of Jerusalem, in which Henry V., emperor of Germany, was excommunicated for not submitting to the pope's claims. Gelasius II., who succeeded Paschal, also fixed upon him as his legate *a latere* to the German electors and princes; who, by his arts, and the terrors of the church, were induced to revolt from the emperor, whom our cardinal again excommunicated at the council of Cologne, and at Fritz-

lar. He afterwards attended as pope's legate at the council of Soissons in the year 1121, in which the treatise of the celebrated Abelard, on the unity of God, and the doctrine of the Trinity was condemned to the flames. When pope Gelasius expired, the college was desirous of raising Conon to the tiara; but he declined that dignity, and gave his vote for Guy, who took the name of Callixtus II. Cardinal Conon died before Callixtus II.

BASILIOUS, a monk and physician of Bulgaria, was the founder of the sect called Bogomiles, a name signifying in the Slavonian language, "God be merciful unto us." The doctrine of Basilious partook considerably of the system of the ancient Gnostics and Manichæans. He maintained that this world, and all animal bodies were formed by an evil demon, cast down from heaven for rebellion; and that therefore the human body was to be reduced and weakened by fasting, contemplation, and other religious exercises, in order to restore the soul to its primitive liberty. He rejected the law of Moses, denied the reality of the body of Christ, disapproved of marriage, and fell into several fanatical notions and practises. After teaching his doctrine many years in secrecy, he was entrapped to Constantinople by the emperor Alexius Comnenus, who was not ashamed, under pretence of learning his doctrines at a private audience, to place a secretary behind a curtain, to write down all that Basilious said. The emperor then convoked a council, which, on the refusal of Basilious to retract, readily condemned him to the flames in 1118.

ROBERT D'ARBUSSEL, a native of Brittany, who founded the monastery of Fontevault, and separated his male and female disciples. He died in 1117.

MARBODUS, or **MARBODÆUS**, surnamed **GALLUS**, a monk of Angers, was created bishop of Renues in 1096. He wrote "*De Geminis*," and some sacred poems on the passion of St. Lawrence; and on the Canticles of Solomon. He wrote also the life of Magnobolders, bishop of Angers, in French. He died in 1123, having resigned his bishopric some time before.

NORBERT, a saint in the Roman calendar; and founder of the Premontre order of Augustine monks, descended from one of the most illustrious families of Germany, was born at Santen, a village belonging to the duchy of Cleves, in the year 1082. He was educated in the palace of Frederic, archbishop of Cologne, and was afterwards called to the court of the emperor Henry V., to whom he was related. Having made choice of the ecclesiastical life, he received deacon's and priest's orders in the same day, and was instantly raised to honour in the church. Afterwards the emperor created him his almoner, and offered him the bishopric of Cambray, which he refused.

He was distinguished by a pleasing person, agreeable manners, wit and humour, qualities that led him into company, by whose example he was insensibly corrupted, and in the end he disgraced his profession by giving himself up to irregularity and vice. At length his former good principles excited the compunctions of conscience, and he had fortitude enough to renounce his connections, and to set himself seriously to the business of reformation. He resigned his different church preferments, sold his patrimonial estate, and distributed the proceeds among the poor. From this period he zealously devoted himself to the office of preaching, wandering about from city to city, and from country to country, for the purpose of combating heretics, and reforming the vicious and profligate. The bishop of Laon bestowed on him a sequestered dale, named Premontre, to which he retired in the year 1120, and there founded an institution of canons-regular, which took its title from the name of the secluded spot in which it was established. To this place he attracted vast crowds by the popularity of his sermons, and gained many disciples, who submitted to his code of discipline, formed on the regulations of St. Augustine, with the severe injunction of perpetual silence, and permission to have only one frugal meal on each day. This order was confirmed in 1126 by pope Honorius II., and in a very short time Norbert succeeded in founding eight other monasteries, which adopted his discipline. In the year 1127 the people and clergy of Magdeburg prevailed upon him to accept of the archbishopric of their city. In 1131 he was present at the council of Rheims, which confirmed the election of pope Innocent II., and he accompanied the emperor Lotharius to Rome, when he advanced with an army to expel from the seat of papal government Anacletus II., the rival of that pontiff. He died at Magdeburg in 1134, when he was only fifty-two years of age. He was placed in the catalogue of saints in the year 1584. The only part of his writings that has come down to our times is a short moral discourse, in the form of an exhortation to the monks of his order.

BERNARD, abbot of Clairvaux, a saint of the Romish church, and one of the most distinguished characters of his time, was born of a noble family at Fontaine in Burgundy in 1091. At the age of twenty-three, he, with thirty of his companions, entered into the abbey of Citeaux. In 1115 he founded the abbey of Clairvaux in the diocese of Langres, of which he was created the first abbot. He never accepted of a higher preferment. Clairvaux soon became a seminary of men of the first merit in the church; and a pope, six cardinals, and thirty prelates, proceeded from it in the life-time of the founder. Bernard, in his retreat, possessed more authority in the Christian world than the pope himself. No emergency of importance to religion occurred in which he was not consulted as an

oracle; his free censures were received with awe and reverence in the remotest parts of Europe; and his example rendered the new order of Cistercians so popular, that he lived to see the foundation of one hundred and sixty convents, which acknowledged him as their second head. He was afterwards warmly engaged in combating the supposed heresy of Abelard. Bernard attacked Abelard with great zeal and eloquence, combined with some of those arts of making an antagonist odious, which too generally have accompanied the defence of established systems. By these means he procured the condemnation of Abelard by the council of Sens in 1140. He also refuted the errors of Peter de Bruys; combated a set of fanatical heretics called Apostolics, humanely opposed the monk Raoul, who preached the extermination of the Jews; contended against the followers of Arnold of Brescia; and caused the condemnation of Gilbert de la Porrée and Eon de l'Etoile at the council of Rheims in 1148. His success in this theological warfare made good the supposed interpretation of his mother's dream when pregnant of him, that he should be a faithful watch-dog to God's house, and bark loudly against the enemies of the church. Bernard was also famous for his wonderful influence in promoting the second crusade against the Saracens. By his commanding eloquence he put in motion princes, nobles, and people, throughout the European continent. He first preached in this cause before the grand parliament assembled at Vezelai in 1146, by Lewis VII., of France; and that king and his nobles, with eager zeal, received their crosses from his hand. He then proceeded to the emperor Conrad, whom, with more difficulty, he at length gained over. His progress from Constance to Cologne was a series of triumphs, and he boasts that he emptied cities and castles of their inhabitants, and realized the prediction of one man only remaining to seven women. He was too prudent to follow the example of the hermit Peter, in putting himself at the head of the crusaders. He was contented with sending the two most powerful princes in Europe, Conrad and Lewis, each with a numerous army, to the recovery of Palestine. The enterprise, however, proved unfortunate. The Christian hosts melted away without any deeds adequate to their might; and the poor remains brought back with them only poverty, disease, and discontent. Bernard, who had confidently predicted their success, was involved in disgrace by their failure; and in reply to the reproaches and accusations with which he was loaded, he could only plead the commands of the pope, and the mysterious course of providence, and shift the blame upon the sins of the crusaders themselves, which, indeed, were sufficiently notorious. He did not long survive the calamities he had been an instrument of bringing upon

Europe; but died at Clairvaux in 1153, in the sixty-third year of his age.

Bernard possessed a wonderful power of ruling over the minds of men. He spoke, wrote, and acted like one born to command; and he was as implicitly obeyed on the great theatre of the world, as within the walls of his own abbey. His intentions seem to have been good; yet he occasionally gave way to passion and prejudice, and was not insensible of the pleasure of domination. He was a copious writer, and his style is characterised by force, vivacity, elevation, and sweetness. His imagination furnishes him with an abundance of figures of comparison and strong antitheses; and, though he lived in a scholastic age, he caught neither its dryness, nor its method. Several editions have been given of his works, of which the best is that of the learned Benedictine Mabillon, in 2 vols. folio, first printed at Paris in 1669, and reprinted in 1690 and 1719. The second of these impressions is preferred. The first volume contains Bernard's letters, treatises, sermons on various subjects, and sermons on the canticles. The second contains the other works attributed to him, and several curious pieces on his life and miracles. There is a newer impression of Mabillon's edition at Venice, in six vols. folio. This critic proves that the greater part of Bernard's sermons were preached in Latin, but some of them in the romance, or vulgar tongue of his country.

RUPERT, a learned and pious Benedictine abbot, was a native of Flanders, and born in the territory of Ypres, in the year 1091. He embraced the monastic life in the abbey of St. Lawrence, near Liege, where he made an extraordinary progress in all the literature of the times, and acquired a knowledge of the Scriptures superior to that of most of his contemporaries. By his unrivalled merit he secured the distinguished favour of the abbot Berenger. When Berenger was sensible of his approaching end, he recommended Rupert to the protection of Cuno, abbot of Seigberg in Westphalia. Under his patronage our learned monk began to communicate to the world his commentaries on the sacred Scriptures in the year 1117. By these and other productions of his pen, his reputation was raised so high, that Frederic, archbishop of Cologne took him from the cloister, and made him abbot of the Benedictine monastery at Duyts, on the banks of the Rhine. Here Rupert died in 1135, at the age of forty-four. The whole of his works were published last at Paris in 1638, in 2 vols. folio.

PETER MAURICE, surnamed the VENERABLE, an eminent French abbot, descended from the Counts de Monboissier, a noble family of the province of Auvergne, and born in the year 1093. When very young he was dedicated by his parents to the religious life in the monastery of Cluni, or Clugny, the principal house of a reformed branch of the Benedictine

order. There he acquired so high a character for talents and virtues, that, when he was only twenty-eight years of age, he was made prior of Vezelai, soon afterwards of Domnus; and, at the age of thirty, he was elected abbot of Cluni. He met with much trouble from Pontius, who had resigned the abbacy upon his undertaking a visit to the Holy Land; but on his return, endeavoured to obtain re-possession. Finding, however, that the monks opposed his design, with a band of soldiers, he forcibly entered the monastery, suffered it to be pillaged, and dispersed the society. For this violent proceeding, he was excommunicated by pope Honorius II. Having been reinstated in his abbacy, Peter employed himself in writing against Peter de Bruys, a zealous reformer, who had courage to make the most laudable attempts to correct the abuses, and to remove the superstitions which disfigured the beautiful simplicity of the Gospel, and fell a martyr to his cause. In the year 1130 pope Innocent II. paid him a visit at Cluni, where he was entertained by Peter with great magnificence. In the year 1140, he afforded a hospitable asylum to the famous Peter Abelard. In the year 1150, having occasion to take a journey to Rome, on business relating to his monastery, he was received there with the highest honours by pope Eugenius, and the Roman citizens. He died at Cluni in 1156; he was about sixty-three years of age. His temper was mild and amiable, his disposition benevolent and charitable, and he possessed a most compassionate heart. He procured the Koran to be translated out of the Arabic into Latin, and wrote a treatise in four books against the Mahometans. Many of his "Letters," which have been collected together in six books, are curious and interesting, and serve to throw light on the civil as well as ecclesiastical history, manners, and discipline of those times. His works were first published at Ingoldstadt in 1546; and afterwards at Paris, with the notes of Duchesne and Marrier, in the year 1614.

HUGH DE ST. VICTOR, a divine, who was a native of Flanders, and born in 1097. He settled at Paris, where he became prior of St. Victor, and died in 1142. He was commonly called a second Augustine, and sometimes, from his close adherence to the doctrine and imitation of the style of that father, the tongue of Augustine. His works were printed at Rouen in 1648, in 3 vols. folio.

ALDRED, abbot of Tavistock, was made bishop of Worcester, in 1046. He was so much in favour with king Edward the Confessor, that he obliged him to be reconciled with the worst of his enemies, particularly with Swane son of earl Godwin, who had revolted against him, and came with an army to invade the kingdom. Aldred also restored the union between king Edward and Griffin, king of Wales. He afterwards went to Rome, and in 1054, he was sent ambassador to the emperor

Henry II. He staid a whole year in Germany, and was honourably entertained by Herman archbishop of Cologne, from whom he learned many things relating to ecclesiastical discipline, which on his return he established in his own diocese. In 1058, he went to Jerusalem, which no archbishop of England had ever done before him. Two years after he returned to England; and Kinsius archbishop of York, dying in 1060, Aldred was elected in his stead, and thought fit to keep his bishopric of Worcester with the archbishopric of Canterbury, as some of his predecessors had done. Aldred went soon after to Rome, in order to receive the pallium from the pope, attended by the Earl of Northumberland, and two other bishops, who were well received; but Aldred being found ignorant, and guilty of simony, the pope deprived him of all honours and dignities, so that he was obliged to return without the pallium. On his way home, he and his fellow travellers were attacked by robbers, who took from them all that they had. This obliged them to return to Rome; and the pope, either out of compassion, or from the threatenings of the earl of Northumberland, gave Aldred the pallium; but obliged him to resign his bishopric of Worcester. However, as the archbishopric of York had been almost entirely ruined by many invasions of foreigners, king Edward gave the new archbishop leave to keep twelve villages, which belonged to the bishopric of Worcester. Edward dying in 1066, Aldred crowned Harold his successor. He also crowned William the Conqueror, after he had made him take the following oath, viz.:—"That he would protect the holy churches of God and their leaders; that he would establish and observe righteous laws; that he would entirely prohibit and suppress all rapines and unjust judgments." He was so much in favour with William, that this prince looked upon him as a father; and, though imperious to every body else, he submitted to this archbishop, of which Brompton gives a remarkable instance. It happened one day, as the archbishop was at York, that the deputy governor, or lord lieutenant going out of the city with a great number of people, met the archbishop's servants, who came to town with several carts and horses loaded with provisions. The governor asked them to whom they belonged; and they having answered they were Aldred's servants, the governor ordered that all these provisions should be carried to the king's store-house. The archbishop sent immediately some of his clergy to the governor, commanding him to deliver the provisions, and to make satisfaction to St. Peter, and to him the saint's vicar, for the injury he had done them; adding, that if he refused to comply, the archbishop would make use of his apostolic authority against him. The governor, offended at this proud message, used the persons whom the archbishop had sent him very ill, and returned an answer as haughty as the

message, Aldred thereupon went to London, to make his complaint to the king; but in this very complaint he acted with his wonted insolence; for, meeting the king in the church at Westminster, he spoke to him in these words:—"Hearken, O William; when thou wast but a foreigner, and God, to punish the sins of this nation, permitted thee to become master of it, after having shed a great deal of blood, I consecrated thee, and put the crown upon thy head with blessings; but now, because thou hast deserved it, I pronounce a curse over thee, instead of a blessing, since thou art become the persecutor of God's church, and of his ministers, and hast broken the promises and the oaths which thou madest to me before St. Peter's altar." The king, terrified at this discourse, fell upon his knees, and humbly begged the prelate to tell him, by what crime he had deserved so severe a sentence. The noblemen present were enraged against the archbishop, and cried out, he deserved death, or at least banishment, for having offered such an insult to his sovereign, and they pressed him with threatenings to raise the king from the ground. But the prelate, unmoved at all this, answered calmly, "Good men, let him lie there, for he is not at Aldred's, but at St. Peter's feet; he must feel St. Peter's power, since he dared to injure his vicegerent." Having thus reproved the nobles by his episcopal authority, he vouchsafed to take the king by the hand, and to tell him on the ground of his complaint. The king humbly excused himself, by saying, he had been ignorant of the whole matter; and begged of the noblemen to entreat the prelate, that he might take off the curse he had pronounced, and change it into a blessing. Aldred was at last prevailed upon to favour the king thus far; but not without the promise of several presents and favours, and only after the king had granted him to take such revenge on the governor as he thought fit; after which, none of the noblemen ever dared to offer him the least injury. It may be questioned which was the most surprising here, the archbishop's haughtiness, who dared to treat his sovereign after so unbecoming a manner; or the king's stupidity, who suffered such insolence and audaciousness from a priest. The Danes made an invasion in the north of England, in the year 1070, under the command of Harold and Canute, the sons of Sweno. Aldred was so much afflicted at it, that he died of grief, the 11th of September, in that same year; having besought God, that he might not see the desolation of his church and country.

LANFRANC, a celebrated archbishop of Canterbury, was a native of Pavia, in Italy, where his father was keeper of the public archives. He went through his course of academical studies at Bologna; and having paid particular attention for some years to the study of rhetoric, and the civil law, returned to his native city, where he commenced an advocate in the courts,

He removed to France, under the reign of Henry I., where he taught publicly for some time at Avranches, and his school was soon crowded with students of high rank. On a journey from that place to Rouen, he fell into the hands of highwaymen, who robbed him; and after binding him, left him in a forest near the abbey of Bec. He remained in that condition till next day, when he was released by some passengers; and upon his asking them whether there were not a monastery in that place, they directed him to the abbey of Bec, then newly founded. Thither he retired, and took the monk's habit, in the year 1041. His genius, learning, and virtue, soon procured him the respect of the fraternity, by whom he was chosen prior in 1044. Here he opened a school, which in a little time became very famous, and was frequented by students from all parts of Europe. While he resided in this abbey, his literary fame and his excellent character recommended him to the esteem of William I., duke of Normandy, who made him one of his counsellors of state. In the year 1059, he went to Rome, and assisted at the council held at the Lateran, before which Berenger abjured his opinions. His principal object, however, in this journey, was to solicit a dispensation for the marriage of duke William with the daughter of the earl of Flanders, his cousin, which was granted, upon the condition that the duke and his lady should build a monastery. They accordingly gave directions for the building of the monastery of St. Stephen, at Caen, of which Lanfranc was appointed abbot, in the year 1063. Here he established a new academy, which became no less famous than his former one at Bec. Lanfranc was consecrated archbishop of Canterbury in 1070; and in the following year he went to Rome, together with the new archbishop of York, that they might receive their palls. On this occasion he was received with peculiar respect by pope Alexander, who had studied under him at Bec; and he defended before his holiness the claims of his see to superiority over that of York. Alexander, however, unwilling to offend either of the prelates, or to disoblige the king of England, declined to give any judgment in that matter, and declared that it ought to be determined by an English synod. Accordingly, two great councils were held, in the year 1072, in which this question was debated with great warmth, in the presence of the king, queen, and all the court, and at length determined in favour of Canterbury. After this, Lanfranc presided in different councils of the clergy of both provinces, in which several ecclesiastical canons were made, by which a change was produced in the condition of the clergy, as well as in the creed of the Church of England. By one of these canons, the secular clergy who had wives were allowed to keep them; which is a sufficient proof that they formed a very powerful party; but those that had no wives

were forbidden to marry; and bishops were prohibited for the future to ordain any man who had a wife. After presiding over the church of Canterbury nineteen years, Lanfranc died in 1089. He is celebrated by our ancient historians for his wisdom, learning, munificence, and other virtues. He is particularly praised for his charity, which is said to have been so great, that he bestowed in that way no less than five hundred pounds a year; a prodigious sum in those times, and equal in value to at least seven thousand five hundred pounds at present. He also acquired a high reputation by his writings, which, considering the age in which he lived, discover an uncommon measure of sagacity and erudition, and are entitled to commendation for the purity of their Latinity: they consist principally of Commentaries upon the Scriptures. They were collected together, and published for the first time, in 1648, in a folio volume, and illustrated with valuable notes, by father Luke D'Achery, a Benedictine of the congregation of St. Maur.

ST. OSMOND, a native of Normandy, of a noble family, and distinguished for his literary and military accomplishments. He followed William the Conqueror to England, who created him first earl of Dorset; and afterwards made him bishop of Salisbury. He corrected the liturgy for his diocese, which was afterwards received universally through the kingdom. He appears to have been of an amiable and excellent disposition, and was after his death canonized by Pope Callixtus III. St. Osmond died in 1099.

THOMAS DE DOUVRE, archbishop of York. He was placed in that station by William the Conqueror, whom he attended from Normandy. He was a great benefactor to the clergy, and rebuilt the cathedral. He died in 1100. His nephew, Thomas, was made archbishop of York in 1108. He had some disputes with Anselm, archbishop of Canterbury, relating to the primacy. He died in 1114.

GILBERT CRISPIN, abbot of Westminster, was born in Normandy, of a considerable family, and educated in the monastery of Bec, under Lanfranc, afterwards archbishop of Canterbury. Of this seminary Lanfranc was prior, and Anselm abbot. Crispin was held in much estimation by both these eminent men. On the advancement of Lanfranc to the see of Canterbury, he sent for Crispin to England, and made him abbot of St. Peter's Westminster. Crispin continued at Westminster thirty two years, during which he was sent on various embassies by king Henry I. Crispin died in 1117.

ARNULPH, or ERNULPH, bishop of Rochester, in the reign of Henry I. He was born in France, where he was sometime a monk of St. Lucian de Beauvais. The monks led most irregular lives in this monastery, on which he resolved to quit it; but first took the advice of Lanfranc, archbishop of

Canterbury, who invited him over to England, and placed him in the monastery of Canterbury, where he lived a private monk till Lanfranc's death. When Anselm succeeded, Arnulph was made prior of the monastery of Canterbury, and afterwards abbot of Peterborough. In 1115, he was consecrated bishop of Rochester, which see he held nine years, and died in March 1124, aged eighty-four. He is known by a valuable work which goes under the name of *Textus Roffensis*, giving an account of the foundation, bishops, charities, and laws of the church of Rochester. It was published by Mr. Thorpe in 1769 folio.

ANSELM, archbishop of Canterbury, in the reigns of William I., and Henry I., born in 1033, at Aost in Savoy. He became a monk in the abbey of Bec in Normandy; of which he was afterwards chosen prior, and then abbot. In 1092, he was invited over to England by Hugh Earl of Chester; and in 1093, was made archbishop of Canterbury. He enjoined celibacy on the clergy; for which he was banished by William, but recalled by Henry at his coming to the crown. He refused to consecrate bishops invested by the king, flatly denying it to be the king's prerogative, for this he was again banished; till the pope and king agreeing, he was recalled in 1107. In short, from the day of his consecration to his death, he was continually employed in fighting for the prerogative of the church against that of the crown; and for that purpose spent much of his time in travelling backwards and forwards between England and Rome, for the advice and direction of the pope. At the council of Bau in Naples, the pope being puzzled by the arguments of the Greeks against the Holy Ghost's proceeding from the Father, he called upon Anselm, who went to Lyons, where he resided till the death of William, when he returned to England, and was received with great respect, but a new rupture arose, by the archbishop refusing to be re-invested by the king, on which a reference was made to the pope, who decided in favour of Anselm. This induced the nobility to advise the king to break absolutely from the pope, in consequence of which some of them were excommunicated. At length, the pope made a concession, by allowing the English bishops and abbots to do homage to the king for their temporalities, which restored Anselm to favour. The priests called him a resolute saint; to other people he appears to have been an obstinate and insolent priest. He wrought many miracles, if we believe the author of his life, both before and after his death, which happened at Canterbury in the seventy-sixth year of his age, anno 1109. He was canonized in the reign of Henry VII. Anselm, though we ought not to consider him as a saint, deserves to be remembered as one of the principal revivers of literature, after three centuries of profound ignorance. His works have been

printed in different years, and at different places : but the best edition is that of Father Gatheron, printed at Paris 1675. It is divided into three parts ; the first contains dogmatical tracts, and is entitled *Monologia* ; the second practical and devotional tracts ; the third consists of letters, in four books.

RICHARD DE BELMEIS, or **BEAUMES**, bishop of London in the reign of Henry I. The king appointed him warden of the marches between England and Wales, and lieutenant of the county of Salop. This prelate expended the whole revenues of his bishopric in the structure of St. Paul's cathedral. He purchased many houses which he pulled down in order to convert the ground into a church-yard, around which he built a very high wall. As he was apprehensive he should not live to see the completion of this work he engaged in another undertaking. He built near Colchester, in Essex, a convent of regular canons. He died January 16, 1127. Tanner informs us, that, in the monastery of Peterborough there was formerly a treatise written in verse, by bishop Belmeis, and addressed to Henry I.

ALEXANDER, bishop of Lincoln. He was by birth a Norman, and nephew of Rogers bishop of Salisbury, by whose interest he was raised to the mitre. He affected more show and splendour than was suitable to his character or fortune ; otherwise he was a man of worth, and talent. He built three castles ; one at Banbury ; another at Sleaford, and a third at Newark. He likewise founded two monasteries. In August 1147, he took a journey to France to meet the pope, the excessive heat of the weather affected his health, and returning with great difficulty to England, he died in the twenty-fourth year of his prelacy.

St. MALACHY, was born at Armagh in Ireland, in 1094. He was successively abbot of Benetor, bishop of Connor, and archbishop of Armagh. The last dignity he resigned, after greatly reforming his diocese, in 1135. He died at Clairvaux, in the arms of his friend St. Bernard, in 1148. Several predictions have been attributed to him, but those which pass under his name are mere inventions.

HAMZAH, one of the founders of the Druses in Syria, commenced his public career at Cairo, under the reign of Hakem Bamrillah. He became a disciple of Mahomet Ebn Ishmael, surnamed Durzi, who is supposed to have inspired Hakem. After the massacre of the new prophet, Hamzah was encouraged to assume his office, and to propagate the doctrine of Hakem's divinity through his dominions. He gained a multitude of supporters and followers among the Druses in the mountains of Syria, whose descendants still maintain his peculiar tenets, and particularly the fundamental one, that the great creator of the universe became incarnate in Hakem, in order

to inculcate on mankind the principles of true religion, and to exhibit in his person an object of adoration suited to their limited and imperfect conceptions. Hamzah assumed the character of high priest and prophet of the religion of the Druses which was a compound of Mahometanism and Catholic Christianity. The followers of this system, if so it can be denominated, are so ignorant, that nothing precise concerning their belief can be learned from them or their priests. The work which is held in the highest estimation among them was composed by Hamzah, and is entitled "The Book of Testimonies to the Mysteries of the Unity." It was intended as a rival to, or substitute for the Koran, and is thought by some to be superior to it in point of purity and elegance of style. A copy of the great work was towards the conclusion of the seventeenth century, lodged in the royal library at Paris, where it was translated from the Arabic into the French language.

HISTORY.

LEO, the Grammarian, was author of a continuation of the Chronicle of Theophanes, in the Greek language, comprising the lives of the seven emperors of the East, from the year 813 to 1013. It is annexed to Combesis's edition of the chronicle, printed at Paris in 1655.

VEREMUND, a native of Spain, who was archdeacon of St. Andrews's in Scotland. He wrote a history of Scotland from its origin to the year 1060, and dedicated it to King Malcolm III.

SUIDAS, a Greek writer, who wrote an Historical and Geographical Dictionary or Lexicon, a work, which though not always strictly accurate, is nevertheless of great importance, as it contains many things taken from the ancients no where else to be found. It was first printed at Milan, in 1499; but the best edition is that of Kuster, at Cambridge, in Greek and Latin, in 1705, 3 vols. folio. Toup wrote "Emendationes in Suidam;" 4 vols. 8vo.; and Dr. John Taylor printed part of an Appendix to Suidas.

GEORGE CEDRENUS, a Grecian monk, who wrote Annals, or an abridged History, from the beginning of the world to the reign of Isaac Comnenus emperor of Constantinople, who succeeded Michael IV. in 1057. There is an edition of it printed at Paris in 1647, with the Latin version of Xylander, and the notes of father Goar, a Dominican.

JOHN SCYLITZA or SCYLITZES, called likewise CUROPALATES, from the office which he held in the imperial household at Constantinople. He wrote a History of

the Empire, from 811 to 1081. It was printed in Greek and Latin, at Paris, with the History of Cedrenus, in 1647.

JOHN ZONARAS, a learned Greek historian, who was employed in state affairs at the court of Constantinople. He wrote "A Chronicle, or Annals from the Creation to A.D. 1118," in Greek, which were printed at Paris, in 2 vols. fol. in 1686. He turned monk in his old days, and wrote "Commentaries on the Apostolic Canons."

SIGEBERT SIGEBERTUS, a monk of Gemblonis, in the diocese of Namur, in Brabant, who passed in his time for a man of wit, universal learning, and a good poet. In the younger part of his life he embraced the monastic state in the abbey of Geurblours, under the abbot Otbertus, who died in 1048. During his noviciate he went to Metz, where he studied in the school of the monastery of St. Vincent, and acquired great consideration by his learning, in which he was superior to most of the other writers who flourished at the same period. He was acquainted with the Greek and Hebrew languages, and in consequence of the progress he had made in the latter, was much esteemed by the Jews at Metz, where he resided a considerable time, and from which he was with difficulty suffered to depart, in order to return to his former monastery. His celebrity accompanied him thither: he gained many scholars, who did honour to their instructor; and he was chosen by the clergy of Liege to manage their defence in a controversy which they had with the pope, and which he conducted with great talent and moderation. He took a part in the quarrel of Gregory VII., Urban II., and Paschal II., with the emperor Henry IV.; and he wrote against these pontiffs without the least ceremony. Sigebert is author of a chronicle, the best edition of which was published at Antwerp in 1608, in 4to. It is carelessly written, and in a vulgar style; but contains curious and well authenticated facts.

NESTOR, a native of Russia, one of the earliest historians of the north, was born in 1056 at Bielozero; and, in his nineteenth year, assumed the monastic habit in the convent of Petcherski at Kiof. He is said to have died about A. D. 1115. His great work is his chronicle, to which he has prefixed an introduction, which, after a short sketch of the early state of the world, from the Byzantine writers, contains a geographical description of Russia and the adjacent regions; an account of the Slavonian nations, their manners, their emigrations from the banks of the Danube, their dispersion, and settlement in the several countries wherein their descendants are now established. He then enters upon a chronological series of the Russian annals, from A. D. 858 to about 1113.

HUGH, abbot of Flavigny, and an estimable ecclesiastical historian, was of an illustrious family, which reckoned empe-

rors among its ancestors, and born in 1065. He embraced the monastic life when young in the abbey of St. Vannes at Verdun; and in 1085, when the partisans of the antipope Guibert and the emperor dispersed the members of that community, together with other monks, he took refuge at the monastery of Flavigny, in the diocese of Autun. Here he was so highly esteemed, that, the abbot dying in 1097, he was elected to that dignity, though only thirty two-years of age. He was excommunicated two years after, in consequence of a quarrel with his diocesan, and deprived of his abbacy, upon which he retired to an abbey at Dijon, where he continued despoiled of his dignity till the year 1111. In that year, when the abbot Laurence was expelled from the abbey of St Vannes, he was appointed to succeed him, though under circumstances which lost him the regard of his old friends. The time of his death is not known. He wrote the Chronicle of Verdun, which is extant.

MICHAEL GLYCAS, a Byzantine historian, of whose age no authentic account is recorded. He was a native of Constantinople, and lived many years in Sicily. He wrote Annals from the beginning of the world to the year 1118; which Lennelavius translated into Latin; and the whole was published by L'abbe, in 1660, folio. Some of his letters also are extant.

ALI FRODE, the first historiographer of the north, was a native of Iceland, and one of the most learned men of his age. He was born in 1068, and wrote several books of history, the greater part of which have been lost, and all that now remain are the Schedæ and Sandnamabok, the latter of which was continued by some learned men after his death. For another Icelandic historian see Islief, bishop of Skielholt.

HUGH DE FLEURY, or **DÉ ST. MARIE**, a monk of the abbey of Fleury. His works are—1. *De la Puissance Royale, et de la Dignité Sacerdotale*. 2. *A Chronicle or History from the Creation to 840*. 3. *Another from 996 to 1109*, printed at Munster in 1638, 4to.

ODORAN, a French monk, born at Sens, who flourished about 1035. He wrote a Chronicle entitled "*Chronica Rerum in orbe gestarum*;" which comes down from A. D. 875 to 1032.

ADAM of Bremen, an ecclesiastic, who obtained that name from his being a canon of the cathedral church of Bremen, to which situation, as well as the mastership of the public school, he was appointed in 1067, by Adalbert, the archbishop. He wrote—1. *Historia Ecclesiastica Ecclesiarum Hamburgensis et Bremensis ab Anno 788, ad Ann. 1072*. Printed at Copenhagen in 1579, 4to.; and at Helmstadt in 1670, 4to. This last is the best edition. 2. *Chronographia Scandinaviæ*, 1615, 8vo. This description of Denmark was reprinted at Leyden in 1629,

with the title "*De Situ Daniæ et reliquarum trans Daniam Regionum natura.*" When this writer died is uncertain.

LAMBERT, a Benedictine monk of Aschaffenburg, who wrote several works; among which is a *History of Germany*, from 1050 to 1077, which is esteemed. It was printed at Basil, in 1660, folio.

INGULPHUS, abbot of Croyland, and author of the history of that abbey, was born in London, about A.D. 1030. He was educated at Westminster; and when he visited his father, who belonged to the court of Edward the Confessor, he engaged the attention of queen Edgitha. That amiable and learned princess took a pleasure in examining him in his progress in grammar and logic; nor did she ever dismiss him without some present. From Westminster he went to Oxford, where he studied rhetoric, and the Aristotelian philosophy, in which he made a greater proficiency than any of his cotemporaries. When he was about 21, he was introduced to William duke of Normandy, who visited the court of England in 1051, appointed him his secretary, and carried him with him into his own dominions. He soon became the chief favourite, and the dispenser of all preferments; in which station, he owns, he did not behave with a proper degree of modesty and prudence. This excited the envy and hatred of the courtiers; to avoid the effects of which, he obtained leave to go in pilgrimage to the Holy Land. With a company of fifty horsemen he joined Sigifred duke of Mentz, who, with many German nobles, clergy, &c. was preparing for a pilgrimage to Jerusalem. When all united they formed a company of seven thousand pilgrims. In their way they spent some time at Constantinople, performing their devotions in several churches. In their passage through Lycia, they were attacked by a tribe of Arabs, who killed and wounded many of them, and plundered them of a prodigious mass of money. Those who escaped at length reached Jerusalem, visited all the holy places, and bedewed the ruins of many churches with their tears, giving money for their reparation. They intended to have bathed in the Jordan; but being prevented by the roving Arabs, they embarked on board a Genoese fleet at Joppa, and landed at Brundisium, whence they travelled through Apulia to Rome, where, after the usual devotions, they separated, and returned each to his own country. When Ingulph and his company reached Normandy, they were reduced to twenty half-starved wretches, without money, cloaths, or horses. Ingulph was now so much disgusted with the world, that he resolved to forsake it, and become a monk in the abbey of Fontesnelle in Normandy; in which, after some years, he was advanced to the office of prior. When William was preparing for his expedition into England, in 1066, he was met by the abbot, with 100 marks of money, and twelve young men, nobly mounted, and

completely armed, as a present from his abbey. Ingulph presented his men and money to his prince, who received him very graciously, and made him governor of the rich abbey of Croyland in Lincolnshire, in 1076; in which he spent the last thirty-four years of his life, governing that society with great prudence, and protecting their possessions from the rapacity of the neighbouring barons by the royal favour. The lovers of English history and antiquities are much indebted to this learned abbot, for his excellent history of the abbey of Croyland, from its foundation, A. D. 664 to 1091, into which he has introduced much of the general history of the kingdom, with many curious anecdotes no where else to be found. Ingulph died of the gout, at his abbey, in 1109, aged 79. His work was printed by Sir Henry Saville in 1596; and by Gale in his *Scriptores*. There was also another edition at Oxford in 1684.

ALREDUS or **ALUREDUS**, of Beverley, one of the best ancient English historians. He wrote in the reign of Henry I. It is said that he was educated at Cambridge, and that he afterwards became one of the canons and treasurer of St. John's at Beverley. He travelled through France and Italy for improvement, and at Rome became domestic chaplain to Cardinal Othoboni. He died in 1128 or 1129; leaving behind him the following works: 1. *The Annals of Alured of Beverley*, Oxford, 1726; published by Mr. Hearne, from a manuscript belonging to Thomas Rawlinson, Esq. It contains an abridgment of our history, from Brutus to Henry I. written in good Latin, and with great accuracy. 2. *Libertates ecclesiæ S. Johannis de Beverlac, &c.* a MS. in the Cotton library. It is a collection of records relative to the church at Beverley, translated from the Saxon language.

EADMER or **EADMERUS**, an ancient English historian, much esteemed, but whose parentage and birth-place are not well known. He received a learned education, and very early discovered a taste for history, by recording every remarkable event that came to his knowledge. Being a monk in the cathedral of Canterbury, he became the bosom friend and companion of two archbishops, viz. St. Anselm and Ralph. To the former he was appointed spiritual director by the pope. In 1120, he was sent for by king Alexander I. of Scotland, to be raised to the primacy of that kingdom, and having obtained leave of king Henry and the archbishop of Canterbury, he departed for Scotland, where he was kindly received by the king; and on the third day of his arrival he was elected bishop of St. Andrew's with much unanimity. But on the day after his election, a dispute arose between the king and him, in a private conference about his consecration. Eadmer was a violent stickler for the prerogatives of the see of Canterbury and told the king, that he was determined to be consecrated by none but the archbishop who

he believed to be the primate of all Britain. Alexander who was equally zealous for the independency of his kingdom, was so much offended, that he broke off the conference in a violent passion, declaring that the see of Canterbury had no pre-eminency over that of St. Andrew's. This breach between the king and the bishop-elect became daily wider, till at length Eadmer despairing of recovering the royal favour, sent his pastoral ring to the king, and laid his pastoral staff on the high altar, from whence he had taken it; and abandoning his bishopric returned to England. He was kindly received by the archbishop and clergy of Canterbury, though they disapproved of his stiffness, and thought him too hasty in forsaking the honourable station to which he had been called. Nor was it long before Eadmer became sensible of his error, and desirous of correcting it. With this view he wrote a long submissive letter to the king of Scotland, intreating his leave to return to his bishopric, and promising compliance with his royal pleasure in every thing respecting his consecration; which was accompanied by an epistle to the same purpose from the archbishop, A.D. 1122; these letters, however, did not produce the desired effect. But Eadmer is most worthy of our regard for his historical works, particularly for his excellent history of the affairs of England in his own time from A. D. 1166 to A. D. 1122, in which he has inserted many original papers and preserved many important facts, no where else to be found. This work has been highly commended, both by ancient and modern writers, for its authenticity, as well as regularity of composition and purity of style. It is indeed more free from legendary tales than any other work of this period; and it is impossible to peruse it with attention, without conceiving a favourable opinion of the learning, good sense, sincerity, and candour of its author.

VITAL ORDERIC, an ecclesiastical historian of French extraction, but born in England about the year 1075. When he was eleven years old he was sent to Normandy, where he took the religious habit in the abbey of Ouche, and in 1091, he was ordained subdeacon. It was not till 1108 when he was in his thirty-third year, that he received priest's orders from the hands of the archbishop of Rouen. He passed his life wholly occupied in study and devotion, without filling any of the posts belonging to his order. He died in 1143. As an author he is known by a work entitled "*Historiæ Ecclesiasticæ, lib. xiii.*" containing the History of the Christian Church, from the birth of Christ to the year 1142. The work is said to furnish many interesting facts, not to be met with elsewhere, which relate to the histories of Normandy, of France, and England. It was first edited by Duchesne, among his "*Historiæ Normannorum Scriptores,*"

WILLIAM of MALMSBURY, an ancient English histo-

rian, a native of Somersetshire. He manifested an early propensity for learning, which continued to increase with his years. He is supposed to have been educated at Oxford. He became a monk of Malmsbury, and was chosen librarian to that abbey. He studied logic, physic, and ethics, but history was his favourite pursuit. After studying the history of other countries, he made himself acquainted with the memorable transactions of his own nation. He resolved, as he says, to write a history, not to display his learning, "which is no great matter, but to bring to light things that are covered with the rubbish of antiquity." He produced a valuable work, "*De Regibus Anglorum*," a general History of England in five books, from the arrival of the Saxons, in the year 449 to the 26th of Henry I. in 1126; and a modern history, in two books, from that year to the escape of the empress Maud out of Oxford in 1143; with a church history of England, in four books, published in Sir H. Saville's collection, 1596. In all his works he displays diligence and good sense, with a sacred regard to truth, united with becoming modesty. He observes that he hopes to obtain from posterity the character of an industrious, though not of an eloquent historian. Besides the above, Gale has printed his "*Antiquities of Glastonbury*," and Wharton his "*Life of St. Adhelm*." He also wrote many pieces of Latin poetry. William of Malmsbury died in that abbey in 1143.

SIMEON of DURHAM, an English historian, the cotemporary of William of Malmsbury, who took great pains in collecting the monuments of the history of England, especially in the north, after they had been scattered by the Danes. From these he composed a history of the kings of England, from A.D. 616 to 1113; with some smaller historical pieces. Simeon both studied and taught the sciences, and particularly the mathematics at Oxford; and became precentor of the church at Durham, where he died. His history was continued by John, prior of Hexham, to 1156. Simeon's history was printed in the "*Decem Scriptores*," and separately in 1732, 8vo.

MARIANUS SCOTUS, a learned Scotch monk, who died in 1086, aged fifty-eight. He was a relation to the venerable Bede, and wrote a chronicle from Jesus Christ to 1083. It was continued by another hand to 1200.

TURGOT, an historian, a native of Lincolnshire. He was one of the hostages delivered by the inhabitants of Lindsay to William the Conqueror; and was imprisoned in the castle of Lincoln; but escaped from thence, and went to Norway. On his return to England, he was shipwrecked. He afterwards turned monk; and was chosen prior of Durham. In 1107 he was elected to the bishopric of St. Andrew's in Scotland. In 1115 he resigned that see, and returned to Durham, where he died the same year. He wrote the history of the church of

Durham, which passes under the name of Simeon Dunelmensis. Turgot composed several other works, particularly the lives of Malcolm Canmore, king of Scotland, and of his pious consort queen Margaret, which is often quoted by Fordun and others, but is not now in existence.

CALENIUS, a Welshman, archdeacon of Oxford in 1120. He added above four centuries to the history of his country, which has been since epitomised and translated into Latin, it is called "*Auctuarium Annalium Britanniae*."

MUSIC.

MAGISTER FRANCO, scholastic of the cathedral of Cologne, a very important personage in the history of music whose merit had laid dormant for many ages buried in MSS. which had never entered the press, nor would it have been known to modern musicians that he ever existed, but for the general research in the principal libraries of Europe after materials for a general history of music. Master Franco is by some called a native, or at least an inhabitant of Paris; by others a scholastic of Liege; but if we may believe Franco himself, he was of Cologne, for, seeming to foresee the disputes which would arise concerning his locality, he begins his "*Compendium de Discantu*," one of his musical tracts which has been preserved, in the following manner: "*Ego Franco de Colonia, &c.*" which, if the authors of the "*Histoire Littéraire de la France*," had seen, they doubtless would not have fixed him at Liege, nor would those who have implicitly followed them have been led into this mistake.

Sigebert tells us that Franco supported the functions of his office of scholastic, or preceptor, by a great fund of religion and knowledge; and acquired as much celebrity by his virtue as science. "*Scientia literarum et morum probitate clarus.*" He ventured, say the Benedictines, to study prophane science as well as ecclesiastic, and had the courage to attempt squaring the circle. Christian philosophers generally regard a man for lost, who addicts himself to such pursuits as squaring the circle, the multiplication of the cube, perpetual motion, the philosopher's stone, judicial astrology, or magic. But Franco is said to have exercised his faculties in these studies with such discretion, that he never neglected his more important concerns.

By the testimony of Sigebert, his cotemporary, he had acquired great reputation for his learning in 1047. At least it is certain that he had written concerning the square of the circle before the month of February 1055, at which time Hermann, archbishop of Cologne, to whom he dedicated his work, died.

Franco lived at least till August 1083, for he at that time filled the charge of scholastic of the cathedral at Liege.

GUIDO ARETINO, or **GUIDO D'AREZZO**, a monk of the order of St. Benedict, and distinguished himself by framing a new method of teaching boys to sing and laying the foundation of the present system of music.

Guido, in the prologue to his *Antiphonarium*, speaks of singers with great bitterness, as in the following lines:—

Between a singer and musician,
Wide is the distance and condition;
The one repeats, the other knows,
The sounds which harmony compose.
And he who acts without a plan
May be defin'd more beast than man.
At shrillness if he only aim
The nightingale his strains can shame.
And still more loud and deep the lay
Which bulls can roar and asses bray.
A human form 'twas vain to give
To beings merely sensitive,
Who ne'er can quit the leading string,
Or psalm, without a master, sing.

MATHEMATICS, &c.

ARZACHEL, or **ARZCHAEL**, a Spanish mathematician. He wrote an astronomical work entitled, "*Observationes de Obliquitate Zodiaci*."

ABOU-RIHAN, a geographer and astronomer who employed forty years of his life in travelling through the Indies.

ARCHITECTURE.

GUNDULPHUS, a celebrated architect, who flourished in England in this century. Vertue says, it was this artist who built the tower of London, together with the cathedral of Rochester.

MEDICINE.

BOTHLAN, a Christian physician of Bagdad, and the rival of Ibu Rodhwan. Their disputes were carried on with much animosity. Rodhwan had an ill-looking countenance, on which Bothlan called him the crocodile of the devil; and Rodhwan wrote a book, to prove that beauty was not a necessary quality for a physician. Bothlan died at Constantinople about 1084. He was author of some medical tracts.

CONSTANTINE, a native of Carthage. He resided thirty years at Babylon and Bagdad, where he improved himself in the medical art, and also studied the oriental languages, and then returned to Carthage. He then travelled to Apulia, and lived at Reggio, and finally became a monk of Monte Cassino. He was the first who brought back the Greek and Arabian physic into Italy. He was author of several works, and also translated Isaac Israelite, on fevers, from Arabic to Latin; and another work, called "Lois Communes," which contains the theory and practice of physic. He by some means fell into disgrace with his countrymen, whom he suspected of an intention to destroy him; he therefore went to Salernum, where duke Robert proposed to have him as his physician, but preferring a life of ease and solitude, he entered a monastery where he died in 1087.

ABU MERWAN ABDALMALEC, AVENZOAR, or **EBN-ZOAR**, an eminent Arabian physician. He was of noble descent, and born at Seville, where he practised with great reputation. His grandfather and father were both physicians, who left him large estates. Being rich he took no fees of the poor. His liberality was extended even to his enemies. It is said that he lived to the age of one hundred and thirty-five; and had the advantage of a longer experience than almost any other ever possessed as he enjoyed perfect health to his last hour. Averroes was his cotemporary, and it is said attended his lectures, and studied physic under him. Averroes certainly passes on Avenzoar a very high encomium, calling him "admirable, glorious, the treasure of all knowledge, and the most supreme in physic, from the time of Galen to his own." Avenzoar wrote a book entitled, "Tayassir fi lmaâwât w' ab tadbir;" i. e. The method of preparing medicines and diet; which is much esteemed. This work was translated into Hebrew, A.D. 1280, and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of *Jamie*, or a collection.

ALBUCASA or **ALBUCASIS**, an Arabian physician. He composed many excellent works, and excelled in surgery, and describes many instruments and operations.

PERIOD XXVII.

FROM MANUEL COMNENUS TO ROBERT DE COURTNEY.

[CENT. XII.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 1110 Learning revived at Cambridge. Writing on paper made of cotton becomes common.
 - 1119 Bohemia erected into a kingdom.
 - 1132 The kingdom of Portugal began.
 - 1137 The pandects of Justinian found in the ruins of Amalphi.
 - 1141 The Guclphs and the Ghibellines fill Italy with carnage.
 - 1143 The Koran translated into Latin.
 - 1144 The Peripatetic philosophy introduced into Germany.
 - 1151 The canon law collected by Gratian, a monk of Bologna.
 - 1154 Christianity introduced into Finland.
 - 1156 The city of Moscow founded.
 - 1160 The order of Carmelites instituted.
 - 1164 The Teutonic order of religious knights begins in Germany.
 - 1171 The dynasty of Fatemites ended in Egypt, and the sovereigns henceforth called Sultans.
 - 1172 Henry II., king of England, takes possession of Ireland.
 - 1176 England divided into six circuits, and justice dispensed by itinerant judges.
 - 1179 The university of Padua founded.
 - 1181 The laws of England digested by Glanville,
 - 1182 Pope Alexander III., compelled the kings of England and France to hold the stirrups, while he mounted his horse.
 - 1183 The inhabitants of Berry massacre 7000 Albigenses.
 - 1187 Jerusalem taken by Saladin.
 - 1192 The battle of Ascalon, in which Richard I., king of England, defeated Saladin's army, of 300,000 men.
 - 1194 *Dieu et mon Droit*, first used as a motto by Richard I., on a gaining victory over the French.
-

DURING this period the work of crusading was still carried on. Vast numbers took the cross, and repaired to the Holy Land; which they polluted by the most abominable massacres and treacheries, and from which very few of them returned. In the third crusade Richard I., of England was embarked, who seems to have been the best general that ever went into the east; but even his valour and skill were not suffi-

cient to repair the faults of his companions ; and he was obliged to return, after he had entirely defeated his antagonists, and was within sight of Jerusalem.

But while the Christians and Mahometans were thus superstitiously contending for a small territory in the west parts of Asia, the nations in the most easterly parts were threatened with total extermination. Ghenhiz Khan, the greatest as well as the most bloody conqueror that ever existed, now made his appearance. The rapidity of his conquests seemed to emulate those of Alexander the Great ; and the cruelties he committed were altogether unparalleled. It is worth observing, that Ghenhiz Khan and all his followers were neither Christians nor Mahometans, but strict Deists. For a long time even the sovereign had not heard of a temple, or any particular place on earth appropriated by the Deity to himself, and treated the notion with ridicule when it was first mentioned to him.

The Moguls, over whom Ghenhiz Khan assumed the sovereignty, were a people of East Tartary, divided into a number of petty governments, as they still are, but who owned a subjection to one sovereign, whom they called Vang-Khan, or the great Khan. Ternujin, afterwards Ghenhiz Khan, was one of those petty princes ; and was unjustly deprived of the greatest part of his inheritance, at the age of thirteen, which he could not recover till he arrived at that of forty. This corresponds with the year 1201, when he totally reduced the rebels ; and as a specimen of his lenity, caused seventy of their chiefs to be thrown into as many cauldrons of boiling water. In 1202 he defeated and killed Vang-Khan himself, known to the Europeans by the name of Prestor John of Asia ; and possessing himself of his vast dominions, became from thenceforth altogether irresistible. In 1206 having still continued to enlarge his dominions, he was declared Khan of the Moguls and Tartars ; and took upon him the title of Ghenhiz Khan, or The Most Great Khan of Khans. This was followed by the reduction of the kingdoms of Hya in China, Tangut, Kitay, Turkestan, Karasm, or the kingdom of Gazna, Great Bukharia, Persia, and part of India ; and all these vast regions were reduced in twenty-six years. The devastations and slaughters with which they were accompanied are unparalleled, no fewer than fourteen millions four hundred and seventy thousand persons being computed to have been massacred by Ghenhiz Khan during the last twenty-two years of his reign. In the beginning of 1227 he died, thereby freeing the world from the most bloody tyrant that ever existed.

GOVERNMENT.

ROME.

MANUEL COMNENUS, emperor of Constantinople, was appointed successor to his father, John Comnenus, at his death in 1139, to the prejudice of an elder brother. The soldiery approved of the nomination on account of his military talents and heroism. He is said to have equalled the most renowned champions of chivalry with regard to warlike prowess, but at

the same time no one surpassed him in luxury and dissolute indulgence during the intervals of peace. Soon after his accession he marched into Asia with a powerful army, and having recovered several towns in Phrygia, which had been taken by the Turks, he laid siege to their capital Iconium. He was unable to reduce this important place; and after securing the frontiers by garrisons he returned to Constantinople. During his stay in the capital, he married Germana, or Irene, sister-in-law to the German emperor Conrad, but this connexion did not prevent him from engaging in a criminal commerce with his own niece Theodora. In the crusade of 1146, led by Conrad, Manuel, jealous of the passage of a number of ferocious bands through his territories, is charged with having used means for their destruction, and it has been affirmed by the Latin historians, that he privately acquainted the Turkish sultan with the designs of the crusaders. Roger, king of Sicily, having made himself master of the isle of Corfu, which was considered as part of the Constantinopolitan empire, and having also plundered Corinth, Thebes, and other towns of Greece, assaulted Constantinople itself. Manuel, therefore, assembled a great fleet, with which he recovered Corfu, after which he carried war into the dominions of his enemy, and reduced the greatest part of the provinces of Apulia and Calabria, by means of his lieutenant Michael Palæologus. His success was so great and important, that he even entertained hopes of acquiring Italy and the western empire; with this view he attached to his cause several nobles in Rome itself; and married his niece to one of the family of Frangipani. These expectations were, however, defeated through the jealousies which subsisted between the Roman and Greek Churches, and he was obliged to make a treaty and renounce his conquests, retaining only the shadow of a nominal sovereignty. Manuel had been engaged, in person, against the Servians, whom he repulsed with great loss, and several of whose towns he took and destroyed. In a progress afterwards through his Asiatic dominions, he was sumptuously entertained by the princes of the west; but an insult which he received from the Turks on his return, induced him to transport a powerful army into Asia, with which he struck such terror into the sultan, that he sued for peace which was immediately concluded. When Manuel had overcome his foreign and political enemies, he engaged in religious contests, and disturbed the church by endeavouring to introduce heterodox opinions. Finding his life drawing to a conclusion he put on the monastic habit, determining to retire from the world. He died in 1177, after a very busy reign of thirty-eight years. He left a son, Alexis, who succeeded him.

COMNENUS ALEXIUS II., emperor of Constantinople, the son of Manuel, and great grandson of Alexis I. succeeded his father, but was strangled, and his body put into a

leaden chest, and thrown into the sea, in the third year of his reign, and fifteenth of his age, by his tutor and cousin, the usurper Andronicus, who succeeded him in 1183.

ANDRONICUS I., COMNENUS, emperor of the east, was the son of Isaac, and grandson of Alexius Comnenus. He was vigorous of body, steady of mind, active, martial, and eloquent, but he had also many vices. The emperor Manuel, who was his cousin, gave him a considerable command in Cilicia; but he was discovered in a treasonable correspondence with Germany and Hungary, and thrown into prison, where he continued twelve years. From this he escaped to Russia, and engaged the Russian prince to join his troops with those of Manuel, in the invasion of Hungary. By this artifice he obtained a free pardon; but he soon after incurred displeasure, which was increased by various intrigues till Manuel's death in 1177, and the accession of his son Alexius II., who, being quite a youth, Andronicus got himself chosen partner in the government. His adherents immediately cried out, "Long live Alexius and Andronicus, Roman emperors," and, in the midst of his affected repugnance, he was elevated, by acclamation, to a partnership in the empire. It was not long before the murder of Alexius dissolved this partnership. His body was brought before Andronicus, who striking it with his foot, characterized the deceased in these words, "Thy father was a knave, thy mother a whore, and thyself a fool!" Being now sole emperor, A.D. 1183, he exercised the supreme power with a singular mixture of justice and beneficence towards his subjects at large, and the greatest cruelty to all within his grasp, whom he hated or feared. Most of the noble families were either destroyed or exiled. Some of them revolted, and the Sicilians, by an invasion in which they took and sacked Thessalonica, added to the sum of public calamity. At length, Isaac Angelus, a person of distinction, and descended from the first Alexius, being ordered to execution, made his escape to a church, where he took refuge with several of his kindred. The populace, collecting in favour of him, raised a general sedition, in which Isaac was declared emperor. Andronicus, who was then from his capital, returned with all speed to Constantinople, but he was universally deserted, and dragged in chains before his rival. He delivered him up to the resentment of those whom he had injured, and for three days together he underwent all the insults and torments that rage and revenge could inflict. He endured this cruel treatment with great patience, only at times crying, "Lord have mercy upon me," and "why will you bruise a broken reed?" At length a merciful stab relieved him from his sufferings, in his seventy-third year, after reigning two years. He was the last of the race of Comneni.

ISAAC II., ANGELUS, emperor of the east, descended on

the female side from Alexius Comnenus, was a principal person in the Constantinopolitan court in the time of Andronicus Comnenus, who becoming jealous of him, commanded him to be seized and put to death. Isaac slew the executioner with his own hand, and took sanctuary in a church. The people, wearied with the tyranny of Andronicus, assembled, and saluted Isaac emperor, A.D. 1185; Andronicus was soon after apprehended, and put to death. The new emperor soon showed himself as unworthy of his high office as his predecessor. After some acts of justice to those who had suffered under the former tyranny, he abandoned himself to frivolous amusements and luxurious indulgences, and oppressed his people to support his expensive household. His generals expelled the Sicilian invaders, but he disgraced himself by his cruel treatment of the captives. He failed in attempting to recover the island of Cyprus from an usurper of the Comnenian family. He was reduced to great danger by the revolt of Branas, his principal general. Constantinople was besieged, and the weak emperor put all his trust in an image of the Virgin Mary, and the prayers of the monks. At length, he assembled an army, and obtained a victory over the rebels, in which Branas was killed. A revolt of the Bulgarians under Peter and Asan proved a lasting detriment to the empire, and they established an independent kingdom. When the emperor Frederic Barbarossa went at the head of a powerful army to assist the crusaders, Isaac threw every obstacle in the way of their passage, and drew upon himself various acts of hostility. Not being able to make any resistance against Frederic, he submitted to a disgraceful treaty, and provided vessels to convey his troops into Asia. The perfidy of his own brother Alexius was, however, more fatal to him than foreign violence. In 1195 he seized on the throne during the absence of Isaac on a hunting party, and obtaining possession of him, put out his eyes, and confined him in a lonely prison. His son, Alexius, escaping from his uncle, engaged the western powers in his behalf, who, in 1203, took Constantinople, and replaced Isaac on the throne in conjunction with his son. Another revolution in 1204, effected by Alexius Ducas, hurled them from their seat; and the death of the unfortunate Isaac soon followed, or perhaps preceded, the murder of his son.

ALEXIUS III., ANGELUS, emperor of the east in 1195. He usurped the throne by the basest perfidy towards his brother Isaac Angelus, whom he confined in a melancholy prison, and deprived of sight. He committed the management of all public affairs to his wife Euphrosyne, who oppressed the people by extortion, and sold the chief offices of state. His nephew Alexius, the son of Isaac, escaping from his power, went to Venice, where a body of crusaders were assembled, whom he engaged to assist him against the usurper. In 1202,

the united powers of the French and Venetians laid close siege to Constantinople; and though the Greeks received them at first with firmness, they at length, in 1203, broke within the fortifications, and repulsed the usurper. Alexius, the ensuing night, collecting all the treasure he could find, and deserting his wife and people, escaped in a bark through the Bosphorus to an obscure harbour in Thrace, and his blind brother Isaac, with his son, were restored by the people to their throne. Alexius, after various adventures, fell into the hands of his son-in-law, Theodore Lascaris, against whom he had instigated the Turks, who put out his eyes, and shut him up in a monastery at Nice in Asia, where he died some years after.

ALEXIUS IV., or the Young, was made joint emperor with his father Isaac in 1203. The obligations under which he had laid himself to submit the eastern empire to the authority of the pope, and to bestow ample rewards on the western auxiliaries, involved him in great difficulties; and quarrels soon arose in Constantinople between the Latins and Greeks, one of which occasioned a dreadful conflagration that destroyed a great part of the city. Alexius made a tour through his dominions, escorted by the marquis of Montferrat. On his return, he found the affections of his subjects alienated. His measures to raise the sums due from him to his allies occasioned a tumult, fomented by a prince of the house of Ducas, surnamed Murtzuffle, in which Alexius was deposed, imprisoned, and soon after put to death in 1204.

DUCAS ALEXIUS, surnamed Murtzuffle, from his black shaggy eye-brows. He was a near relation of the imperial family, and possessed some talent, but was of a cruel and treacherous disposition. After the murder of his predecessor, he was raised to the empire by the unanimous acclamations of the people. The Latins, concerned for the fate of their unhappy ally Alexius the Young, and irritated at the prospect of losing their rewards, collected all their forces for a second siege. Murtzuffle defended the city for three months, when the Latins succeeded in a general assault in April 1204. Murtzuffle escaped in the night in a small vessel along with Euphrosyne, the wife of Alexius III., and her daughter Eudoxia, whom he had married after abandoning his lawful wife. He repaired to the camp of his father-in-law in Thrace, who received him at first with apparent favour; but soon after, he caused him to be seized in the bath at a feast, deprived of his sight, stripped of his treasures, and cast out as a vagabond. Murtzuffle procured a conveyance to Asia, but was seized in his passage by the Latins, who condemned him to an ignominious death for the murder of Alexius the Young. He was made to ascend the Theodosian column, a pillar one hundred and forty-seven

feet in height, whence he was cast down head long, and dashed in pieces.

THEODORE LASCARIS I., a Greek emperor, was son-in-law of Alexius Angelus, who imprisoned his brother Isaac and usurped the throne. Having valiantly but unsuccessfully defended Constantinople against the French and Venetians in the year 1204, he withdrew from the scene of contest across the Bosphorus, and put himself at the head of a body of troops; but when he found that the confederates were pursuing him, he took refuge with the Turkish sultan of Iconium. Being joined by the inhabitants of Bythimia, he took possession of the country from the river Meander to the Euxine sea, and fixed his residence at Nice, when he was crowned by the patriarch of Constantinople. When his father-in-law heard of his success, he went over from Greece, where he had remained concealed, to Asia, and implored the assistance of the sultan of Iconium in recovering that part of his dominions of which Theodore had taken possession; and having induced him to march with twenty thousand men, he laid siege to Antioch on the Meander. Theodore, at the head of two thousand men, marched to its relief, and routed its besiegers. The sultan renewed the contest, and singling out Theodore, beat him off his horse; but the emperor recovering himself, unhorsed the sultan, cut off his head, and placed it on a pole, which terrified his enemies, so that they all fled. Alexius was carried as a prisoner to Nice, where he was confined. Theodore having made peace with the Turks, formed a treaty with the Latin emperor of Constantinople, and spent the remaining eighteen years of his reign in securing his newly founded empire, which he transmitted to his descendants, bequeathing it at his death to his son-in-law John Ducas Vataces. The Nicæan empire terminated about fifty-seven years after its establishment by the elevation of its possessor Michael Palæologus to the throne of Constantinople.

JOHN III., Ducas, surnamed Vataces, emperor of the east, was born in 1193 at Didymoticum in Thrace. At the death of Theodore Lascaris in 1222, whose daughter he had married, John succeeded to the empire. Its capital was then Nice, or Nicæa, in Bythinia, for Constantinople had been taken by the Latins, of whom Robert was the nominal emperor. He espoused the cause of the two brothers of the late Theodore, who had been set aside for John, and put them at the head of an army which was totally defeated. John pursued his success by fitting out a powerful fleet, with which he subdued most of the islands in the Archipelago. He then made an alliance with Azan, king of Bulgaria, with whose assistance he took all the places held by the Latins on the Bosphorus and the Hellespont. The despot of Epirus having made him-

self master of Thrace, and caused himself to be crowned emperor, John marched against him, and defeated him, and took him prisoner. When Baldwin had succeeded to the throne of Constantinople, under the guardianship of John de Brienne king of Jerusalem, John Ducas, in conjunction with Azan, besieged that capital, in 1235, but they were obliged to retreat with great loss. The attempt was renewed the next year, but with the same ill success; the death of John de Brienne would probably have occasioned the final fall of the city, had not John and Azan disagreed, the latter of whom joined the Latins. John, however, proceeded in a course of conquest, in which he recovered all the other places which the Latins had taken from the eastern empire, and reduced under his dominion the European territories almost to the gates of Constantinople, and nearly the whole of Lesser Asia. While he was thus victorious in war, he was equally distinguished for the excellence of his internal administration, by which he restored prosperity to the harassed subjects of the eastern empire. The imperial domain in Asia became the granary of the country, and a source of wealth to the emperor, which he liberally employed in institutions for the public welfare. He encouraged agriculture and the useful arts, and promoted simplicity and regularity of manners. After the death of his first wife, he was contracted to a daughter of the emperor Frederic II., but her immature age gave occasion to the sway of a concubine, for whom he betrayed a weakness which is almost the sole blemish of his character. After a glorious reign of thirty-three years, he died in 1255, at the age of sixty-two.

GEORGE ACROPOLITA, born at Constantinople, and brought up at the court of the emperor John Ducas, at Nice, was employed in the most important affairs of the empire, being sent ambassador to Larissa, to establish a peace with Michael of Epirus; and constituted judge to try Michael Comnenus, suspected of engaging in a conspiracy. Theodore Lascaris, the son of John, whom he had taught logic, appointed him governor of all the western provinces in his empire. In 1255, he was taken prisoner in a war with Michael Angelus; but gaining his liberty in 1260, by means of the emperor Palæologus, he was sent by him ambassador to Constantine prince of Bulgaria; and was employed in several other negotiations. He wrote a continuation of the Greek history from the taking of Constantinople by the Latins till it was recovered by Michael Palæologus in 1261; a Treatise Concerning Faith, Virtue, and the Soul; an Exposition of the Sermons of St. Gregory Nazianzen, and other pieces. Gregory Cyprian, patriarch of Constantinople, is perhaps extravagant in his praise, when he says he was equal to Aristotle in philosophy, and to Plato in the knowledge of divine things and Attic eloquence.

COMNENUS ALEXIUS I., emperor of Trebizond, sur-named The Great, the grandson of Andronicus I., of Constantinople, commenced this temporary empire, A.D. 1204, and at first assumed only the title of duke. His empire consisted of Pontis, Colchis, Sinopis, Trapezas or Trebizond, Ornaeus, &c. How long he reigned is uncertain.

TURKS.

ABDOLMUMEM, or **ABDALMOM**, though the son of a potter, became a general, and at last a monarch, by the style of Emir Al Mumenin, head of the true believers. He took Morocco, and destroyed the whole of the Almoravide family. After numerous conquests he died in 1156, and was succeeded by his son Joseph.

NOUREDDIN, or **NORADDIN**, sultan of Syria, was the son of Zenghi, a lieutenant of the Seljukian sultans, who had made himself the independent sovereign of Aleppo and Mogul. Upon the death of his father in the year 1145, he took possession of Aleppo, and fixed his residence there. Zenghi had obtained various successes against the christian crusaders, settled at Jerusalem and Antioch, and Nouredin continued the war with equal success. He gained a complete victory over Bohe-mond, prince of Antioch, who lost his life in the battle. He recovered several places of which the crusaders had made themselves masters, and adding to his dominions the cities of Emessa and Damascus, he extended his rule from the Tigris to the borders of Egypt. In many of his expeditions he was attended by his nephew Salaheddin, so famous afterwards in the history of the crusades under the name of Saladin, who, after his uncle's death, succeeded to the command, and in 1171 put an end to the dynasty of the Fatemites. Nouredin may be accounted the most powerful and prosperous of the Mahometan princes of his time. He died in 1174, after a reign of twenty-nine years. He was illustrious, not only for his civil and military talents, but for all the virtues that can adorn a throne. No prince surpassed him in regard to justice, and to the rights of his subjects of all ranks, and to him is attributed the first institution of a chamber of equity for the purpose of securing the lower classes against the oppressions of the higher. The grateful feelings of his people towards him, on this account were shown after his death; thus a poor man, unable to obtain redress for an injury, went about the streets of Damascus crying aloud, "O Noureddin, Noureddin, where art thou now?" His economy with regard to his private expenses was worthy of the primitive ages, and was formed upon a sense of the duty of a sovereign to spare the property of his people. But in every

thing relating to the public welfare, his liberality was boundless. He founded a number of colleges, hospitals and mosques, and rebuilt the walls and edifices of the principal cities of his dominions, which had suffered severely from an earthquake. He was extremely religious according to the rules of faith, yet he is said to be entirely free from bigotry and intolerance.

JACOB ALMANSOR, a caliph of the Saracens in Africa, who, after conquering territories to the extent of above twelve hundred leagues in length, and one hundred and eighty in breadth, including the whole country from Messa to Tripoli, at last met with such a reverse of fortune, that, to save his life, he fled to Alexandria, where he commenced baker, and died in that honest profession, A.D. 1203.

ABRAHAM, an emperor of the Moors of Africa, was de-throned by his subjects, and his crown usurped by Abdulmu-men.

YUSEF EBN AYUB SALAHEDDIN, commonly called Saladin, a celebrated sultan of Egypt and Syria, was born in the year 1137, in the castle of Tecrit, of which his father, a Curd soldier of fortune, was governor. In his youth he served under his father, and an uncle, named Shiracough, the latter of whom was sent to assist the Fatemite caliph Adhed against the vizier Shower. Saladin accompanied his uncle in the expedition, and on his death, in 1168, he was appointed to succeed him in the command of the caliph's armies. Previously to this he had been greatly addicted to wine and gaming, but the important duties of his situation led him to a complete course of reformation; and from this period he vigorously observed the precepts of the Koran, and wished to be regarded as the hero of his religion. Looking to Nouredin as the source of his authority, he followed his intentions in repressing the sect of Ali; and in 1171, by his order, he put an end to the dynasty of the Fatemite caliphs in Egypt. The death of Adhed happening at the same time, Saladin took possession of his treasures, and though nominally holding the country under the caliph of Bagdad, and in subordination to Nouredin, he resolved to make himself independent of both. With this object in view, he ingratiated himself with the Egyptians by a mild and prudent government, and to wean them from the doctrine of Ali, he established colleges, in which were taught the principles of theology most according with his own notions. At the death of Nouredin, he, in point of form, acknowledged Al-Malek, the minor son of the late prince, as lawful heir to the throne, but at the same time took measures to seize his dominions, first under the pretence of protecting them, and then openly for himself. He now appeared in the character of an enemy, and reduced Damascus and other places in Syria, and besieged Al-Malek himself in Aleppo, but was not successful in that pro-

ject. He endeavoured to expel the Franks from the maritime parts of Palestine ; but was entirely defeated at Ascalon, with the destruction of almost all his army. By the death of Al-Malek, in 1181, Saladin obtained the full possession of Syria, as well as that of Egypt, to both which provinces his title as sultan was confirmed. He now manifested an ardent desire to expel the christians from Palestine, and recover the city of Jerusalem. His ardour was further inflamed by the desire of vengeance. A soldier of fortune, Reginald de Chatillon, had seized a fortress on the edge of the Desart, from whence he pillaged the caravans, insulted Mahomet, and threatened even the cities of Mecca and Medina. Saladin complained of this infraction of treaties, but secretly rejoiced that he was denied that justice to which he had a claim, and at the head of eighty-thousand horse and foot, he invaded the Holy Land. The choice of Tiberias for his first siege was suggested by Raymond count of Tripoli, to whom it belonged ; and the king of Jerusalem drained his garrison for the relief of that important place. By the advice of the perfidious Raymond, the Christians were betrayed into a camp destitute of water ; he fled on the first onset ; Guy of Lusignan, an opposing warrior, was overthrown, with the loss of thirty thousand men. The royal captive was conducted to the tent of Saladin, and as he was on the point of fainting with thirst and fear, the generous victor presented him a cup of sherbet cooled in snow, without suffering Reginald to partake of this pledge of hospitality and pardon. " The person and dignity of a king," said the sultan, " are sacred ; but this impious robber must instantly acknowledge the prophet whom he has blasphemed, or meet the death which he has so often deserved." The warrior disdained the proffered terms of mercy ; Saladin struck him on the head with his scymetar, which was a signal for his guard to finish that which he had begun, and Reginald was immediately despatched. Lusignan was sent to Damascus, and was speedily ransomed, but the victory was stained by the execution of two hundred and thirty knights of the hospital, the intrepid champions and martyrs of their faith. From all the cities, both of the sea-coast and the inland country, the garrisons had been drawn away by the fatal field. Tyre and Tripoli could not escape the rapid inroad of Saladin ; and three months after the battle of Tiberias, he appeared in arms before the gates of Jerusalem. For a time he peremptorily refused all offers of capitulation, and expressed a determination to take it by storm. At length, however, finding the inhabitants resolute in their preparations for a vigorous defence, he agreed that they should evacuate the city, and carry away their effects. Saladin entered the holy capital in great triumph, and fairly executed the conditions of the treaty. From Jerusalem he proceeded to lay seige to Tyre, but the destruction of his

fleet by the Franks rendered the attempt abortive. The loss of Jerusalem excited the utmost grief and consternation among the christian powers, and the emperor Barbarossa, the kings of France and England, with several other princes, took the cross, and prepared armaments for the relief of the Holy Land. Succours arrived from various parts of Europe to the Christians in Tyre, by which they were enabled, in 1182, to undertake the recovery of Acre. This attempt recalled Saladin from the pursuit of other conquests, and for two years the fields of Acre were the theatre of some of the fiercest contests recorded by history between the followers of Christ and Mahommed. In one of the earliest conflicts the christians penetrated as far as the sultan's tent, and made a great carnage. In another, Saladin threw into the city a considerable reinforcement. The death of the emperor Frederic, who had arrived with an army in Asia, inspired the Mahommedans with hopes, which however were considerably checked by the news of the approach of the kings of England and France, Richard and Philip, at the head of a mighty host. Upon their arrival, the siege was pushed with so much vigour, that Acre, in 1191, surrendered to their united arms. Philip, upon this event, returned to Europe; but Richard remained, and after he had twice defeated Saladin, took Cæsarea and Jaffa, and spread alarm as far as Jerusalem. At length a truce was made between the two sovereigns, by the terms of which, the coast from Jaffa to Tyre, inclusively, was ceded to the christians. Ascalon was left demolished and unoccupied; and the rest of Palestine remained to the sultan. The departure of Richard freed Saladin from his most formidable opponent, but his death by disease, in 1193, put a period to all the projects which his active ambition might have formed. He died at Damascus at the age of fifty-six; and the loss of their hero plunged his subjects into deep mourning. The unity of the empire was dissolved by his death; his sons were oppressed by the stronger arm of their uncle Saphadin; the hostile interests of the sultans of Egypt, Damascus, and Aleppo, were again revived; and the Franks, or the Latins exulted in their fortresses along the Syrian coast. The chief monument of the conqueror's fame, and of the terror which he inspired, is the Saladine tenth, a general tax, which was imposed upon the clergy, as well as the laity, of the Latin church, for the service of the Holy war. The practice was too lucrative to expire with the occasion; and this tribute became the foundation of all the tythes on ecclesiastical benefices which have been granted by the Roman pontiffs to catholic sovereigns, or reserved for the immediate use of the apostolic see.

Saladin was unquestionably one of the most conspicuous characters of that period, though chargeable in the outset of life with those unjustifiable methods of obtaining power which the

ambitious rarely scruple to adopt, but which he only snatched from the hands of other usurpers; he employed his power with great attention to the good of his subjects, whose burdens he lightened, and benefited them by a great number of useful works and establishments. In his private and personal expences he was extremely moderate; but in his donations he was magnificent, and was so little addicted to hoarding, that the whole contents of his treasury at his death were a single gold coin, and a few silver drachmas. In religion he was a fanatic and intolerant. The only study he encouraged was the orthodox theology of his sect, and he looked with contempt or aversion upon all polite literature and profane science. He was faithful in all engagements, and administered justice with diligence and impartiality. By his virtues he is said to have obtained the esteem of his enemies. He left a family of seventeen sons and a daughter, and was himself the founder of the dynasty of Ayoubites.

ZINGIS, otherwise GHENHIZ-KHAN, the founder of the Mogul empire, was the son of Bisukai, or Jesukai, a chief over thirteen hordes of Moguls in the Tartarian range between China and the Caspian sea, and born about the year 1161 or 1163, his first name being Temugin. In the year 1205 he was installed in the Mogul empire, and declared his purpose of giving a new code of laws to the nation; the object of which was the preservation of peace at home, and the conduct of war abroad. The penalty of death was denounced against murder, adultery, perjury, and the theft of a horse or ox, which were the chief articles of Tartarian property. The nation was interdicted from all servile labour, the performance of which was assigned to slaves and strangers, and was consecrated to the sole profession of arms. The weapons which they were appointed to use were bows, scymetars, and iron maces; and the troops were distributed into divisions of hundreds, thousands, and tens of thousands. The soldiers and officers were made individually responsible for the safety and conduct of one another; and it was an established rule, that peace should never be granted without previous conquest. With regard to religion, Zingis established universal toleration. As for himself, his only article of faith was the existence of one God, the creator and governor of all things; but his Mogul and Tartar subjects were idolaters, Jews, Christians, and Mahometans, all of whom were allowed to practise their several rites without molestation, and without any difference of privileges. Having thus settled the affairs of the proper Mogul empire, he successively, by his own arms, and those of his lieutenants, reduced the different tribes of the desert, and rendered himself the undisputed monarch of the pastoral nations who pitch their tents from the wall of China to the Volga. These conquests were attended with many acts of savage cruelty. In his invasion of Kitay, the northern empire of China, he took

ninety cities, destroyed by fire a number of towns and villages, and massacred many thousands of people; at the same time obliging the Kin emperor to purchase peace at the price of a Chinese princess, five hundred youths and maidens, three thousand horses, and a large tribute in gold and silk. At his departure, he inhumanly ordered all the children whom he had taken in four provinces to be butchered. In a second expedition he laid siege to the capital city Yen-king, now called Peking, which, after a long resistance and grievous suffering by famine, was stormed by the Moguls, with the conflagration of the imperial palace; and after the desolation of China, its five northern provinces submitted to the dominion of the Mogul conqueror. In the bloody conflicts between Zingis and Mohammed, Kharisen, and Khorasan, of which Mohammed was sultan, were taken or laid waste by the Moguls. Mohammed died a fugitive in a desert island of the Caspian sea; but his son, Gelaeddin, boldly resisted the invader, and checked his progress, till overpowered by numbers on the banks of the Indus, he was under a necessity of spurring his horse into that rapid river, the opposite side of which he reached in safety. Zingis, admiring his heroism, and forbidding the pursuit of him, said to his sons, "any body might wish to spring from such a father." Nevertheless he ordered all the sultan's male children to be killed. After the defeat of Gelaeddin, Zingis, remaining for some time in Khorasan, pursued his customary operations of sacrificing lives, and desolating whole tracts of country. Returning to Bokhara, or Bucharia, in 1223, he investigated the antiquities of Balk and the doctrine of Zoroaster, and held conferences with the Mahometan doctors, the result of which was his assent to their tenets, the necessity of a pilgrimage to Mecca excepted. In 1224 he held a grand diet in the plain of Tonkal, which, though seven leagues in length, could scarcely contain the tents of all the distinguished persons that were assembled. In the following year he passed through Tartary to the borders of northern China, and subjugated the kingdom of Hya or Tangul. In the province of Shen-si, on the mountain of Lu-pan, whither he went in order to pass the summer heats, he was taken ill; and as he perceived his end approaching, he summoned the generals of his army, before whom he declared his fourth son regent, till the arrival of his brother Octai, whom he appointed his successor in the dignity of grand khan of the Moguls and Tartars. Recommending unanimity, and advising the conduct of the war against Kin, he expired in August 1227, at the age of sixty-six years. His remains were interred with great pomp under a beautiful tree which he had fixed upon in returning from a hunting expedition. He had many wives, and left a numerous progeny. "This emperor," says one of his biographers, "possessed the civil and military qualities neces-

sary for the founder of a mighty monarchy, together with a penetrating and inquiring mind, which, with superior culture, might have placed him in the list of truly great princes. His memory now survives as that of one of the great conquerors, whose deeds have astonished the world, to which they have proved the most terrible of scourges. His simple laws were long the rule of the countries he governed, and are still religiously observed by the Crim Tartars."

CRUSADERS AND CONQUERORS OF THE EAST.

BALDWIN III., succeeded his father Fulk of Anjou in 1143, as king of Jerusalem, but under the guardianship of his mother. He took Ascalon and several other places, and died in 1163.

AMAURY I., king of Jerusalem, succeeded his brother Baldwin III., in 1163; he was a courageous and enterprising prince, but these qualities were sullied by avarice and cruelty. He died in 1174.

BALDWIN IV., the son of Amaury succeeded his father, as king of Jerusalem, in 1174; but being afflicted with the leprosy, Raymond count of Tripoli, managed the affairs of the kingdom in his stead; and some time after he resigned the crown to his nephew, Baldwin V., and died in 1185.

BALDWIN V., enjoyed the sovereignty but a short time, being poisoned in 1186; and it was thought his mother gave him the poison, in order to place her husband Guy de Lusignan on the throne.

GUY DE LUSIGNAN, a celebrated French warrior, in the crusades. He espoused Sibylla, daughter of Amaury king of Jerusalem, whom he succeeded in the kingdom. He afterwards resigned to Richard I., of England, and assumed the title of king of Cyprus. He died 1194.

AMAURY II., king of Jerusalem, succeeded his brother, Guy de Lusignan, in 1194; his title was contested by Isabella, second daughter of Amaury I., but on becoming a widow he married her, and was crowned. The Saracens having taken his capital, he applied for assistance to the European princes, but before the succours arrived he died in 1205.

PHILIP DE DREUX, the son of Robert count de Dreux, embraced the ecclesiastical state, and became bishop of Beauvais. But he had a greater turn for warlike affairs than religious exercises. He joined the crusaders and distinguished himself before Acre in 1191. Philip the August having declared war against the English, the bishop took up arms in his favour, but was taken prisoner, and kept in close confinement. He complained to the pope, who demanded him as his son from Richard II. That monarch, however, sent to the pope

the bloody armour in which the bishop was taken, accompanied with these words, "See, holy father, if this be thy son's coat." The pope would not recognize the habiliments as canonical, and the bishop remained a prisoner till 1202. He afterwards fought against the Albigenses, and died at Beauvais in 1217.

JOHN of BRIENNE, king of Jerusalem, and regent emperor of Constantinople, was the son of Errard count of Brienne in Champagne. He was one of the crusaders who took Constantinople in 1204, and was judged by Philip Augustus the most worthy champion of the Holy Land. The titular kingdom of Jerusalem had devolved to Mary of Montferrat, grand-daughter of king Amauri. She was married to John of Brienne, who was in consequence proclaimed king of Jerusalem in 1209, but his kingdom consisted of little more than the city of Acre. In the fifth crusade he led a large army of Latins to Egypt, and took Damietta in 1218. He was obliged in 1226 to resign all his rights to the kingdom of Jerusalem to the emperor Frederic II., who had married his daughter. Resentment of the emperor's ingratitude caused him to accept the command of the army of the church in Italy, with which he successfully opposed Raymond duke of Spolcto, the imperial general. In 1229 the French barons of the east elected John regent of the Constantinopolitan empire during the minority of Baldwin II., and the title and prerogatives of emperor were conferred upon him during life. Though he had passed the age of fourscore, his high reputation for military skill, and the martial air which still decorated a person of extraordinary size and dignity, excited general admiration. Two years of his regency, however, passed in inaction, till he was roused by the hostile approach of John Ducas or Vataces, and the king of Bulgaria, who invested his capital with a mighty force by sea and land. John had with him only one hundred and sixty knights with a few followers. "I tremble to relate," says Gibbon, "that the hero made a sally at the head of his cavalry; and that of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword." Whatever be the exaggeration in this account, it is certain that John foiled the attempts of the besiegers; and that in the following year, 1236, they met with a second repulse. His death in 1237, closed a long life of glory, tarnished only in his latter years by the stain of avarice. According to the piety of the age, he put on the habit of a Franciscan friar for the concluding scene.

BALDWIN I., emperor of Constantinople, born in 1172, succeeded his father Baldwin, as count of Flanders and Hainault. In the fourth crusade, which was preached in 1198, he took the cross along with his brother-in-law the count of Champagne, and many other nobles; and distinguished himself so much by his courage and conduct in the several actions that

ensued, that after the Latins had conquered Constantinople, in 1204, he was unanimously chosen emperor of the east. The city of Constantinople was allotted to him with the territory of Thrace, and a limited sovereignty over the other provinces which were distributed among the several captors. The Greeks soon revolted against this foreign empire, and having expelled the French and Venetians from Adrianople, and massacred numbers of them, made an alliance with John, or Calo-John, king of the Bulgarians. Baldwin, resolved to recover Adrianople, led his forces thither, which were lessened by the absence of his brother Henry in Asia. The Bulgarian king advanced with a powerful army, and drawing Baldwin by a pretended flight into an ambuscade, cut off the greater part of his army, and took the emperor prisoner. Baldwin was carried over to Ecrnoc or Ternova, the capital of Bulgaria, and was never more seen by his subjects. His fate was variously related. Calo John affirmed that he died in prison. Some assert, that after being confined sixteen months, he was cruelly put to death, by cutting off his hands and feet, and exposing his bleeding trunk to the birds of prey. The Flemings for a long time believed that he was still alive; and they recognized him in the person of a hermit, who, twenty years afterwards, in a word in the Netherlands, declared himself to be the true Baldwin, but whom the French court detected, and punished as an impostor. Baldwin was succeeded in the empire by his brother Henry, and by his daughter Joan in the country of Flanders. He was much esteemed for his private virtues, as well as for the qualities of a warrior and a prince.

BERTRAND DE RANS, of Rheims, after living as a hermit in the forests of Parthenay and Tournay, imposed himself in 1226 upon the credulity of the people as the emperor Baldwin I., of Constantinople, who about twenty years before had been defeated by the Bulgarians, and put to death. Though the daughter of Baldwin discovered his artifice, the imposture prevailed, and Rans was acknowledged by the Flemish as lawful sovereign. At last the usurper was seized, and confessing his guilt, was hanged at Lisle.

WALTER DE BRIENNE, a native of Champagne, distinguished at the siege of Acre against the Saracens. He was afterwards king of Sicily, and duke of Apulia; and was killed in 1205, in defending the rights of his wife Maria Alberic, by whom he obtained his dukedom. His son, and successor, sur-named the great, distinguished himself also against the Saracens, by whom he was taken prisoner, and cruelly put to death in 1251.

JACOB, a Cistercian monk in Hungary, who assembled a number of peasants in France and Germany, to go to deliver the Holy Land from the infidels. He pretended also to be

commissioned by the Virgin to set Lewis, king of France, at liberty, who had been made prisoner by the Saracens, and for this he preached a crusade; but the government at last refused to countenance the measure, and therefore the zealots were dispersed, and Jacob soon after was murdered by a butcher.

GEOFFROI DE VILLEHARDOUIN, was marshal of Champagne, an office held by his father and his descendants. He took a principal part in the fourth crusade of 1198, which produced the capture of Constantinople by the French and Venetians in 1204, and of this expedition he wrote or dictated a narrative which is curious and interesting. The best edition is that of Du Cange, folio, 1657, with many notes.

ANDREW II., succeeded his nephew Ladislaus as King of Hungary in 1204. He was engaged in the crusade against the Turks; and on his return endeavoured to reform the manners of his subjects. He died in 1235.

GERMANY.

CONRAD III., emperor of Germany, surnamed **SALIC**, duke of Franconia, and nephew of the emperor Henry V., and elected to the imperial throne at Coblentz in 1138-9, as successor to Lothaire II. This measure was warmly contested by Henry, duke of Bavaria, who positively refused to surrender the regalia, which had been deposited in his hands by Lothaire. He was, however, at length compelled to submit with the loss of his own dominions; and the disappointment and chagrin which he suffered on the occasion brought him to an early grave. Upon the death of this prince, his brother Guelph, with the assistance of the king of Sicily, made vigorous exertions for the recovery of the confiscated duchies; a war ensued, and after several indecisive engagements, the duke was closely besieged by the emperor in the castle of Wemshurb, celebrated in story for the conjugal fidelity and affection of the ladies; who, being permitted to leave the place with whatever they could carry, marched out each with her husband on her back. This instance of kindness and regard so much affected the emperor, that he readily came into terms with Guelph and his partizans. In this war we must look for the origin of the designations of the Guelphs and Ghibellines, which are so often referred to in the page of history. The troubles in Germany were immediately succeeded by a revolt of several of the towns of Italy, which threw off the sovereignty of the empire, and formed themselves into independent republics. Conrad was now prevailed in to join a crusade against the Saracens, and took the cross from the hands of Bernard. He accordingly set out for Palestine, at the head of sixty thousand men. Under

his banners a troop of females rode in the attitude and armour of men; and the chief of these Amazons, from her gilt spurs and buskins, obtained the epithet of the "golden footed dame." This expedition proved unfortunate; one half of his troops perished by sickness, occasioned it is believed, through unwholesome provisions, furnished by the treachery of the Greek emperor Manuel Comnenus. Conrad, with the remainder, joined Louis VII., king of France, in the siege of Damascus, exhibiting great prowess, but without any success. The siege was raised, and the emperor returned to Germany, where he was overwhelmed with public calamity and private affliction, by another revolt of Guelph, and by the death of his eldest son. This last event preyed on his mind, and evidently affected his health. Aware of his approaching end, he was anxious to provide for the succession, and recommended his nephew Frederic Barbarossa to the states of the empire, as a prince of known courage and tried talents. His recommendation was approved, and Conrad died in a short time after at Bamberg, in the fourteenth year of his reign. He left one son by his empress Gertrude, who was precluded, by his tender age, from taking any share in the government.

FREDERIC I., surnamed **BARBAROSSA**, emperor of Germany, born in 1121, was the son of Frederic, duke of Suabia, and Judith, daughter of Henry duke of Bavaria. He succeeded his uncle Conrad III., on the imperial throne in 1152. His enterprising and martial disposition led him to assert all the prerogatives claimed by the German empire, and few sovereigns have passed a life of more incessant activity. In his second year he settled a dispute between two rivals in the crown of Denmark, and obliged Sueno, the successful one, to do him homage for his kingdom. Soon after, he heard the complaints of the distant Apulians against the king of Sicily, and declared his resolution of marching into Italy to redress the wrongs of his vassals. To manifest his independence on the pope, with whom, like his predecessors, he soon began to have disputes, he repudiated, by his own authority, his wife Adelaide, on account of consanguinity. The people of Italy, but more particularly the inhabitants of Milan, aimed at independence, and the name of liberty stirred up an universal spirit of rebellion in the country; but Frederic having arrived in the year 1155, punished the rebellious cities, caused himself to be crowned at Pavia and Monza, and then set out for Rome, where the spirit of sedition principally prevailed. The Romans sent a deputation to him, insolently demanding that he would restore the ancient government, deliver them from the jurisdiction of the popes, and give them fifty thousand livres to be crowned emperor; but he spiritedly replied, that as he was their sovereign, it was his business to prescribe laws, and their duty to obey.

Pope Adrian IV., went to meet Frederic at his camp, near Sutri, where an extraordinary dispute arose. Some emperors having held the bridles and stirrups of the popes, Adrian alleged, that this ceremony was a duty, and refused the kiss of peace to the prince, because he would not submit to this humiliation. They disputed with great keenness; but at last Frederic consented to do the office of equerry, and the pope performed the ceremony of his coronation at Rome, without consulting the Romans; who immediately collecting in numbers, took up arms, and began a sedition, which was not quelled before a great deal of blood was spilt; every thing foreboded troubles and rebellions in Italy. The emperor, by his marriage with Beatrice, heiress of Renaud, count of Burgundy, recovered possession of the kingdom of Arles, from which large portions had been dismembered since the reign of Henry V. This increase of power did not prevent Adrian from issuing orders to him, as being lord paramount, for he said that he had conferred the empire as a benefice. The common meaning of this word was a fief, and it is not to be doubted, that the pope applied it in that sense. His legate openly said at Besancow; "Of whom does the emperor hold the empire, if it is not of our lord the pope?" A count palatine drew his sword against the rash legate, but the emperor appeased the tumult. He acted with so much vigour, and was so steadily supported by the states of Germany, that in 1158, Adrian declared, that a benefice according to his idea, meant a benefit, and not a fief. He promised to efface the picture of the consecration of Lothaire II., which, by the inscription, alleged that he was vassal of the pope "*Post homo fit papæ*." Soon after this, pope Adrian died, and the new election gave rise to a schism. The majority of cardinals fixed upon Alexander III., but another party, supported by the Romans, nominated Victor IV. The emperor called a council at Pavia, to decide between the competitors. Alexander refused to submit his cause to their decision, and when they had declared in favour of Victor, he excommunicated the emperor and all his adherents. He was acknowledged by the kings of England and France, and by the states of Lombardy, but Frederic's superiority in Italy, obliged him to take refuge in France. The emperor in the mean time occupied himself in reducing the revolters, and though he received a check, yet he took Milan, in 1163, and razed the city to the ground, sparing only the churches. This severe example put an end to all further opposition in Lombardy, and he returned to Germany, where the usual disorders had begun to prevail. These he appeased, and then set out to meet Lewis, king of France, at a council to be held for terminating the papal schism; but it did not prove effectual. The Italians revolted in his absence, and when he crossed the Alps in 1164, he found so

formidable a league against him, that he was obliged to employ policy rather than force to counteract it. He returned to Germany, and in the mean time pope Alexander was escorted to Rome by the king of Sicily, and put in quiet possession of his see. Frederic marched into Italy, and fought several actions with the revolvers. He penetrated to Rome, which he entered in a hostile manner, and Alexander fled in the habit of a pilgrim to Beneventum. The new anti-pope Paschal was seated on the papal throne, and crowned the emperor and his empress Beatrice. His success was, however, brought to a period by the plague, which made great ravages in his army, while the confederates in Lombardy took the opportunity of strengthening themselves, and pope Alexander received assistance from Manuel, the Greek emperor. Frederic occupied himself for some time in quelling the disturbances in Saxony, where the nobles had risen in arms against their duke; and in procuring his eldest son Henry to be elected king of the Romans. He then sent the archbishop of Mentz with an army into Italy, who, notwithstanding some successes, was not able to break the confederacy of the towns. The emperor deposed Ladislaus king of Bohemia, for his misconduct. He then once more marched into Italy, and reduced several towns; but, at length, fortune turned against him, and in a battle fought at Signano, he suffered a total defeat. His cause in Italy was now in such a state, that he proposed terms of accommodation to pope Alexander, and, accordingly they had an interview at Venice in 1177. The emperor behaved with great submission to his holiness, who absolved him from all ecclesiastical censures, and communicated with him. Some historians have asserted, that on this occasion, the pope, while the emperor was prostrate before him, insolently set his foot upon his neck, repeating the text, "Thou shalt tread upon the asp and the basilisk, and shalt trample under foot the lion and the dragon;" but by others this is regarded as a fable. This reconciliation was followed by the treaty of Constance, in which Frederic, confirmed the freedom of four and twenty cities, with a reservation of his rights as sovereign. Frederic was next engaged in quelling disturbances in the empire, raised by Henry the Lion, duke of Saxony. That prince not appearing at the diet of Worms, he was put under the ban of the empire, stript of all his dominions, and obliged to fly to his father-in-law Henry II., of England, for protection. In 1183, the treaty of Placentia confirmed the agreement made between the emperor and the Lombards. New troubles, however, arose in Italy, on account of Frederic's refusing to grant to the successive popes Lucius III., and Urban III., the sovereignty of the countess Matilda's estates, called St. Peter's patrimony. He seized the greatest part of this property, and by the marriage of his son Henry, with the

heirress of William king of Sicily, so far strengthened his interest in Italy, that the popes were afraid of proceeding to extremities. The news of the capture of Jerusalem by Saladin suspended domestic quarrels among the Christians, and the emperor, as the first prince in Christendom, took the cross in 1188, with his son Frederic, and a number of the principal German nobles. He assembled an army of 160,000 men in the plains of Hungary, and marched at their head to the territories of the Greek emperor. The fears or perfidy of Isaac Angelus induced him to violate the promises of friendship which he had made, and he acted in a very hostile manner to the German army on their march through his country. Frederic was employed against his will to act as an enemy, and force his way. At length, with a greatly reduced army, he reached the Turkish frontier, took the city of Iconium, crossed mount Taurus, and was proceeding in a career of success, when an accident closed his eventful life. Tempted by the heat to bathe in a river of Cilicia, which is generally represented as the Cydnus, he was carried away by the current, and drowned. This event took place in 1190, in the sixty-ninth year of Frederic's age, and thirty-eighth of his reign. Besides the vigour and capacity in action displayed by this prince, he possessed some literary talents, and drew up memoirs of his own life, which he gave to the historian Otho, bishop of Frisingen.

BEATRICE, daughter of the count of Burgundy, married Frederic I., in 1156. It is said that she was insulted by the people of Milan, and that the emperor revenged her by the destruction of the place, and the ignominious punishment of the inhabitants.

HENRY VI., emperor, surnamed the SEVERE, eldest son of the emperor Frederic Barbarossa, was declared king of the Romans by his father, in 1184, when he was about twenty-four years of age. He married, in 1186, Constance, sister and heirress of William king of Sicily. Frederic, on his departure for the Holy Land, left the care of the empire to Henry, who successfully defended himself against the attack of Henry the Lion, duke of Saxony. In 1190, he succeeded to the imperial crown, and in the following year marched with an army into Italy, and was crowned at Rome with his empress. He then attempted to recover the kingdom of the two Sicilies from Tancred, natural brother of the empress, and marched an army into the south of Italy for that purpose. A pestilential disease seized his army, and he was obliged to retire. But in a short time afterwards he made fresh preparations for the same purpose, and, while he was thus employed, Richard I., king of England, fell into the hands of the duke of Austria, in his return from Palestine, from whom he was claimed by the emperor, who hoped thereby to share in the ransom. The money

thus gained served to augment Henry's army. He returned to Italy in 1194, and took the city of Salerno, upon the inhabitants of which he so terribly revenged an affront they had offered the empress, as justly to entitle him to the epithet of Severe, or Cruel. Tancred was now dead, but the merciless Henry pursued the widow and unoffending children, stript them of their kingdom and property, and confined the females in a monastery, while he mutilated the son and put out his eyes. In 1196, after various other acts of savage tyranny, the emperor caused his son Frederic to be crowned while he lay in a cradle. He next engaged in a crusade, and by his eloquence induced the princes of the empire to join in the same wild project. Three armies were raised, with one of which Henry proceeded to Italy, in order to reduce the Norman rebels of Naples and Sicily. His cruelties produced a series of insurrections, and at length the insurgents were joined by Constance, his empress, who felt for the injuries inflicted on her countrymen. Henry was besieged in a castle, in Sicily, and was obliged to make a treaty on very unfavourable terms, soon after which, as he was preparing to depart, he was carried off by illness at Messina, in the eighth year of his reign.

PHILIP, duke of Swabia, son of Frederic Barbarossa, was elected emperor on the death of his brother Henry VI., in 1198. But another party of the electors chose Otho, duke of Saxony, which occasioned a civil war; the pope excommunicated Philip, but afterwards absolved him, and endeavoured in vain to reconcile the contending princes. Philip was assassinated at Bamberg, in 1208.

OTHO IV., emperor of Germany, was duke of Saxony, of the house of Brunswick, when, on the death of the emperor Henry VI., in 1197, Philip duke of Swabia his brother, in quality of guardian to his minor nephew Frederic, assumed the administration of the empire. At the instigation of pope Innocent III., a party rose in opposition to the house of Swabia, and elected Otho king of the Romans. He was then in Poitou, with his uncle Richard I. king of England; and hastening into Germany, he raised an army, and marched to Aix-la-Chapelle, where he was crowned by the archbishop of Cologne. On the other side, the partizans of the Swabian family conferred the same honour on Philip; and a civil war ensued which desolated all Germany. Otho lost a powerful supporter on the death of Richard; for John, who succeeded him, abandoned the interests of his nephew; and although the pope issued strong bulls in his favour, he was deserted by his principal friends among the German princes, who were intimidated by Philip's successes. In 1205 Otho found it necessary to take refuge in England, and Philip remained without a rival; but while he was treating for a reconciliation, and employing himself in gaining the affections

of his subjects, he was basely assassinated by a private enemy in 1208. On this event, Otho called a diet at Halberstadt, where his election was renewed by some of the most powerful princes of the empire. He strengthened his interest by marrying Beatrice, daughter of the deceased Philip, and he ingratiated himself with the clergy and the pope by provisions to their advantage. Innocent considered him as so truly devoted to the holy see, that he invited him into Italy to crown him. In 1209, he crossed the Alps, and was crowned king of Lombardy, at Milan, and emperor at Rome. Otho made incursions into the territories of Frederic, king of the Two Sicilies, although that prince was protected by the holy see. The haughty Innocent, offended at the proceeding, excommunicated him. This measure produced the convocation of a diet, at which were present a number of princes, who had been disgusted with his conduct, and he was deposed in favour of Frederic, the son of Henry VI. Otho immediately returned to Germany, assembled his friends, and commenced hostilities against the opposite party. At the same time, suspecting Philip Augustus, king of France, to favour his enemies, he made an alliance with his uncle, king John, then at war with that prince. At the head of a powerful army he gave Philip battle at Bouvines, in 1214, but was totally defeated. He escaped with difficulty, and attempted to re-join his party in Germany, but was prevented by Frederic, who completely established his authority in that country. Otho, universally abandoned, retired to Brunswick, where he passed four years in a private condition, devoting himself to pious exercises, and then died, A. D. 1218.

FREDERIC II., emperor of Germany, grandson of Frederic I., and son of the emperor Henry VI., and Constance of Sicily, was born in 1194. He was created king of the Romans in his cradle, but the premature death of his father prevented his succession at the first vacancy. He was educated with great care by his mother, and became extraordinarily learned for the age, having acquired the Greek, Latin, German, French, and Saracenic languages. His hereditary possessions were very considerable, including the kingdoms of Naples and Sicily, and dukedom of Suabia, and other German territories. When the emperor Otho was excommunicated by the pope, young Frederic, by a partial election was declared emperor in December, 1210; and after some years of contest, he became peaceable possessor of the imperial throne, by the retreat and subsequent death of Otho. He was solemnly crowned by Honorius III., in 1220, and promised to extend the papal power by undertaking a crusade. In order to interest Frederic in this enterprise, he was persuaded to marry Yolande, the only daughter of John de Brienne, titular king of Jerusalem; but as the affairs of Europe were of

more importance to him than those of Palestine, he prudently deferred the expedition. Even Sicily, his hereditary kingdom, was disturbed by quarrels with the pontiff. Gregory IX., who succeeded Honorius III., a pontiff of a most ungovernable temper, commanded him to accomplish his vow, and obliged him to embark; but excommunicated him, because he returned sick to Bundisi, after having been three days at sea. The next year Frederic embarked again; but because he had not got himself absolved before his departure, he was again excommunicated. The court of Rome was resolved to ruin him, and all his proceedings were converted into crimes. Notwithstanding the anathema, no one ever succeeded so well; for Almelec the sultan of Egypt, yielded to him by treaty, Jerusalem, Bethlem, Nazareth, and Sidon; and then agreed upon a truce for ten years. Both princes gained by the accommodation; for the Mussulman, who had been exposed to civil wars, was freed from the Christian army; and Frederic, now master of Jerusalem, the great object of the crusades, could return to protect his own dominions, which were attacked by Gregory IX. The pope having imputed to him as a crime his departure, while under sentence of excommunication, did not fail to lay another to his charge, for having treated with infidels; but more particularly for having allowed them a mosque in Jerusalem, which they likewise regarded as a holy city. The pontiff fulminated the most terrible excommunications against him, set Italy in a flame, seized La Puglia, armed de Brienne against his son-in-law, made an offer of the empire to different princes, and certainly would have dethroned the emperor, if the Germans had at that time been as much disposed to rebellion as the Italians. Frederic arrived, and triumphed over his enemies, and the Romans seized the opportunity of revolting against Gregory; who being reduced to extremity, entered into a negotiation with the emperor, and granted him absolution, upon condition of his paying a hundred and thirty thousand marks of silver. The popes had rendered themselves so formidable by their anathemas, that though they were defeated, the conquerors were still happy if they could purchase a peace. Frederic did not long enjoy it; for his son Henry, whom he had caused to be chosen king of the Romans, followed the example of the son of Henry IV., undoubtedly because the pontiff imitated that of Urban II., and Paschal II.; but the rebel was punished; for being seized in the year 1234, he ended his life in a prison; and the battle of Cortenuova, which Frederic gained afterwards over the people of Milan, seemed to put an end to rebellion, and the league of Lombardy. However, the war with the priesthood was again rekindled, on account of Sardinia. Gregory IX., from ancient prejudices, alledged, that this island belonged to the holy see, and the emperor claimed it as a fief

of the empire; upon which the animosity of the pontiff burst forth with redoubled fury. He absolved the subjects of the emperor from their oath of fidelity; and endeavoured to arm all Europe against a prince who was more detestable in his eyes than the Mussulmen, and devoted to this war all the money and troops that had been raised for a new crusade. He publicly accused Frederic of having represented Moses and Jesus Christ, as impostors, like Mahomet. The emperor justified his faith by a writing, wherein he retorted insult for insult, calling Gregory the Great Dragon, Antichrist, another Balaam, a Prince of Darkness. Gregory at length died; but Innocent IV., who succeeded after a considerable vacancy, continued the quarrel, and excommunicated the emperor in 1245. Troubles were excited against him in Germany, where the pope's party elected a new king of the Romans. An attempt was also made to poison the emperor, but was rendered abortive by a timely discovery. Frederic's obstinacy in pursuing the siege of Parma which he had undertaken, was the occasion of a total defeat of his army in 1248, which caused his party to be almost entirely deserted in the north of Italy, and brought his affairs into great disorder. He retired into his kingdom of Naples, where he died at Fiorenzuola, in 1250, at the age of fifty-six. Some historians affirm that he was stifled with a pillow by his natural son Mainfroy. Frederic II., was a prince of many splendid qualities, though tarnished by ambition, violence, and an inordinate attachment to the fair sex. He was a great patron of learning, founded several schools, and caused the works of Aristotle and other ancients to be translated from the Greek and Arabic into Latin. He himself composed poems and some other works; and has been charged with a share in the famous treatise "*De Tribus Impostoribus*." He was addicted to the follies of judicial astrology, and is said to have been inclined to impious and atheistical opinions; but his continued quarrels with the popes may have brought upon him this last charge. He married six wives, the last of whom was a daughter of John, king of England.

HENRY RASPON, landgrave of Thuringia, was elected to the imperial crown by the ecclesiastical princes, in 1246, when pope Innocent II. had deposed Frederic II., but the newly made emperor died in the year following, of a wound inflicted while he was contending with his competitor.

PIERRE DELLE VIGNE, a celebrated minister of the emperor Frederic II., was born of mean parentage, in Capua; and having pursued his studies to good effect, as a mendicant scholar, at Bologna, was introduced to Frederic II., and ingratiated himself with this prince to such a degree, that he gave him a lodging in his court, and the opportunity of further improvement. He became a proficient in civil and canon law,

and acquired an elegant style of writing, so that he was advanced by the emperor to the posts of prothonary of his court, judge, and chancellor; and he became the confidant of all his designs. His ability and learning raised him to the highest reputation, and his influence in the court of Frederic was boundless. The emperor afforded him opportunity of amassing immense treasures, and employed him in a variety of the most important embassies, which our limits will not allow us to recount. But before the close of his life he lost the emperor's attachment and confidence, for which various reasons, none of which are satisfactory, have been assigned. To the jealousy and envy of court attendants, the fall of favourites may often be justly ascribed. Whatever was the cause in this instance, Vigne suffered severely under his master's displeasure; he was deprived of sight, and shut up in a prison; and sinking into despair, he put an end to his life. The time of his death is not known. The chronicle of Placentia dates his being blinded in 1248. Six books of letters remain, which Tiraboschi regards as one of the most valuable of the thirteenth century. The last edition of them is that of Basil, in 1740. He also collected and arranged the laws of the kingdom of Sicily, and to him is attributed a work "Concerning the Imperial Authority," and a book "On Consolation," in imitation of that of Boëthius. He also composed some Italian poems.

CALO-JOHN, or **JOHANNITZ**, a revolted chief of the Bulgarians, submitted himself to the see of Rome, and received the regal title and banner from pope Innocent III. In 1205 he sent an embassy to Baldwin, then become emperor of Constantinople, by whom he was received with so much haughtiness, that he determined on revenge. Making an alliance with the revolted Greeks, he marched to their aid with his own forces, and fourteen thousand savage Comans, and defeated and took captive the emperor, whom he kept in prison till he either died a natural death, or was murdered. Calo-John afterwards carried on a cruel war against the Greeks settled in Thrace, ruining many of their towns, and declaring his intention of dispeopling the country, and transplanting the inhabitants into his dominions beyond the Danube. At length, having undertaken the siege of Thessalonica, he was stabbed in the night by an assassin in his tent, or, according to another account, died of a pleurisy.

FRANCE AND ITALY.

LEWIS VII., king of France, surnamed *Le Jeune*, son of Lewis VI., was born in 1120. A short time before his father's death he married Eleanor, the heiress of the duke of Gui-

enne and count of Poitou; by which alliance an extensive country, from the Loire to the Pyrenees, was united to the French crown. He succeeded to the throne in his eighteenth year, in 1137, being of lively parts, hasty and inconsiderate in his temper, jealous of his honour, and obstinately attached to his will. He began his reign by repressing some outrages of the nobles, and a revolt of the commons; who now felt the power derived from their new privileges. He became involved in a quarrel with the clergy, who had elected a new archbishop of Bourges without his consent, and eventually with pope Innocent II., who supported them. This pope consecrated the archbishop himself, and insultingly said, that "the king was a young man who wanted to be taught not to do with ecclesiastical affairs." Lewis drove the new prelate from his see, and obliged him to take refuge in the dominions of Thibaut, count of Champagne, an intriguing lord, who was continually raising disturbances in the French king's government. Provoked at his machinations, Lewis invaded Champagne, plundered the town of Vitri, and burned a church in which more than thirteen hundred people lost their lives. Struck with remorse at this cruel action, he made his peace with the archbishop and the count, and resolved to expiate his fault by an expedition to the Holy Land. St. Bernard was at this time preaching up the second crusade with all the ardour of fanaticism; and although Suger attempted to persuade Lewis from this enterprise, and to be contented with sending contributions of men and money, the eloquence of Bernard, and the spirit of the age, overthrew his counsels. At the great national assembly held at Vezelai, in 1146, Lewis was the first to take the cross; and his queen and all the principal nobility followed his example. In 1147 he began his march, at the head of eighty thousand men, by land, to Constantinople, where the emperor Manuel received him with much respect, though in fact the Greeks viewed with more apprehension than good will these formidable inundations from the west. The French host penetrated with great loss through Lesser Asia to Antioch; the principality of which was held by his wife's uncle, Raymond de Poitiers. After recruiting his forces in that city; he proceeded to Jerusalem, where, in a council of the crusading princes it was resolved to besiege Damascus. This enterprise proved unsuccessful, and Lewis, after several disasters, returned home, having gained little credit in his expedition, besides that of devout attachment to the Christian religion. His honour and domestic comfort were injured by the notorious gallantries of his queen, Eleanor, who accompanied him to the east. She despised him, as acting the part rather of a monk than a king; and was supposed to have bestowed her favours upon her own uncle, Raymond, and a beautiful young Turk. Lewis, after

his return, divorced her, in a council, held in 1152. The provinces of Aquitaine were thus again detached from the crown of France, and transferred to that of England, by Eleanor's marriage with Henry Plantagenet, afterwards Henry II. By this impolicy he acquired the surname of the Young.

Lewis endeavoured to counteract his error by raising up a competitor to Henry, in his dukedom of Normandy. He married a second wife, Constantia, daughter of Alphonso, king of Castile, and soon after displayed his piety in a pilgrimage to the shrine of St. James, at Compostella. Henry's pretensions to the county of Toulouse, in right of his wife, produced a war between the two kings, which was terminated by a peace, in 1160. Constantia dying without male issue, Lewis married Alice, daughter of his old enemy, Thibaut, count of Champagne. When the memorable quarrel broke out between Henry and Becket, the latter took refuge in France, the consequence of which was another rupture between the two rival kings. A temporary accommodation was succeeded by fresh hostilities, in which Lewis drew over to his party the undutiful sons of the English monarch. Henry, the eldest, had married a daughter of Lewis. In this contest, the vigour and abilities of Henry extricated him from difficulties which threatened to overwhelm him, and Lewis obtained but little honour or advantage from his attempts. The friendship between the two kings, was at length so well restored, that Lewis, on the illness of his only son Philip, made a pilgrimage to the tomb of St. Thomas-à-Becket, at Canterbury, where Henry received him with every mark and demonstration respect of. Soon after his return, he was seized with an apoplectic attack, which left a palsy in one side. Sensible of his approaching end, he caused his son to be solemnly crowned, and after languishing about a year, expired at Paris, in 1180, after reigning forty-three years.

ELEANORA, Duchess of Guienne, succeeded her father, William IX., in 1137, though only fifteen, and in the next year was married to Lewis VII., of France. Lewis was full of oddity and superstition, and when he cropped his hair, and shaved his head, at the instigation of Peter Lombard, who told him that God hated long hair, he soon appeared despicable to his wife, who was playful and volatile. His conduct produced inconstancy, and Eleanor passed many guilty hours in the company of her uncle, Raymond of Antioch, and of Saladin, a Turk; and when Lewis complained of her levity, a divorce ensued, in 1152. Six weeks after, Eleanor married Henry, duke of Normandy, afterwards Henry II. of England, by whom she had four sons and a daughter. Guienne and Poitou, the dowry which she brought to her husband, afterwards proved the source of those dreadful wars which for three centuries deluged

France with English blood. Eleanor gave up Guienne to her son Richard, and died in 1204, a nun at Fonterrault. Her quarrel with her husband, who had an adulterous intercourse with the fair Rosamond, in Woodstock park, incited her to encourage the rebellion of her sons against their father, and at last procured her imprisonment for sixteen years.

ALICE, queen of France, wife of Lewis VII., surnamed the Young, third daughter of Thibaut the Great, count of Champagne. The princess receiving a careful education in the magnificent court of her father, and possessing the natural qualifications of beauty, good-nature, wit, and a fondness for poetry, in which consisted great part of the literature of that age, was much extolled for those advantages; and, independent of allying himself with Thibaut, whom he had found a powerful enemy, and thus detaching him from the interest of the English, already too potent in France, Lewis VII., on the death of his second wife, in 1160, saw none equal to Alice in personal charms and character; and accordingly demanded her of her father, who, with his family and nobles, repaired immediately to the court of France, where, soon after, the nuptials were celebrated with great magnificence; and, to cement the union more strongly, two daughters of the king, by his first wife, were married also to the two elder sons of the count. Four years afterwards, in 1165, she had a son, afterwards, Philip Augustus, to the great joy of Lewis, and the nation in general. Tenderly beloved by her husband, whose ill health rendered him unequal to the duties of his station, Alice not only assisted him in conducting the affairs of the nation, but superintended, with affectionate zeal, the education of her son, who afterwards became one of the greatest of the French monarchs. Lewis died in 1180, having appointed Alice to the regency; but the young prince being married to Isabella of Hainault, niece to the earl of Flanders, the authority was balanced between them, and produced frequent disputes. Philip, at last, having sided with the earl, Alice and her brothers were obliged to leave the court. She had recourse to Henry II., of England, who scrupled not to take part with the mother of one that was continually spiriting his sons to acts of rebellion against him. Philip marched against his mother, his uncles, and their protector; but Henry was unwilling to give him battle, and negotiations began, in which the two kings mutually menaced and persuaded. Henry, at last, notwithstanding the advice of the earl of Flanders, reconciled Philip to his mother and her brothers. He also agreed to pay her sept livres Parisis, five shillings and ten pence English per day, for her maintenance; and to give up her dower, with the exception only of the fortified places. This intelligence being established between them, Alice began again to take an active

part in the government ; and her son was so well satisfied with her conduct, that, in 1190, on going to the Holy Land, he confided, by the advice of his barons, the education of his son, and the regency of the kingdom, to Alice and her brother, the cardinal archbishop of Rheims. During the absence of the king, some ecclesiastical disturbances happened, which were carried before the pope. The prerogative of Philip was concerned ; and the letters of Alice to Rome, concerning it, were full of force and grandeur. She remonstrated upon the enormity of taking advantage of an absence caused by such a motive ; and demanded, that things should at least be left in the same situation, till the return of her son. By this firmness she obtained her point. Philip returned in 1192, and history takes no other notice of Alice afterwards, than to mention some religious foundations. She died at Paris, in 1205, and was buried at the abbey de Pontigny, founded by her father.

ALDRUDE, countess of Bertinoro, in Romagna, has been highly celebrated by Italian writers for the loveliness of her person, the courtesy of her manners, and the superiority of understanding, with which she was blessed. Her fortune was princely, her munificence extensive, and she was universally beloved and admired : but the circumstance which peculiarly handed her name down to posterity, is the military ardour which glowed in her breast. Anconia, a city seated upon the Adriatic ocean, in the year 1167, was besieged, and, though the inhabitants bravely repelled the attacks of their enemies, famine reduced them to the utmost distress. As the port was blockaded, no hopes could be entertained of succour ; in this situation they determined to apply to William, son of Marchetto degh Adelarde, for relief ; and three of their nobles contrived to elude the vigilance of their enemies, and reached Ferrara in a small ship. William generously consented to afford them the succour they demanded, and hastened into Lombardy to assemble his troops ; but advised them likewise to implore the aid of the countess de Bertinoro, who had a large body of troops at her command. Moved with compassion for the unfortunate Anconians, the amiable countess promised the assistance which they solicited, and assembling her forces, united them to William's. When they arrived near Anconia, she addressed them in the following words : " Fortified and encouraged by the favour of heaven, I have, contrary to the customs of my sex, determined to address you in a plain exhortation, which, though it may not be flattering to your ears, may serve to rouse the vigour of your minds. I solemnly swear to you that on the present occasion no views of interest, no dreams of ambition, have impelled me to succour the besieged. Since the death of my husband, though plunged in sorrow, I have found myself undisputed mistress of his domains.

The preservation of my numerous possessions, to which my wishes are limited, afford, for my sex and capacity, a sufficient occupation of my time; but the perils which encompass the wretched Anconians, united to the tears and prayers of the women, appeal to humanity for aid. To relieve a people consumed by famine, exhausted by resistance, and exposed to calamities, I have left my dominions, accompanied by my son, who, though a little child, recalls to my remembrance the great soul of his father, by whom the wretched were protected, and the afflicted redressed. And you, warriors of Lombardy and Romania, not less illustrious for your fidelity to your engagements, than renowned for valour in the field, you, whom the same cause has brought here to obey the orders, and emulate the example of William Adelarde, who, listening only to his generosity and love of freedom, has scrupled not to engage his possessions, his friends, and his vassals, for the deliverance of Anconia; a conduct so generous, so worthy of praise, requires no comment; beneath our sense of it, magnanimity and language fails. An enterprize so full of glory, has already nearly succeeded; already have you passed through the defiles occupied by the enemy, and pitched your tents in this hostile country. It is now time that the seed which was scattered should bring forth its fruit; it is time to make trial of your strength, and of that valour for which you are distinguished; for courage is relaxed by delay. Let the dawn of day find you under arms, that the sun may illumine the victory promised by the Most High for your pity to the unfortunate." This exhortation was received by the soldiery with reiterated bursts of applause, and the Venetians, alarmed at the united forces which had assembled for the relief of the Anconians, thought it most prudent to make a retreat. To what period the life of this amiable woman was extended, the biographer who gives the preceding account, does not relate; but the date of her birth, and the exact time when she closed her existence, are uninteresting when compared with her superior abilities and worth.

SIMON, count of Montford, descended from an illustrious and flourishing family, was lord of a small town of the same name ten leagues from Paris. He was one of the greatest generals of his age, and he displayed his bravery in a voyage beyond seas, and in the wars with the English and Germans. The strength of his constitution enabled him to support the severest labours of the field, and his majestic stature distinguished him in battle. In the greatest dangers he possessed the utmost coolness and presence of mind; he observed every emergency; and was ready to bring assistance, while he himself was employed in attacking the bravest of his enemies; but he was guilty of great cruelties after victory. He was ap-

pointed to conduct the crusades against the Albigenses in 1209. He took Beziers and Carcassonne, raised the siege of Castelnan and gained a victory in 1213 over Peter king of Aragon, Raymond VI., count of Toulouse, and the counts of Foise and Cominges. He was killed at the siege of Toulouse on the 25th June 1218, by a stone thrown by a woman. His younger son afterwards made a great figure in England under the title of earl of Leicester.

PHILIP II., king of France, surnamed AUGUSTUS, son of Lewis the Young, was born in 1165, and succeeded to the throne on the death of his father, in 1180. Though but fifteen years of age, and under the nominal tutelage of the count of Flanders, he assumed the reins of government, which he managed during his whole reign with equal vigour and prudence. One of his first measures was to banish from his court the licentious players and buffoons who infested it; he next expelled from his kingdom all the Jews, who by their art and industry had possessed themselves of a large share of its wealth. Their ill-conduct and extortions were made the pretext for this severity, but the true cause appeared in the king's seizure of all their immoveable property, and his cancelling all debts due to them from his subjects. He afterwards found it expedient to recall them, setting, at the same time, by laws made for the occasion, some limits to their usurious extortions. The mercenary bands which had been engaged in the service of his father and the king of England, now committing great outrages in the kingdom, under the name of Brabancons, Philip sent troops against them, which cut off the greater part, and expelled the rest. The capture of Jerusalem, in 1187, roused the zeal of the western Christians, and a new crusade was set on foot by the pope. In consequence, the kings of France and England took the cross, and promised to suspend their differences. Their friendship was but short lived; a war between the monarchs ensued, and Henry of England was obliged to make a humiliating compromise, which he did not long survive. Richard, who succeeded to the English crown, agreed with Philip upon a conjoint expedition to the Holy Land, in which both seemed actuated by the generous spirit of chivalry. They met in the island of Sicily, and quarrelled about the king of that place. When the disputes were adjusted, they proceeded to the siege of Acre, which fell before them. New differences arose, and Philip returned to his own dominions in 1191. Soon after his return, Philip married Ingelburga, sister of the reigning king of Denmark, against whom, on the marriage night, he conceived a disgust, which induced him immediately to separate from her. Philip, on pretence of remote affinity, procured from some of his bishops a divorce, and he espoused Agnes, daughter to the duke of Merania. Upon the complaint of the

king of Denmark, pope Celestine declared this marriage null, and his successor, Innocent III., upon Philip's refusal to take Ingelburga again, laid the kingdom under an interdict. The king, after some resistance, thought it prudent to come to terms with the court of Rome, and to take back his lawful wife, or at least to let her enjoy the title of queen in a distant castle.

Philip now turned his thoughts to Normandy, which was possessed by John, king of England, and when the latter had rendered himself odious to the whole world by the murder of Arthur of Brittany, Philip summoned him as a vassal to appear at his court of peers, and upon his refusal, procured a sentence against him of confiscation of all his lands in France. This was not an act of mere form, for Philip proceeded against him with great celerity; and in a short time availing himself of John's inactivity and cowardice, re-annexed to the crown of France the whole of the fine province of Normandy, after it had been three centuries detached from that crown. He carried war still farther, so that in a short time, of all the English territories in France, Guienne alone remained to that sovereign. In 1213, upon a quarrel between John and the pope, the latter declared the English crown vacant, and offered it to Philip, who accepted it, and made preparations for taking possession of it. John, however, by his mean and debasing concessions, made the pope his friend, and assumed a degree of vigour which was not supposed to adhere at all to his mind. He formed a new confederacy; fitted out a fleet, which gained a greater naval victory than almost any recorded in the English annals; three hundred of Philip's vessels were taken, one hundred were sunk, and almost one thousand more were burnt, to prevent their falling into the hands of the victors. Philip, however, compensated this disgrace by a signal victory, which he obtained at Bouvines, in Flanders, in 1214, over the confederate army. He was present in the action, and was exposed to great danger through his martial ardour. The count of Flanders and several other great men became his prisoners. This success did not prevent him concluding a peace with John for five years. After this, some attempts were made to fix the French prince, Lewis, on the throne of England, but the enterprize ended in the complete expulsion of the French from the island. Philip died in 1223, in the fifty-ninth year of his age. He was accounted, and very justly, one of the ablest and greatest princes of his line; he was equally eminent for civil and military qualities, and scarcely any French monarch made such additions to the power and dominions of the crown. He was the first who maintained a standing army, even during peace, and he introduced several improvements in the military system. He was a patron to learning, raised up useful edifices, made roads, built bridges, fortified the principal towns, and employed for the

benefit of the country the great sums which he amassed by taxes and economy. For the great additions which he made to his kingdom, he was called the conqueror. He was easy and affable in his manners, and though little scrupulous in his politics, was not devoid of principles of equity and generosity. As a general, his reputation at least equalled that of any of his contemporaries; and the ingenuity with which he invented a variety of warlike engines, for the destruction of the human race, may be either applauded or regretted. But the character of the hero was surpassed by that of the statesman; his policy extended the narrow limits of kingly power, and his successors on the throne of France were indebted to Philip II. for the grandeur to which they arrived.

MATTHEW DE MONTMORENCI, grandson of the constable of France of the same name, deserved the title of great by his courage and prudence. He distinguished himself at the battle of Pont-a-Bouvines in 1214, and the following year he fought with bravery against the Albigenses in Languedoc. He died in 1230. He was in the service of Philip the Bold, and of Philip the Fair, and died 1304.

LEWIS VIII., king of France, surnamed **THE LION**, son of Philip Augustus, and Isabella of Hainault, was born in 1187. He early displayed his martial disposition under his father at the war in Flanders, and against John king of England in Poitou. When a crusade was proclaimed against the Albigenses, he took the cross without the knowledge of his father; and marching into Languedoc, in 1215, took several places. When the English barons, who had confederated in maintenance of their liberties, found their cause in great danger from John, who had violated his treaty with them, they offered the English crown to prince Lewis, whose wife, Blanche of Castile, was grand-daughter to Henry II. As pope Innocent had undertaken to protect John as a vassal of the holy see, Philip did not openly support his son in attempting to dethrone him, yet he supplied him with a fleet and army, with which, in 1216, he landed in Kent. He was received in London, and obtained possession of many castles in different parts, which either surrendered, or were put into his hands by the discontented barons. At length jealousies began to prevail between the allied English and French, and many of the barons justly dreading a foreign reign, went back to the royal party. The death of king John still farther changed the minds of the English, and Lewis was obliged to shut himself up with his troops in London. A fleet which was coming to his aid, was defeated, and he was forced to enter into a capitulation with the young king Henry, for permission to return unmolested. In 1219 he was again engaged against the Albigenses, but his efforts were not considerable. He succeeded in 1223 to the crown of France,

on the death of his father. Being urged by Henry to make restitution of the provinces taken by his father from king John, he refused, and a war was the consequence. He made himself master of Rochelle, and at length the English were left in possession of nothing in France but the town of Bourdeaux, and the country beyond the Garonne. In this situation of affairs a truce was made with Henry, the motive of which appears to have been a desire of heading another crusade against the Albigenses, to which the pope's legate persuaded him. Receiving from Amami de Montfort a cessation of his pretensions to the estates of the count of Toulouse, he marched an army to the banks of the Rhone. He was refused admission by the inhabitants of Avignon, upon which he besieged that place. After a siege of three months it capitulated, and then, with a much diminished army, he proceeded into Languedoc. The season of the year not admitting him to attempt the city of Toulouse, he set out on his return to Paris; but on the road was seized with a disorder which ended his life at Montpensier in Auvergne, after a week's illness, in November, 1226. He was then in the fortieth year of his age, and fourth of his reign. By his last will he settled great apanages upon his second, third, and fourth sons, and directed that all the others should enter into the ecclesiastical order.

BLANCHE of CASTILE, queen of France, was daughter of Alphonso IX., king of Castile, who married her in 1200 to Lewis VIII., king of France. She was the mother of nine sons, and two daughters, whom she educated with great care, and in such sentiments of piety, that two of them Lewis IX., and Elizabeth, have been beatified by the church of Rome. On the death of her husband, in 1226, she became regent, during the minority of her son Lewis, then twelve years of age. In this arduous situation, when the great lords of the kingdom were affecting independence, she acted with equal prudence and vigour, opposing some in arms, and gaining over others with presents and condescensions. Among these was Thibaut count of Champagne, who, though but half her age, entertained a romantic passion for her. This she flattered by favours, which in some measure endangered her reputation; as did likewise the assiduities of cardinal Romani, a man of gallantry, and her close confidant. In educating the young king, she was charged with putting him too much in the hands of the clergy, and encouraging that superstitious turn, which afterwards caused so many calamities; but she proved an excellent guardian of his virtue, and inspired him with a respect that never quitted him. She married him early to the daughter of the count of Provence, and kept the young couple in great subjection; and even after her son had attained the age of majority, she retained much of her influence over him. When, in 1248, Lewis

undertook his expedition into the holy land, Blanche was again created regent of the kingdom, and governed with great prudence. His unfortunate defeat and imprisonment, however, threw affairs into confusion, and so much affected her spirits, that she died in 1252, to his great grief, and the regret of the whole kingdom. She was, doubtless, one of the most illustrious characters of her time; possessed both of firmness and dexterity in the management of affairs, and eminent for personal and mental endowments. Yet she was not free from haughtiness, and an inordinate love of power, and her piety was strongly tinged with the weakness of the age in which she lived.

EZZELINO DA ROMANO, or **TERZO**, a powerful and dreadful tyrant of the north of Italy, was the son of Ezzelino Monacos, the descendant of a German commander, who attended the Emperor Otho III., into Italy, and obtained a grant of the castle of Onara, and the lordship of Bassano, with other considerable estates in those parts. He was born in 1194, at a castle of his father's, named Romano, whence he took his appellation. On the retreat of his father to a monastery he became head of his house, and in conjunction with his brother Alberico took the part of Salin guerra da Este, who was engaged in a feud with the Marquis of Este: In the course of this petty war he entered Verona, of which he procured himself to be appointed potesta, and afterwards established his brother in the same post at Vicenza. After this dispute was compromised, the ambitious and restless spirit of Ezzelino led him to excite fresh disturbances for the promotion of his plan of aggrandizement, of which the first object was to render himself master of the city of Padua. The entrance into Italy of the emperor Frederic II., in 1237, facilitated his design. He conducted that sovereign to Verona, and gave him hopes of obtaining possession of all Lombardy; in return for which services, Frederic on repassing the Alps left Ezzelino entrusted with extraordinary powers to act in concert with his commander-in-chief Count Goboardo. At this time he is thus described by an ancient chronicler. He was of the middle size; with extremely lively eyes, and a pleasant countenance, and light hair, inclining to red. "He was sedate in his demeanour, eloquent, polite, and agreeable in conversation; terrible to his enemies, courteous and affable to his friends, faithful in the performance of his promises, steady in his purposes, grave and deliberate in his discourse, provident in his counsels, and in fine, laudable in every action of his life." Having by his intrigues obtained a considerable party in Padua, the result of some civil commotions in that city was an agreement that he and Count Goboardo, with their followers, should be peaceably admitted within the walls. His partisans effected his nomination to the office of potesta; but his views soaring much beyond

a local magistracy, he procured permission to put a creature of his own in the place, and then persuaded Goboardo to return to Germany, leaving him in the post of imperial vicar for the whole Marche of Treviso, with the command of the foreign troops. Among these was the singular mixture of three hundred Saracens, to whom, as entirely attached to his service, he confided the guard of the city gates and fortifications. He was now in effect master of Padua, and began to secure his authority by taking hostages of the principal families, and persuading some of those whom he most suspected, to quit the city, under promise of recall when affairs should be more settled; but the result was, that he caused them to be apprehended at their country houses, and committed to prison. He then proceeded to confiscate their effects, and demolish the palaces of emigrants. A league was now formed against the emperor and Ezzelino, between the pope, the republic of Venice, the Milanese, Bolognese, and the Marquis of Este, who was made its captain. They had friends in Padua, with whom they held private correspondence, which being occasionally discovered, furnished Ezzelino with pretexts for increasing his rigour against that party. In a strong castle within the limits of the city, was a range of dungeons called Zilic, from the name of the architect. Into these horrid cells not a breath of air nor a ray of light was admitted, and they were soon filled by suspected persons, who here endured the extremity of human misery. In the meantime, his vigour and talent rendered him successful in most of his enterprizes, and in 1250 he was in possession of Verona, Vicenza, Padua, Feltre, and Belluno, besides numerous castles and fortresses. His brother Alberico, who held Treviso, though in appearance his enemy was supposed to be in secret intelligence with him.

Ezzelino had caused a superb palace to be built in the style of a fortress, at the head of the bridge, which commands an entrance into Padua; and when it was finished, he gave a grand entertainment in it, to which many of the nobility of both sexes were invited. Among the guests was one who brought with him a beautiful and accomplished daughter, whose charms so captivated the tyrant, that he proposed to the father an instant marriage with her; and notwithstanding her reluctance a regard for the safety of her family compelled her to consent, and the union took place in the presence of the company. The festivities which succeeded gave no intermission to his cruelties, which daily became more aggravated. Numbers were sacrificed to his suspicions, many perished in the Zilic, whose bodies were left there to putrify; and he is charged with torturing and mutilating many innocent persons, women, and children, merely to indulge an appetite for cruelty. At length he became so odious and formidable throughout Italy, that Pope

Alexander IV. published a crusade against him, and a considerable army was raised, which, with a papal legate at its head, marched to Padua. Ezzelino was at that time absent, and his commander was unable to defend the city, which was entered by the troops and emigrants. Its constitution and privileges were restored, and a great number of prisoners were liberated, of whom those who had been confined in the Zilic were in such a condition, that their nearest friends scarcely knew them. The intelligence of this event reached Ezzelino at Verona, who was at first struck motionless, but a paroxysm of rage succeeding, he meditated a horrible revenge. Causing all the gates of that city to be shut he ordered all the Paduans, either serving in his army, or living at Verona as residents or hostages, to assemble in a certain place without arms; and then summoning his council, put the question what should be done to them. Their opinion not going further than keeping them in safe custody, he manifested great displeasure, and by his own authority ordered an indiscriminate massacre, in which two thousand and thirty-nine persons were inhumanly slaughtered. He then marched with a powerful army to Padua, ruining all the country in his way, and made several attempts to recover the city, but without effect; and he revenged his disappointment by putting to death all the remaining Paduans of his own party who fell into his hands. The union of Ezzelino with the Marquis Pallavicino who espoused the imperial party at Cremona, improved the situation of his affairs for a time, and he gained possession of Brescia, where he exercised his usual tyranny. A new league, however, was formed against him in 1259, in concurrence with the Marquis of Este and Pallavicino. Assuming fresh courage from the expected approach of Alphonso of Castile, who had been elected king of the Romans, he made a sudden march to Milan, where he had partisans, and was near surprising it. His attempt failing, he commenced a retreat, but was surrounded on all sides by his enemies; and in a conflict at the bridge of the Adda, he received a shot from a cross-bow in his ancle. Though in extreme pain, he exerted himself to rally his men, but they broke and fled, leaving him only five followers. He was made prisoner, disarmed, and placed on a sorry horse, in which condition he was led to the tent of one of the commanders. The hostile troops crowded round him, demanding his death, with loud cries, but he was protected by Pallavicino. In the mean time he stood with his eyes fixed on the ground, pale and ghastly, but with a countenance full of rage and disdain, and refused to take food or have his wound drest. Being conveyed to Soncini, he was treated with great attention, but the agitation of his mind, conspiring with the anguish of his wound, carried him off in October 1259, at the age of fifty-six. His remains were ho-

nourably interred; but the news of his death was received with great joy through the north of Italy, and his friends and dependents were expelled from all the places in their possession.

The hatred borne to the family fell still more tragically upon Alberico, who being besieged in his strong castle of San Zenone, in the territory of Bassano, was delivered up by the Germans in his pay; when after seeing his son cut in pieces, and his wife and daughters burnt, he was tied to a horse's tail, and dragged till not a feature of him was discernible, when his carcase was thrown into a wood to feed the wolves. Such were the manners of Italy in that age; whence it may perhaps be concluded that the cruelties of Ezzelino were less peculiar to the man than they would have been at a less barbarous period.

SPAIN.

ALPHONSUS VIII., succeeded his father Sancho III., in 1158, as king of Castile, and his uncle Ferdinand II., as king of Leon, in 1188. He obtained a victory over the Moors at the battle of Lusa, in 1210, when about two hundred thousand of them fell. He died in 1214, in the fifty-sixth year of his reign.

ALPHONSO IX., succeeded his father Alphonso VIII., only as king of Leon, his eldest brother Henry being made king of Castile; upon whose death his son, Ferdinand III., took possession of Arragon as heir to his uncle Henry, which occasioned an unnatural war between Alphonso and his son. But they afterwards joined their arms successfully against the Moors. He died in 1230.

ALPHONSO II., king of Arragon, succeeded his mother Petronella in 1162, and married the princess of Castille. He reigned thirty-four years in Arragon.

PORTUGAL.

ALPHONSO I., or Alonzo Euriquez, first king of Portugal, was the son of Henry of Burgundy, count of Portugal, who possessed part of that country as the dowry of his wife Theresa, daughter of Alphonso, king of Leon and Castille. After the death of Henry in 1112, Alphonso, being only in his third year, was left under the tutelage of his mother. When he was about eighteen, Theresa being suspected of an intention of marrying the count of Trastemara, and conferring on him the supreme authority, Alphonso, at the instigation of the nobility, assumed the sovereignty, defeated his mother's party, and kept her in confinement the rest of her life. At the commencement of his reign he sustained several wars against the

king of Leon and Castille, and also against the Moors, who then possessed great part of Portugal and Spain. The Moors, being reinforced by an army from Barbary, invaded Alphonso's territories in 1139. With a much inferior force he stood their attack on the plains of Ourigne, and there gained a most signal victory on July 25, the anniversary of which has ever since been kept, as the event which secured the Christian cause in that country. Alphonso, who had hitherto only governed as count, was proclaimed king of Portugal on the field of battle; which nomination was afterwards confirmed, and the laws of the monarchy established, in an assembly of the states at Laingo in 1145. In 1147, Alphonso recovered Lisbon from the Moors, and made himself complete master of four of the six provinces which now compose Portugal. He married Matilda, daughter of the count of Savoy, by whom he had a numerous family, of which he availed himself by forming useful alliances with the neighbouring powers. One of his daughters was married to Ferdinand, king of Leon, which did not prevent him from engaging in a dispute with his son-in-law, who made him prisoner in a battle, but restored him to liberty. His son Don Sancho, gained a glorious victory over the emperor of Morocco, who had led a great army into Spain, and was advancing on Portugal. Alphonso died in 1185, in the seventy-sixth year of his age, after a long reign of fifty years. His martial ardour, with his great size and strength, have rendered him the subject of many popular fables in his country. He seems to have possessed the true spirit of chivalry as it then existed, and he was the founder of the order of knighthood called Awis, still subsisting with honour.

ALPHONSO II., king of Portugal, succeeded his father Sancho in 1185. He was engaged in war with the Moors, and died in 1223, aged thirty-eight.

POLAND.

LADISLAUS II., king of Poland, son of Boleslaus III., succeeded his father in 1139. Being under the influence of his queen Christina, sister of the emperor Henry V., she engaged him in a plan for gaining entire possession of Poland, part of it having been distributed among his brothers in separate duchies by the testament of their father. He convened the states, but notwithstanding his eloquent harangue, they refused to concur in his project. At length Ladislaus took up arms and attacked his brothers; he expelled two of them from their dominions; but uniting together, they fell suddenly on the royal army and totally defeated it. The king, deserted by the Russians who had engaged to assist him, retired into

Germany to the emperor Conrad. At length he was solemnly deposed by the diet, after an inglorious reign of seven years, and succeeded by his brother Boleslaus. Ladislaus, in consequence of the intercession of the emperor Frederic Barbarossa, obtained Silesia, which was thus separated from the crown of Poland, and has never been re-annexed to it. Ladislaus died in 1159.

BOLESLAUS IV., king of Poland, surnamed the Curled, was second son of Boleslaus III. On the deposition of his elder brother Ladislaus, who had raised a civil war against him and his brothers, Boleslaus was elected to succeed him in the sovereignty. The emperor Conrad endeavoured by force of arms to restore Ladislaus, but failed in the attempt. After some years, the emperor Frederic Barbarossa exerted himself to restore the deposed king, and marched with a powerful army into Poland. By the skill and good conduct of Boleslaus and his brothers, this mighty host was almost ruined without a battle, and Barbarossa was compelled to retreat. Some time afterwards, Boleslaus made an expedition into Prussia, for the purpose of proselyting the heathen inhabitants to the Christian religion. He speedily converted the whole nation, which, however, lasted no longer than the presence of his army. On his return he fell into an ambuscade of the Prussians, whence he escaped with difficulty, leaving his brother Henry, and a great part of his forces, slain on the field. This defeat was followed by domestic troubles, raised by the sons of Ladislaus, who demanded restitution of their father's territories, which had been bestowed on Prince Casimir. These were at length appeased, and Silesia was for ever alienated from the Polish crown for the benefit of this family. Boleslaus, according to some writers, passed the remainder of his life in a wise and tranquil administration of public affairs, and died in 1174.

CASIMIR II., surnamed the Just, was the youngest son of Boleslaus III., who, at the death of his father, in 1123, was left an infant in the cradle, without any provision. In mature age, he was advanced to the dignity of prince of Sandomir; and, as an evidence of the propriety with which the appellation of Just was bestowed upon him, the following anecdote is recorded. Having won at play all the money of one of his nobility, the loser incensed at his ill-fortune, struck the prince a blow on the ear. The offender instantly fled; but being pursued and taken, he was condemned to lose his head. Casimir interposed. "I am not surprised," said the prince, "that not having it in his power to revenge himself on fortune, he should attack her favourite." He revoked the sentence, returned the nobleman his money, and declared that he alone was faulty, as he had encouraged, by his example, a pernicious practice, that might terminate in the ruin of his people. The Poles, dissatisfied

with the conduct of his brother, Wincelau III., deposed him, and elevated Casimir to the throne, in 1177. The new sovereign proved himself worthy of the honour, by subduing Lower Poland and Pomerania, abolishing all exorbitant imposts, reforming the abuses of his predecessor's administration, and restoring rights and privileges that had been alienated from their possessors. The brother of Casimir, deprived of his crown, and reduced to a state of extreme indigence, supplicated compassion; and so far succeeded, that the reigning prince determined to evacuate the throne in his favour, and pledged himself for his future good conduct; but the states to whom Casimir applied for permission to resign peremptorily refused it. He connived, however, at the irregularities of his brother, and particularly at his taking forcible possession of Gnesna and Lower Poland, where he might have lived in splendour and in peace. But his restless spirit led him to extend his encroachments, and he persisted in his endeavours to wrest the crown from his brother. It became necessary, at length, to restrain his usurpations; and to compel him to evacuate all his conquests. The last enterprise of this prince was a kind of pious crusade against the relapsed heathens of Prussia, whom he subdued rather by the reputation of his wisdom and generosity than by force of arms. Soon after his return to Cracow from this expedition, he died, in 1194, after a reign of seventeen years, lamented as the most amiable prince that had ever filled the throne of Poland. With his distinguished virtues, however, he blended culpable foibles. In his palace he was the slave of his mistresses.

DENMARK.

CANUTE VI., king of Denmark, succeeded his father Valdemar I., in 1182. At the beginning of his reign a rebellion broke out in Schonen, which was quickly suppressed by his able minister and general, Absalon archbishop of Lunden. The Vandals, through the instigation of the emperor Frederic Barbarossa, then made war upon Canute, but were completely defeated, and their prince compelled to perform homage to the Danish king. After this Denmark enjoyed repose, and the king and his minister were employed in making salutary regulations in church and state. In 1192 disputes arose between Canute and the bishop of Sleswick, which ended in the seizure and imprisonment of the bishop. A proof of the consideration in which the crown of Denmark was held, appeared in 1193, when Philip II., of France, sent to demand in marriage the king's sister, the beautiful Ingelburga. From some disgust, however, he divorced her the year after their marriage. The Danish

marine was very powerful in this reign, and by its aid the idolatrous Vandals were converted to a profession of the Christian religion. The Danes now engaged in war with Otho marquis of Brandenburg, and Adolphus earl of Holstein, in which Valdemar, brother of Canute, displayed his martial talents, and gained great accessions to the Danish territories. Canute died in 1203, with the character of a pious and well-disposed prince, whose success was chiefly owing to his minister and general.

S W E D E N.

CANUTE, king of Sweden, son of Eric the Holy. After the death of his father, about 1160, he fled to Norway, being apprehensive that the succeeding king, Charles, had designs against his life. Charles invited him to return to Sweden, but Canute refused the invitation. After some years Canute levied troops, and suddenly marched into Sweden, surprised and made prisoner Charles; and having beheaded him, as accessory to his father's death, ascended the throne in 1169. He obtained a victory over the combined army of Danes and Goths, who assembled to revenge the death of Charles, and thenceforth had a peaceful reign of twenty-three years over Sweden and Gothland. He governed with great ability, and his reign was prosperous to his country. He died in 1192 or 1193.

V E N I C E.

SEBASTIAN ZIANI, doge of Venice, is celebrated for embellishing his native city with the most splendid edifices, and the best productions of art.

HENRY DANDOLO, one of the most illustrious doges of Venice, was chosen to that office in 1192, being then eighty-four years of age. Little is known of the early part of his life; but it is said, that fifty years before, being ambassador at the court of Constantinople, he maintained with so much spirit the rights of his country, that the emperor Manuel perfidiously caused a plate of heated brass to be held before his eyes, for the purpose of blinding him. It is added, that his eyes to appearance remained as bright as ever, but that very little sight was left. This story, however, is treated as a Venetian calumny by Villehardouin and other old writers, and Dandolo's weakness of sight is attributed to a wound. Neither this defect nor his years impaired his vigour; and the events of his government were among the principal events of Venetian greatness. At the beginning of his administration, the re-

public was engaged in a war with the Pisans, which terminated greatly in favour of the Venetians. On the formation of the league for the fourth crusade, under Baldwin earl of Flanders, and the French barons, they applied to the Venetians for their assistance. Their deputies were received favourably by Dandolo, who pleaded their cause before the people from the pulpit in St. Mark's church. A treaty was concluded in 1201, by which the Venetians agreed to furnish ships for the embarkation, provisions, and a squadron of armed galleys. By means of the policy of the doge, the armament was first directed against Zara, which had revolted from the Venetians; he himself took the cross, and joined the confederates, leaving his son to govern at home. Zara was taken and pillaged, and they then proceeded to Constantinople, on the pretext of aiding young Alexius Angelus to restore his father, the emperor Isaac, whom his own brother Alexius had dethroned. The fleet arrived before Constantinople in June 1203, and the siege of the city soon commenced. Of this transaction, it suffices at present to mention the share taken by Dandolo. At the storming of the city, the ancient doge, completely armed, standing on the prow of his galley, with the great standard of St. Mark displayed before him, commanded his men to row up to the walls, and was the first who leaped on shore. The walls and towers were speedily occupied by the Venetians, and the standard of the republic fixed upon them, when Dandolo was called away to assist the French, who were surrounded by superior numbers. The Greeks were soon repulsed, and the usurper fled, leaving his capital to the invaders. After various changes in the imperial throne, succeeded by a second siege, in which the crusaders stormed and pillaged Constantinople, and proceeded to elect a Latin emperor, Dandolo was first nominated; but his great age, and the incompatible character of the doge, caused the nomination to be withdrawn, and Baldwin was chosen. Dandolo was solemnly invested with the title of despot of Romania. He died soon after at Constantinople, in 1205, at the age of ninety-seven.

BRITAIN.

MATILDA, or MAUD, empress of Germany, and queen of England, daughter of Henry I., king of England, and Matilda of Scotland, was born in 1102. At eight years of age she was betrothed to Henry V., emperor of Germany, and was sent over to that country for education. The emperor dying without issue, in the year 1125, Matilda returned to the court of her father, who, having lost his only son, caused all the nobles, prelates, &c., to swear fealty to her as his successor,

in case he should die without male issue; and in 1127 he married her to Geoffrey, eldest son of Fulk, count of Anjou. She now went to reside in Normandy, and in 1132 she was delivered of a son, afterwards Henry II.; and by the death of her father, in 1135, she became heiress of all his dominions in England and France. She was then residing at Anjou with her husband, of which circumstance Stephen, Earl of Blois, took advantage, and seized upon the crown of England. The barons of Normandy followed the example of the English in submitting to Stephen, so that Matilda was almost instantly deprived of the inheritance which her father had attempted to secure for her. The government of Stephen was soon hated, and Matilda, in 1139, landed in England, and a number of the most powerful barons, without hesitation, declared in her favour. A civil war ensued, and in 1141, Stephen was taken prisoner, and Matilda was crowned queen of England in the cathedral of Winchester. She was naturally of a haughty disposition, and, overset with her good fortune, she refused to listen to the requests of her nobles, and insolently rejected the petition of the Londoners for the restoration of the laws of Edward the Confessor. Conspiracies were formed to seize her person, but she escaped the machinations of her subjects, and withdrew to Normandy in the year 1148, where she spent the remainder of her days. She died in 1167.

ISABELLA DE DOUVRE was mistress to Robert Earl of Gloucester, illegitimate son of Henry I., by whom she had a son, who was made bishop of Bayeaux, in 1133. She died in a religious retirement about 1166.

STEPHEN, king of England, the son of Stephen, count of Blois, by Adela, fourth daughter of William the Conqueror, was born about 1104. He and his younger brother Henry were invited over to England by their uncle Henry I., and were loaded with riches, honours, and high preferments. Henry entered into the ecclesiastical profession, and was created abbot of Glastonbury, and bishop of Winchester. But Stephen received higher marks of favour, and more substantial establishments. He caused him to be married to Matilda, the daughter and heiress of Eustace, count of Bologna, gave him the earldom of Montaigne in Normandy, and the forfeited estates of Robert Mallet and others in England. Stephen, by his marriage, acquired a new connection with the royal family of England, as his wife's mother was sister to David, king of Scotland, and also to Matilda, the first wife of Henry, and mother of the empress. Stephen, in return, professed the most grateful attachment to his uncle, and displayed a marked eagerness in taking the oath for securing the succession of the empress Matilda, daughter of Henry I., and lawful heir to the crown. In the mean time, however, he continued

to cultivate, by every art of popularity, the friendship of the English nation; and the display of some virtues which he seemed to possess, favoured the success of his intentions. By his bravery, activity, and address, he acquired the esteem of the barons. By his generosity, and by his affable and amiable manner, not at all usual in that age among men of his high quality, he obtained the affections of the Londoners, and he now entertained the most sanguine hopes, that by accumulating riches and power, and by acquiring popularity, he might in time make his way to the throne.

As soon as Henry was dead, in 1135, he hastened from France to England, and was received in London with the loudest acclamations. But in order to obtain a formal coronation, it was necessary for him to gain the concurrence of the clergy; and for this purpose, his brother, the bishop of Winchester, was of material service. Roger, bishop of Salisbury, chief justiciary and regent of the kingdom, was readily brought over to his party; but the archbishop of Canterbury resisted, till Hugh Bigod, steward of the household, made oath, that the late king, upon his death-bed, had declared an intention of disinheriting his daughter Matilda, and leaving the crown to Stephen, although several of the nobility had been witnesses to a direct contrary declaration. Such was the remissness of the age, or the lax ideas of hereditary succession, that Stephen was solemnly crowned, and allowed to enter upon the exercise of the regal functions, though very few of the barons attended at his coronation. He made many concessions, promised to abolish certain exactions and arbitrary measures of the reigns since the Conquest, and engaged to restore the popular laws of Edward the Confessor. The first opposer of his government was David, king of Scotland, who, either to support the cause of his niece the empress, or to take advantage of the discontents incident to an usurpation, entered the north of England with an army, and took possession of Carlisle and Newcastle. Stephen negotiated with him, and made large cessions as the price of peace. Robert, earl of Gloucester, natural son of Henry II., who was in Normandy when Stephen seized the crown, fearing lest he should be deprived of his English estates, came over, and took an oath of fealty to the usurper, but under the condition that he should be obliged to keep it no longer than all the engagements made to himself should be complied with. Most of the other nobles, in submitting, stipulated for the right of fortifying their castles, which at length filled England with strong-holds for rapine and every kind of disorder.

The success of Stephen was at first equally flattering in Normandy. He was invited over to assume the sovereignty of that duchy, and in 1137 he accepted the invitation, and

formed an alliance with the king of France. The king of Scotland made a second incursion into England, on the pretext of occupying Northumberland, upon which province his son Henry had a claim; and his demands being rejected, he cruelly laid the country waste with fire and sword. Stephen marched to oppose him, but was recalled by disturbances in the south. The northern barons, provoked at the success of the Scottish arms, raised an army, with which they encountered David at Northallerton, and gave him an entire defeat at the battle of the Standard. Stephen, in the mean time, had involved himself in a dangerous contest with the ecclesiastical power. The bishop of Salisbury, his two nephews, the bishops of Lincoln and Ely, and his natural son, the chancellor of England, had erected strong castles, which they held in defiance of the regal authority. Stephen having called, in 1139, a council of the nobility at Oxford, seized the bishops of Salisbury and Lincoln and the Chancellor, and in a short time made himself master of the other castles. These violent proceedings caused the assembling of a synod at Westminster, by the bishop of Winchester, Stephen's brother, and legate of the holy see, who felt more for the privileges of his order than the ties of blood. The synod sent a summons to Stephen, who delegated a nobleman to appear for him, and an open breach was prevented only by the firmness of some barons, who regarded the conduct of the bishops as seditious and unbecoming their character. Discontents were, however, aggravated, and Matilda, landing in England with the earl of Gloucester, was received into Arundel castle by Adelais, the queen-dowager. Stephen instantly marched thither, and invested the place, but Matilda escaped to Gloucester, where she remained under the protection of the earl. A number of barons declared for her cause; and in the following year, 1140, the flames of civil war spread throughout the kingdom; and from the cruelty, bloodshed, devastation, and famine which every where prevailed, this year proved one of the most calamitous in the English annals. Stephen performed his part with vigour and courage, but being taken prisoner in a battle which was fought under the walls of Lincoln in 1141, his party was broken, and Matilda generally acknowledged as queen. Before, however, she was well seated on her throne, her haughty and impolitic conduct excited an insurrection against her government. The legate, bishop of Winchester, joined the party of his brother Stephen, who was always popular with the Londoners. Matilda was invested in Winchester castle, whence, with the utmost difficulty, she made her escape; but her protector and friend, the earl of Gloucester, was taken prisoner in the flight. Stephen was exchanged for the earl, and the civil wars renewed. The events of the following

years were disastrous to the country, which was plunged into a state of continued wretchedness. The empress, after various changes of fortune, retired to Normandy, and Stephen was left at variance with the barons of his own party, whom he had obliged to deliver up their castles, and with the papal court, which, offended by his spirited assertion of the rights of the crown, laid all his party under an interdict.

The young prince Henry, son of Matilda and the count of Anjou, now advanced to majority, and displayed those qualities which afterwards rendered his reign in England so glorious. By various fortunate circumstances, he became a powerful sovereign on the continent, and in 1153 he resolved upon an attempt to enforce his claims upon the English crown. He landed in England with a small army, which was soon augmented by the barons in his interest, and the competitors met at Wallingford. A decisive action was every day expected for nearly a week, when the principal nobles, desirous of putting an end to the miseries of a civil war, proposed an accommodation, and a treaty was set on foot, the difficulties of which were much alleviated by the death of Eustace, Stephen's eldest son. It was at length agreed that Stephen should possess the crown during his life, that justice should be administered in his name, even in the provinces which had submitted to Henry, and that this latter prince should, on the demise of Stephen, succeed to the kingdom, and William, Stephen's son, to Boulogne, and his patrimonial estate. After all the barons had sworn to the observance of this treaty, and done homage to Henry, as to the heir of the crown, that prince evacuated the kingdom; and the death of Stephen, which happened in the next year, after a short illness, prevented all those quarrels and jealousies which were likely to have ensued in so delicate a situation.

"England," says Mr. Hume, "suffered great miseries during the reign of this prince; but his personal character, allowing for the temerity and injustice of his usurpation, appears not liable to any great exception; and he seems to have been well qualified, had he succeeded by a just title, to have promoted the happiness and prosperity of his subjects. He was possessed of industry, activity, and courage, to a great degree; though not endowed with a sound judgment, he was not deficient in abilities; he had the talent of engaging men's affections; and notwithstanding his precarious situation, he never indulged himself in the exercise of any cruelty or revenge. His advancement to the throne procured him neither tranquillity nor happiness; and though the situation of England prevented the neighbouring states from taking any durable advantage of her confusion, her intestine disorders were to the last degree ruinous and destructive. The court of Rome was also permitted, during those civil wars, to make further advances

in her usurpations; and appeals to the pope, which had always been strictly prohibited by the English laws, became now common in every ecclesiastical controversy."

HENRY II., king of England, the first of the line of PLANTAGENETS, born in Normandy in 1132, was the son of Geoffrey, count of Anjou, by the empress Matilda, daughter of king Henry I. Almost from his infancy he displayed a princely character, and at sixteen he repaired to Scotland, and received knighthood from his great-uncle king David. Returning to Normandy, by his mother's desire, he was invested in that duchy; and on the death of his father, in the following year, he succeeded to the possession of Anjou and Maine. A politic matrimonial connection with Eleanor of Guienne, the divorced queen of Lewis VII., of France, added to Henry's French dominions that province, along with Poitou. Thus arrived at great power, he determined to pursue his claim to the crown of England, then usurped by Stephen. In 1153 he landed in Britain, and was joined by many of the principal barons. He took Malmsbury, and advanced to Wallingford, where Stephen met him at the head of an army. Here a compromise took place, which left Stephen in possession of his expected inheritance. He dismissed all the foreign mercenaries who had been retained by his predecessor; he revoked all his grants, restored the debased coin of the kingdom to its purity, demolished all the newly erected castles, which had served as sanctuaries for freebooters under the protection of the nobles. In 1156, Stephen visited the continent, to oppose his brother Geoffrey who attempted to seize Anjou and Maine. Having rescued these provinces, and returned to England, he made an expedition into Wales, where he displayed great personal courage, and obliged the natives to sue for peace. In 1158, he returned to France, took possession of the county of Nantz, vacant by the death of his brother Geoffrey; and by negotiating a marriage between his own third son Geoffrey and the infant heiress of Conan duke of Brittany, eventually secured the addition of that principality to his dominions. He also attempted to take possession of Toulouse in right of his wife, but desisted from the siege on the approach of king Lewis to defend it. A war ensued between these monarchs, which terminated by a marriage between Henry's eldest son and Lewis's daughter, both yet infants. Henry had now become one of the most potent princes in Europe, and seemed to stand the fairest for future aggrandizement. His troubles began with an attempt at reformation in his domestic government.

The usurpations of the clergy had risen to such a height as materially to injure civil authority in all Christian countries. Their claims of immunity set them free from all public burdens, and from the cognizance of all civil courts of justice; and they

all looked up to a head of their own order, whose interests were distinct from, and generally adverse to, those of their natural sovereign. In no country of Europe were the disorders from this source more prevalent or intolerable than in England; and Henry was determined on their being remedied. With this intention, he had raised his chancellor Becket, a creature of his own, and in whose attachment he thought he could confide, to the primacy of the kingdom. But Henry was completely deceived in that extraordinary man, who soon shewed an inclination to carry the claims of the church, far beyond what any of his predecessors had done. Subjects of dispute soon occurred, in which Becket displayed a spirit and resolution not a little formidable to the king, who at length determined to bring the contest between the civil and ecclesiastical authorities to an issue. In 1164, he summoned a general council of nobility and prelates at Clarendon, which passed the famous constitutions named from the place. It was the spirit of these articles, sixteen in number, to control the assumed authority of the clergy over civil persons, and to render them amenable in all civil matters to the ordinary courts of justice, and bound to the same allegiance to the king as other subjects were; and by framing those laws in a national council, the superiority of the legislature over papal and ecclesiastical synods was fully established. None of the prelates except Becket dared to oppose the royal will on this occasion. But he long persisted in his refusal to subscribe to the constitutions, till at length, overcome by entreaties, he took the oath to observe them "legally and with good faith." When transmitted to pope Alexander, they were, however, in the strongest terms, condemned as infringing the sacred privileges of the church, and were formally annulled. Becket now endeavoured to engage the other prelates in a confederacy for the support of their rights. Henry, indignant at his conduct, caused him to be sued in the archiepiscopal court for some land; and on his non-appearance to an appeal, to be prosecuted for contumacy. He was at length called upon to render an account of his whole administration while chancellor. To these manifest attempts to ruin him, Becket opposed an appeal to the pope, which only aggravated his offence against the laws of his country; and he at length secretly withdrew to France. This important quarrel was carried to such a pitch, that the pope excommunicated by name the king's chief ministers, and menaced the kingdom with an interdict. Henry became alarmed at this storm of spiritual hostility, and desired a reconciliation with Becket. Henry's moderation in this affair may be inferred from what he proposed in a conference with the French king. "Let Becket but act towards me with the same submission which the greatest of his predecessors have paid to the least

of mine, and there shall be no controversy between us." An accommodation was at last effected in 1170, and Becket returned to the kingdom and resumed his functions. The conditions were favourable both to his power and his pride; the king thought it advisable to treat him with the greatest personal respect, and even held his stirrup while he mounted on horseback. Such a triumph was not likely to render this haughty prelate milder in future conduct. The king having, during his absence, caused his eldest son Henry to be associated with him, and crowned by the archbishop of York, Becket had solicited and obtained from the pope a sentence of suspension against that prelate, and of excommunication against two bishops who assisted in the ceremony. These he issued after his arrival, and also launched his ecclesiastical censures unsparingly against several of the king's servants. Henry was in Normandy when he was informed of these violent proceedings, and, in the height of his anger and vexation, he imprudently exclaimed against the want of zeal in his servants, who had not freed him from so ungrateful and turbulent a priest. Four gentlemen of his household, who were present, resolved to remove this imputation on their attachment, and proceeding to Canterbury, barbarously murdered the prelate in his cathedral. Henry was confounded on hearing of the effect of his rashness, the consequences of which he too well foresaw; and immediately despatched envoys to Rome to lay him at the pope's feet, and promise his submission to any expiatory means that might be enjoined. By this proceeding he averted the first storm of papal indignation, and, in conclusion, he obtained absolution from the legates sent from Rome purposely to enquire into the affair, upon certain concessions in favour of the church, and penitential atonements.

In 1172, Henry made an expedition into Ireland; great part of which country had been reduced to the English dominion by some private adventurers, the chief of whom was Richard Strongbow earl of Strigul. The king made a progress through the island, and received the submission of the native princes and chieftains, and having left earl Richard in the post of seneschal of Ireland, he returned after an absence of a few months.

In these rude and unsettled times, royal families were exposed to much domestic strife; the sons frequently making attempts against the authority of the common parent. Henry was doomed to undergo an unusual share of this affliction, which embittered all his external prosperity, and rendered his advancing age a prey to the most cruel disquiet. As he was a kind and indulgent father, he had assigned to each of his four sons a provision out of his extensive territories. His eldest, Henry, as already mentioned, had received coronation, and was his declared heir in

England, Normandy, Anjou, Maine, and Touraine. He displayed a lofty and aspiring disposition, and upon a visit to the court of his father-in-law, Lewis, was persuaded by that king, jealous of Henry's greatness, to demand of his father the immediate resignation either of the crown of England, or the dukedom of Normandy. Upon a refusal of this requisition, he withdrew to Paris, and was openly supported in his claim by the French king. It was Henry's misfortune to live upon bad terms with his queen Eleanor, who, having been herself engaged in gallantries, and conscious that she had been chosen only for her portion, could not restrain her jealousy of her husband's secret attachments. The story of the fair Rosamond Clifford, the theme of popular ballads and romances, though intermixed with fiction, has a sufficient ground of truth to prove the king's amorous propensities, and the caution he thought necessary in conducting his intrigues. Eleanor was so far estranged from her husband, that she encouraged her sons Richard and Geoffrey to imitate the example of their elder brother, and require immediate possession of these continental territories which were allotted to them; and they too, upon a refusal, fled to the court of Lewis. Eleanor herself was about to follow, when she was seized by the king's order and placed in confinement. The young princes were able to engage in their party many of the barons and nobles in their respective provinces, and even several of the English nobles were induced to declare against their sovereign. The influence of Lewis also engaged several continental powers in a confederacy, which was joined by William king of Scotland. A general invasion of Henry's dominions was concerted, and it began in 1173 by an attack on the frontiers of Normandy on one side by the counts of Boulogne and Flanders, on the other by Lewis in person. Henry was not wanting in vigour to oppose the storm. With an army of veteran mercenaries he successfully resisted superior numbers of undisciplined troops, and the French king was at length desirous of a conference. This took place near Gisors, where Henry had the severe mortification of seeing his three sons in the retinue of his chief enemy. The liberal terms which he offered were rejected, and no treaty took place. In the mean time the flame had broken out with great violence in England, which was overrun by the malecontents, while the king of Scotland made an incursion in the north. Henry hastened thither, and, in order to conciliate the clergy, and gain credit with the superstitious people, he repaired to the tomb of Becket, now canonized, passed a whole day and night before it in fasting and prayer, and submitted to be scourged by the monks. His absolution was soon followed by the news of a complete victory gained by his general the justiciary Glanville over the Scots, in which their king was taken prisoner. This event broke the spirits of the Eng-

lish revolters, who made their submission, and Henry returned to Normandy. There he entered into an accommodation with his sons, to whom he granted much less favourable conditions than they had before rejected. The king of Scotland regained his liberty by stipulating to do homage for his crown, which accordingly was performed at York in 1175. Henry now turned his attention to internal regulations and improvements in his government. He partitioned England into four judiciary divisions, and appointed itinerary justices to make regular circuits through them. He revived the trial by juries, and discouraged that by combats; and established a regular militia for the defence of the kingdom. The turbulence of his sons still disquieted him. Henry and Geoffrey made war upon their brother Richard who was settled in his province of Guienne. The former afterwards engaged in a new conspiracy against his father, when he was cut off by a fever in 1183, having first expressed great contrition for his filial disobedience. Two years afterwards, his son Geoffrey's death delivered Henry from new hostilities.

Philip Augustus, now king of France, was so ungrateful to Henry, as to prompt his son Richard to rebel against his father. This conduct occasioned a war between the two crowns, which terminated unfavourably for Henry. He was obliged to consent that Richard should receive an oath of fealty from all his subjects as well in England as on the continent, and should marry Alice, the sister of Philip. To this last condition it is said that Henry was long repugnant, on account of a passion he himself entertained for Alice, which was certainly unseemly at his time of life. He also stipulated to pay a sum of money to the French king, and to grant a pardon to all Richard's adherents. The mortification Henry received from these humiliating terms was aggravated to despair on his discovering the name of his favourite son John among the delinquents. He cursed the day of his birth, and pronounced a malediction upon his undutiful sons, which he would never afterwards retract. The anguish of his mind threw him into a slow fever, which put an end to his life at the castle of Chinon near Saumur, in July 1189, in the fifty-eighth year of his age, and thirty-fifth of his reign. He left only two legitimate sons, Richard and John, and three daughters, married to the duke of Saxony, the king of Castile, and the king of Sicily.

Henry II., ranks among the greatest princes of the English line, not only in extent of dominion, but in all the qualities which give lustre to a throne. He was equally fitted for war and peace, for the active scenes of public life, and the enjoyment of cultivated leisure. He was manly in person, of an engaging countenance, and possessed of a ready elocution. He had warm affections, and seems little to have deserved the in-

gratitude with which he was treated. His wisdom and love of justice were recognized by foreign potentates, who made him arbiter of their differences. Ambition was his ruling passion, and circumstances favoured him in indulging it with less violation of equity than is usual among ambitious princes; but the extent of his continental possessions was the obvious cause of his principal misfortunes and disquietudes.

ROSAMOND, daughter of Walter Lord Clifford, was a young lady of exquisite beauty, fine accomplishments, and blessed with engaging wit and sweetness of temper. She was educated in the nunnery of Godstow, and the popular story of her is as follows: Henry II. loved her, and triumphed over her honour. To avoid the jealousy of his queen Eleanor, he kept her in a wonderful labyrinth, at Woodstock, and by his connection with her had William Longsword, earl of Salisbury, and Geoffrey, bishop of Lincoln. On Henry's absence in France, however, the queen discovered and poisoned her. The queen, it is said, discovered her apartment by a thread of silk; but how she came by it is differently related. This story is not recorded in history. Some assert that she died a natural death; and the story of her being poisoned is thought to have arisen from the figure of a cup on her tomb. She was buried in the church of Godstow, opposite to the high altar, where her body remained till it was ordered to be moved with every mark of disgrace by Hugh, bishop of Lincoln in 1191. She was, however, by many considered as a saint after her death, and fabulous legends were invented about her.

RICHARD I., king of England, surnamed **CŒUR DE LION**, son of Henry II., by Eleanor Guienne, was born in the year 1157. As a second son he was invested in the duchy of Guienne, and county of Poitou. In 1173 he united with his brothers, Henry and Geoffrey, in a rebellion against his father, which was soon quelled, and forgiven by the reigning monarch. Richard was now sent to Poitou to reduce some revolted barons, where he displayed that martial spirit for which he was afterwards celebrated, and on account of which he obtained his surname. Refusing to pay homage for the duchy of Aquitaine to his elder brother Henry, a war broke out between them in France, which their father found great difficulty in terminating. Henry soon after this died, and Richard, being now heir apparent, was required to resign Aquitaine to his youngest brother, John. This he refused, and new wars ensued. In 1189 he joined Philip Augustus king of France against his own father, and did homage to the French king for the possessions which he held on the continent. A war was the consequence of this unnatural junction, in which Henry was harassed and worn out by Richard, while he found himself abandoned by his youngest son John. Henry died in July of the same year, and was suc-

ceeded in his throne by Richard. He is said to have visited his father's corpse the day after his decease, and expressing great remorse for his past behaviour, charged himself with being his murderer. Richard was crowned at Westminster, received into his confidence the faithful servants of the late king, and discountenanced all those who had been abettors in his own rebellion. He set at liberty his mother, queen Eleanor, who had long been in a state of confinement, and endeavoured to conciliate the affections of his brother John by grants of great extent in England and France. Richard, while prince, had taken the cross along with his father, and now he was come to the crown, he was determined to give scope to his martial talents in the east. For this purpose he formed a junction, in 1190 with Philip of France. As a prelude to this enterprize, which, according to the opinions of the times, was regarded as extremely pious in its objects and motives, Richard and his nobles, who had embarked in the same cause, exercised their zeal in a horrible massacre and pillage of the Jews in several of the principal towns, which was ended by a bonfire of the bonds which the Christians had entered into with this much injured people.

About the middle of the year, the kings of England and France mustered their forces, which amounted to one hundred thousand men in arms, in the plains of Viselay, on the borders of Burgundy. Richard then proceeded to Marseilles for embarkation, and in September the two monarchs met at Messina, where they spent the winter, in the course of which, dissensions arose that were nearly breaking out into open hostilities; but which ended in a new treaty, in which all differences were for the present adjusted. Richard had long been under engagements to marry Adelais, Philip's sister; but an attachment which he had formed to Berengaria, daughter of Sanchez, king of Navarre, together with some misconduct of the French princess, induced him to break the contract, in which it appears that Philip acquiesced. Eleanor arrived at Messina with Berengaria; but Richard, without waiting to celebrate his nuptials, set sail in April, 1191, with his fleet, which was soon dispersed by a storm. The king sailed into Crete; but three of his ships, with his intended bride, and his sister, the queen of Sicily, on board, were stranded on the coast of Cyprus. The king of that island treated the unfortunate crews and the princesses with great rigour, in revenge for which insult, Richard landed his army in the island, defeated the inhabitants in two battles, and reduced the king to the surrender of himself, his only daughter, and his sovereignty. In this island he consummated his marriage with Berengaria, and then embarked for Palestine.

The siege of Acre, celebrated likewise in modern times, which had been commenced two years before, was still carrying

on by the relics of the emperor Frederic's army, with the other Christian adventurers, who had at different times joined the banners of the cross, while it was obstinately defended by a numerous Saracen garrison, supported by Saladin at the head of a powerful host in the field. The arrival of the two kings infused new vigour into the besiegers, and feats of arms were performed under the walls, by Richard and Philip, especially by the former, who far surpassed his rival in military enterprize. The city surrendered in July 1191, and immediately there were two competitors for the titular kingdom of Jerusalem, whose claims were espoused by the rival kings. Philip, however, did not remain long in the east, but returned home, leaving ten thousand men with Richard, who marched from Acre with the intent of reducing the other towns on the sea coast, while Saladin attended his motions, and gave him frequent assaults, which produced deeds of extraordinary valour on both sides, till at length a general engagement was brought on, in which, after both wings of the Christian army had been defeated, Richard in the centre, by the most heroic exertions of bravery, and consummate military skill, gained a complete victory. This was immediately followed by the possession of Joppa, Ascalon, and other places which Saladin had deserted; and Richard advanced within sight of the holy city, but the greater part of the allies refused to concur in the siege of that capital, and he was obliged reluctantly to return to Ascalon. Here he concluded a truce with Saladin, on the condition that Acre, Joppa, and the other sea-ports of Palestine, should remain in the hands of the Christians, and that they should enjoy full liberty to perform their pilgrimages to Jerusalem.

Richard now prepared to return home, where his presence was absolutely necessary on account of the great disorders into which his kingdom had fallen. Previous to his embarkation, he terminated the contest for the crown of Jerusalem, by concurring in the election of Conrad, and bestowing the conquered kingdom of Cyprus upon the disappointed competitor Lusignan. At this period, Conrad was murdered in the streets of Tyre by two emissaries of the prince of Assassins, commonly called the "old man of the mountain," and although the deed was clearly traced to this source, Philip was base enough to calumniate Richard as the author of it, in order that he might have an excuse for the designs which he was carrying on against him in Europe.

Richard set sail from Acre in October, 1192. In the course of his voyage he was wrecked near Aquileia; hence he pursued his way through Germany, in the disguise of a pilgrim; but being discovered near Vienna, he was arrested by the orders of Leopold, duke of Austria, and thrown into prison. He was afterwards given up to the emperor, Henry VI., who had been

offended by him. When intelligence of this event reached England, queen Eleanor wrote repeatedly to the pope, representing to his holiness the scandal and injustice of selling and imprisoning the most illustrious champion of Christendom, whose exertions for the common cause were celebrated throughout Europe and Asia; and claiming, in behalf of the captive king, the protection of the holy see. Her representations were of no avail; Richard was kept in prison, and loaded with irons; which afforded his rival, Philip, full opportunity for invading his dominions. He entered into a treaty with John, who readily took up arms against his brother's government, while Philip was making himself master of great part of Normandy. Richard, in the mean time, supported his misfortunes and indignities with the most undaunted courage. The emperor, to justify his own conduct, produced the royal captive before the diet at Worms, under a charge of several heinous offences, but Richard repelled the accusations with so much spirit and eloquence, that he carried the assembly with him, who loudly exclaimed against his detention. At length he was liberated, on the condition that one hundred and fifty thousand marks should be paid as a ransom. He arrived in England in March, 1194, to the great joy of his subjects in general.

When Philip was made acquainted with Richard's deliverance, he wrote to John "to take care of himself, the devil being broke loose." The property of John was immediately confiscated, and his castle at Nottingham seized. Richard was re-crowned in Westminster, in the presence of king William of Scotland, and he then began to raise money, that he might take revenge upon his inveterate foe, Philip of France. John threw himself at the feet of his brother, imploring, in the most abject terms, his pardon. "I forgive him," said the hero, "and hope I shall as easily forget his injuries as he will my pardon." In the ensuing war between Richard and Philip, the former gained some advantage, but a truce suspended farther hostilities. A peace was terminated in 1196, but in the following year, the war was renewed, in which much cruelty was exercised on both sides.

England, during this foreign contention, had been the scene of much calamity, partly through disturbances occasioned by the exactions of a needy and rapacious government, and partly by the more grievous calamities of famine and pestilence. A lasting accommodation with France, as preparatory to another expedition to the Holy Land, was in agitation, when the reign and life of Richard were brought to a close through his avarice, which is thus related by Hume:—

Vidomar, viscount of Limoges, one of the king's vassals, had found a treasure, of which he sent a part to that prince as a present. Richard, as superior lord, claimed the whole, besieged the viscount in the castle of Chalus, near Limoges, in order to

make him comply with his demands. The garrison offered to surrender, but Richard was determined on revenge; and as he was surveying the castle with Marcadee, leader of his Brabancs, he was struck by an arrow, aimed at him by Bertrand de Gourdon. The wound was not considered as mortal; the place was assaulted and taken, and the whole garrison executed, except Gourdon, who had wounded him, and who was reserved for a more savage execution. By the unskilfulness of the surgeon, the wound, which was at first but slight, exhibited the most dangerous symptoms, and the king felt that his end was approaching. He sent for Gourdon, and asked him what had induced him to make an attempt upon his life, to which the man boldly replied, "You killed, with your own hands, my father and my two brothers, and you intended to have hanged myself; I am now in your power, and you may take your revenge, by inflicting upon me the severest torments; but I shall endure them with patience, provided I can think that I have been so happy as to rid the world of such a nuisance." Richard, struck with the magnanimity and reasonableness of the reply, and probably humbled and penitent, by the near approach of death, ordered Gourdon to be set at liberty, and a sum of money to be given him; but Marcadee, unknown to the dying king, seized the unhappy man, caused him to be flayed alive, and then hanged. Richard died in the tenth year of his reign, and the forty-second of his age, leaving no issue behind him. The most shining parts of his character are his military talents. He loved glory, and chiefly military glory; and as his conduct in the field was not inferior to his valour, he seems to have possessed every talent necessary for acquiring it. His resentments were high, and his pride unconquerable. He was distinguished by all the good as well as bad qualities, incident to an impetuous and vehement spirit; he was open, frank, generous, sincere, and brave; but revengeful, ambitious, haughty, and cruel. His talents were considerable in the cabinet, as well as in the field. He was a passionate lover of poetry; some of his compositions in that line are said to remain; and he bears a rank among the provincial poets and Troubadours, who were the first of modern Europeans that distinguished themselves by attempts of that nature. Though the English pleased themselves with the glory which the king's martial genius procured them, his reign was oppressive and arbitrary, by the high taxes which he levied on them, and frequently without the consent of the states, or great council. In the ninth year of his reign, he levied five shillings on every hyde of land; and because the clergy refused to contribute their share, he put them out of the protection of the law, and ordered the civil courts to give them no sentence for any debts which they might claim. Twice in his reign he ordered all his charters to be sealed anew, and the parties to pay fees for the renewal.

He established by law one weight and measure throughout the kingdom, which the mercenary dispositions and necessities of his successor engaged him to dispose with for money.

JOHN, king of England, born in 1160, was the youngest son of Henry II., by queen Eleanor of Guienne. He was his father's favourite, nevertheless he joined his brother Richard against Henry, which induced the unhappy king, on his death-bed, to pronounce a malediction upon his children. He was left without any particular provision, which circumstance gave him the name of "Lack-land." Richard, upon his accession to the throne, behaved with the utmost liberality to John, but his generosity could not attach him to his interest. During his absence in the Holy Land, he formed secret intrigues with Richard's rival, and inveterate foe, Philip, king of France. These broke out into open rebellion, but being unsuccessful, he threw himself upon his brother's mercy. With a knowledge of his character, Richard said to his intercessor, queen Eleanor, "I forgive him, and hope I shall as easily forget his ingratitude and injuries, as he will my pardon." John, who was utterly void of all sense of honour and generosity, proved the baseness of his nature by the act with which he purchased forgiveness. He invited the officers of Philip's garrison of Evreux to an entertainment, caused them to be all massacred, put the soldiers to the sword, and delivered up the town to his brother. He ascended the throne at the death of Richard, in 1199, but he did not obtain an undisputed succession. War was excited in favour of Arthur, of Brittany, in which the young prince fell into the hands of his uncle John; he was at first confined in the castle of Falaise, and his uncle in vain endeavoured to procure his assassination. At length he was conducted to the castle of Rouen, where John resided, and he was never after heard of. The manner of his death was uncertain, but it is generally believed that the king stabbed him with his own hands. From this period John became the object of universal detestation, and all his foreign subjects prepared to throw off the yoke. The pope also excommunicated him, and absolved his subjects from their allegiance. He for some time resisted the papal authority, but in 1213 he made his submission. The pope, now regarding England as his own, and jealous of the aggrandisement of Philip of France, sent a message to that prince, acquainting him with John's return to his duty towards the church, and requiring him to desist from hostilities against a country now under the protection of the holy see. Philip had, however, made preparation for war, and was not to be put off from his plans by the mere order of the holy pontiff. A battle ensued, in which the fleet of England triumphed over that of France, and John even thought of regaining his former possessions; but the attempt was un-

successful, and he was obliged to return in disgrace. His own barons, who had suffered by his controul, determined now to assert their privileges, and laid a statement of their grievances before the king, which he attempted to elude. To second their efforts, they chose a general, and immediately proceeded to warlike operations. They were received in London with open arms, which so intimidated the king, that he was obliged to sign such articles of agreement as they thought fit to dictate. At Runnymede, John signed the famous Magna Charta, the basis of English liberty, which not only protected the nobles against the crown, but secured the rights and privileges of every order of freemen. It was stipulated that London should remain in the hands of the barons, and the Tower in the custody of the primate, till the charter was executed. The king made another attempt to retrieve his affairs, by enlisting under his banners foreign troops; but most of his projects failed, and he died partly of disease, and partly of chagrin, at Newark, in October, 1216. The character of this prince is transmitted to us in very black colours; perhaps his vices have been exaggerated. Ingratitude, perfidy, and cruelty, were certainly the ruling principles of his conduct. His private life was stained with licentiousness, and he seems to have paid no regard to the forms of religion. The best part of his conduct, as a sovereign, was the attention he paid to commerce, and maritime affairs. In his reign London received the gift of its popular constitution of the corporation.

GEOFFREY PLANTAGENET, duke of Brittany, was the fourth son of Henry II., king of England. He married Constance, daughter of the duke of Brittany, by which he obtained a right to that dukedom. He rebelled against his father, and made war upon his brother Richard, for which he bitterly repented on his death-bed, in 1183.

CONSTANCE, daughter of Conan, duke of Brittany, wife of Geoffrey Plantagenet, son of Henry II., king of England. She was contracted to him while they were both in the cradle, and, by her right, Geoffrey became duke of Brittany. By him she had two children, Eleanor, called the Maid of Brittany, and Arthur, who was born after the death of his father. She afterwards married Ralph Blundeville, earl of Chester, who suspected her, we know not on what foundation, of an intrigue with John, his most bitter enemy. He demanded and obtained a divorce, Constance became free, and married Guy, brother of the viscount de Thouars. She had by him a daughter, named Alix, whom the Bretons, on the refusal of John, to set free her elder sister, elected for their sovereign. In virtue of the feudal law, the king of France claimed the guardianship of the children of Geoffrey; but since the cession of Brittany to Rollo, duke of Normandy, it was no longer any

thing but an *arriere fief*; and Richard being now duke of Normandy, was its immediate lord, and in consequence, laid in his claim for the same. Constance wished to keep it in her own name; she took care to foment divisions between the two kings, and to put herself, by turns, under the protection of each. As Richard incommoded her the most, and was most to be feared by her, she took the part of Philip in the war relative to the imperial succession; but did it feebly, and without any advantage to him. On the death of Richard Cœur de Lion, he altered his former intention of making Arthur his heir by will, as he was by the law of succession, heir to all his possessions, excepting Brittany, which, holding from his mother, was not Richard's to give, and appointed his brother John his successor, who was governed by his mother, as well as Arthur. John and Eleanor would have consented to the partition of empire, and have left the French provinces to Arthur, which was also the wish and interest of the French king; but justice would have given England also to Arthur, and this partition was prevented by the intrigues of his mother, and the interest this young prince himself inspired. The marriage, which soon after took place between Lewis and Blanche, of Castile, did not long cement the friendship of John and Philip; and had not Constance, who was a woman of conduct and courage, died at the time when she could have taken advantage of circumstances, and again asserted the rights of her son, it is most likely he would not have fallen a victim to the barbarity of his uncle, or his innocent sister languished all her life in prison. Constance died in 1202.

ARTHUR, duke of Brittany, was the posthumous son of Geoffrey Plantagenet, fourth son of Henry II., king of England, by Constance, daughter and heiress of Conan, duke of Brittany, and earl of Richmond. Arthur was born on March 31, 1187, and was educated under his mother's care. His uncle, Richard Cœur de Lion, had declared his intention of making young Arthur his heir, but when he received his mortal wound, in 1199, he left all his dominions to his brother John. Arthur's claim was, however, openly espoused by Philip, king of France, who made war upon John, under that pretext. At length, peace being concluded, Arthur did homage to his uncle for the dukedom of Brittany. A suspicion of John, however, induced him to return with Philip to Paris. In 1202 Philip haughtily required of John to give up to his nephew all his possessions in France; and his refusal caused a new war. Arthur, entering Poitou with an army, subdued that country, with Touraine and Anjou, and laid siege to the castle of Mirabeau, in which was his grand-mother Eleanor, king John's mother. He had nearly taken it, when John came to his mo-

ther's relief, entirely defeated Arthur's army, and made him prisoner. This event proved the ruin of the young prince, who had just been contracted to the king of France's daughter. John endeavoured to persuade his nephew to break off his connections with Philip, and bear due allegiance to his uncle and lawful sovereign. Arthur spiritedly replied, that allegiance was due to himself, as the true heir to the English crown; and added some incautious menaces. John, provoked with this freedom, confined him in the castle of Rouen, kept him in close custody, and resolved to put out his eyes, and also to render him incapable of having posterity. From this cruel design he was diverted by queen Eleanor, who now began to look upon her grandson with much tenderness. Arthur, however, shortly after disappeared, and was never more heard of, and the character of John rendered too probable the general suspicion that he had caused him to be murdered. The fate of this unfortunate prince excited much compassion, and aggravated the hatred inspired by the tyranny and meanness of John, against whom a process was carried on for the deed, in the parliament of Paris, which condemned him, as duke of Normandy, on his non-appearance, to the forfeiture of all his property in France.

ROBERT, or **ROBIN HOOD**, a famous outlaw and deer-stealer, who chiefly harboured in Sherwood forest, in Nottinghamshire. He was a man of family, which, by his pedigree, appears to have had some title to the earldom of Huntingdon. He was famous for archery, and for his treatment of all travellers who came in his way, levying contributions on the rich, and relieving the poor. Falling sick at last, and requiring to be blooded, he is said to have been betrayed, and bled to death. He died in 1247, and was buried at Kirklees, in Yorkshire, then a Benedictine monastery, where his gravestone is still shown.

SIR JOHN BIRMINGHAM, afterwards created earl of Louth, made an important figure in Ireland in the time of Edward II. After the disastrous battle of Bannock-burn, the Scots not only made many irruptions into England, committing terrible devastations, but also united with a party in Ireland, who chose for their king Edward Bruce, brother of Robert, king of Scotland, and had him crowned at Knocknemelan, near Dunkeld. Against these Sir John Birmingham was appointed general, and by his valour and military skill, put an end to the war, and to a civil faction, which, though too weak to hope for complete success, might yet have, for many years, disturbed the peace and happiness of the kingdom. After the death of Edward Bruce, he again encountered the Scots, and defeated their army with very great slaughter. In reward of his services he was created earl of Louth, and had lands be-

stowed upon him to support his rank. He afterwards suppressed various banditti, who, with the aid of the Scots, were harassing the kingdom. He manifested his regard for religion in the manner of that age, by founding the Franciscan friary of Thetmay, the King's County. He was afterwards murdered by a combination of families, who hated his virtues, and envied his honours and possessions.

HYWEL AB OWAIN GWYNEDD, a prince of North Wales, some of whose poems are in the Welsh Archæology. On the death of his father, in 1169, he endeavoured to ascend the throne in preference to his brothers, but was defeated and wounded, on which he went to Ireland, where he died, in 1171.

MADOG, the son of Owain Gwynedd, a Welsh prince, who is said to have gone to sea in ten ships, with three hundred men, in 1170, after which no tidings were heard of him. It is supposed that Madog reached the American continent, as, it is said, there is a tribe of white Indians on the northern branches of the Missouri river, who speak the Welsh language.

LLYWELIN AB JORWERTH, a prince of North Wales, from A. D. 1194 to 1240. He obtained the throne by deposing his uncle, Davyd ab Owain, who had rendered himself odious to his subjects by his cruelties. Llywelin was distinguished by his enterprise and bravery.

SCOTLAND.

DAVID I., king of Scots, succeeded to his brother, Alexander I., in 1124. He was very religious, and built several abbeys, particularly those of Melrose, Dunfermline, and Holyrood-house, near Edinburgh, where he acquired the title of St. David. By his marriage with Matilda, daughter of the earl of Northumberland, by Judith, grand-daughter of William the Conqueror, he inherited and possessed Cumberland, Huntingdon, and Westmoreland, which occasioned several wars with Stephen and Henry II. of England, wherein he acquired no small glory. He died at Carlisle, A.D. 1153.

MALCOLM IV. succeeded to David I., in 1153, and died in 1165, after a reign of twelve years.

WILLIAM I., king of Scotland, surnamed the Lion, succeeded to his brother, Malcolm IV. He immediately entered into a war with Henry II. of England, on account of the earldom of Northumberland, which had been given up by Malcolm, but Henry, finding his affairs in a very embarrassed situation, consented to yield up this county, on William's pay-

ing him homage, rather than continue the miseries of war. In 1172 he attempted to avail himself of the unnatural war which Henry's sons carried on against their father, and invaded England. He divided his army into three columns, the first of which laid siege to Carlisle; the second he himself led into Northumberland; and the king's brother, David, advanced with the third into Leicestershire. William reduced several castles, and then joined that division of his army which was besieging Carlisle. The governor had agreed to surrender it by a certain day, provided it was not relieved before that time, on which the king strongly reinforced his brother David, by which means he himself was left with a very small army, when he received intelligence that a strong body of English, under Robert de Stuterville, and his son, were advancing to surprise him. William retired to Alnwick castle, to which he instantly laid siege; but acted in such a careless manner, that his enemies having dressed a party of their soldiers in Scots' habits, took him prisoner, and carried him, with his feet tied, under the belly of a horse, to Richmond castle. He was imprisoned in the castle of Falaise, in Normandy. Henry afterwards released him, on condition of his paying homage for the whole kingdom of Scotland, and acknowledging that he held it as a feu of the crown of England. The Scots continued in subjection to the English till the accession of Richard I., who released William and his subjects from that subjection, on condition of his paying him ten thousand marks. The generosity of Richard met with a grateful return from William, for when Richard was imprisoned by the emperor of Germany, on his return from the Holy Land, the king of Scotland sent an army to assist his regency against his rebellious brother John, who had wickedly usurped the English throne. For this Richard owned his obligation in the highest degree, and the two monarchs continued in friendship as long as Richard lived. Some differences happened with king John about the possession of Northumberland, and other northern counties; but these were all finally adjusted, to the mutual satisfaction of both parties; and William continued a faithful ally of the English monarch, till his death, which happened in 1214, after a reign of forty-nine years.

ALEXANDER II., king of Scotland, succeeded his father William, in 1214, at sixteen years of age. He made an expedition into England, to oppose the tyranny of king John, who returned the visit, and was offered battle by Alexander, but refused it. He took the city of Carlisle from Henry III., which was afterwards exchanged for Berwick. Alexander died in 1249, in the fifty-first year of his age, and thirty-fifth of his reign.

L A W.

IRNERIUS, called also Wernerus, or Guarnerus, a celebrated German lawyer, who studied at Constantinople and Ravenna, and taught at Bologna. He was properly the restorer of the Roman law, and deserved the name of "Lucerna Juris." He was the father of the Glossators, and prevailed upon Lotharius, whose chancellor he was, to introduce the creation of doctors in the universities, an honour which spread from Bologna, where it first had its rise, to all the learned bodies of Europe. He died in 1150.

AZON, or AZO PORTIUS, a celebrated lawyer at Bologna, in 1193. He rose to such high estimation as to be called "Master of the Law," and "the Source of Law." Envy compelled him to leave Italy, and go to Montpellier. He was, however, recalled to Bologna, and his reputation still advanced. It is said that he had a thousand auditors. In the heat of disputation, he threw a candlestick at the head of his antagonist, which caused his death. Azon was cast into prison, condemned to death, and deprived of the honour of burial. This sentence was executed in 1200. Contius published his "Law Commentaries," in 1577.

FRANCIS ACCURSIUS, or ACCORSO, the elder, an eminent lawyer, was born at Bagnolo, near Florence, in 1182, and became professor of law in the university of Bologna, where he had studied. He undertook the great work of forming into one consistent and harmonious whole, the numerous comments on the Code, the Institutes, and the Digests. This work, entitled, "A perpetual Commentary," was much valued, and was printed with the "Body of Law," published in six volumes folio, at Lyons, in 1627. Accorso died very rich, in 1260.

RANULPH DE GLANVIL, chief-justice of England, was grandson of a judge of the same name, who came over into this country with William the Conqueror. The second Ranulph de Glanvil, after presiding in the court of Henry II., resigned his office, and at the accession of Richard I. was sent to prison, for the purpose of extorting money from him. It is said that the judge paid a fine of fifteen thousand pounds. He went afterwards with Richard, to the Holy Land, where he died, at a very advanced age. There is a work which bears his name, entitled, "Tractatus de Legibus Consuetudinibus Regni Angliæ." To him is attributed the famous writ of assize, or de novel disseisin.

PHILOSOPHY.

ARTEPHIURS, a hermetic philosopher, lived about 1130.

AVENPACE, an Aristotelian philosopher, among the Spanish Saracens, who applied the peripatetic philosophy to the illustration of the Mahometan theology, and the explanation of the Koran. He was, on this account, charged with heresy, and thrown into prison at Corduba. He wrote a commentary upon Euclid, and philosophical and theological epistles.

AVERROES, one of the most subtle philosophers that ever appeared among the Arabians. He was the son of the high priest and chief judge of Cordova in Spain; and educated in the university of Morocco, in which he was afterwards a professor; and studied natural philosophy, medicine, mathematics, law, and divinity. After the death of his father he enjoyed his posts; and was farther promoted by Almanzor, emperor of Morocco, to be judge of Morocco and Mauritania, with leave to appoint delegates, and remain at Cordova. But notwithstanding his great emoluments, his liberality to men of letters in necessity, whether they were his friends or his enemies, made him always in debt. He was afterwards stripped of all his posts, and thrown into prison, for heresy; but the judge who succeeded him, being convicted of oppression, he was restored to his former employments. He died at Morocco in 1206. He was excessively fat, though he eat but once a-day. He spent all his nights in the study of philosophy; and when fatigued, amused himself with poetry or history, or partook in any diversion. He was extremely fond of Aristotle's works, and wrote commentaries on them, whence he was styled, "The Commentator," by way of eminence. He likewise wrote a work on the whole art of physic, entitled "Colliget," i. e. Universal: and many amorous verses, but these he burnt when he grew old. His other poems are lost, except a small piece, in which he says, "That when he was young, he acted against his reason; but that when he was in years, he followed its dictates:" upon which he utters this wish; "Would to God I had been old, and in my youth I had been in a state of perfection!" As to religion, his opinions were, that Christianity is absurd; Judaism, the religion of children; and Mahometanism, the religion of swine.

JAAPHAN EBN TOPHAIL, an Arabian philosopher, who was contemporary with Averroes. He lived in Spain, and wrote a philosophical romance, entitled, "The Life and History of Hai Ebn Yokhdan," which was translated into Hebrew, by R. Moses Narbonensis, with a large commentary; and into English, by Orkley, in 1708, 8vo. He wrote also some other pieces, and died in 1198.

POETRY.

AMAK, called also Abul nagib al Bokhari, a celebrated Persian poet, a native of Bokhara, under the monarchs of the race of Seljuk. He particularly attached himself to Khedar Khan, who reigned in the Trans-Oxian provinces, and who was a most munificent patron of letters, and especially of poetry. This prince held a kind of academy, at which he presided, seated on a throne, at the foot of which were four great basons of gold and silver coin, destined for the reward of the poets who obtained his approbation. This academy consisted of one hundred men of letters, who had handsome pensions. He himself lived in a state beyond that of a poet in any other country, possessing, from the bounty of the sovereign, a great number of slaves of both sexes, and thirty trained horses, with rich caparisons. This prosperity, as might be supposed, excited the envy of some of his brother's bards; and Raschidi, whom he had recommended to court, employed his interest with the sultan's favourite mistress, to supplant him. Amak, in return, decried his verses. The sultan, for his diversion, made them contend in his presence, and the satirical verses of Raschidi gained the prize, to the great mortification of Amak. Amak's principal work is the "History of the Loves of Joseph and Zoleiskah," a romance, taken from the account of the patriarch Joseph, in the Koran.

ANVARI, or ANVERI, one of the most famous of the Persian poets, was born in a village of Khorasan. He studied at the city of Thoas, in the college called Monsuriah, where he lived as a poor scholar. It happened, that, as the equipages of the sultan Sanjiar passed before the college, Anvari, who was sitting at the door, had the curiosity to inquire the name and condition of a person who rode by well dressed and mounted. Being told he was one of the sultan's poets, Anvari immediately became desirous of excelling in an art so much honoured and encouraged; and that very night composed a piece in praise of the sultan, which he presented to him the next day. The prince, who was a good judge of verses, found in it great marks of genius, and thenceforth attached the author to his person. He has the credit of being the first who freed Persian poetry from impurity and licentiousness; and he acquired such renown, that the surname of the king of Khorasan was bestowed upon him. A singular poetical contest is said to have been carried on between him and the poet Raschidi. They were in opposite interests, and the latter was shut up in a fortress besieged by sultan Sanjiar. In this situation they made war upon each other by means of missile pieces of verse fastened to the points

of arrows. Anvari was much attached to astrology, which proved a source of great vexation to him; for, having concurred with other professors in predicting a terrible storm on the day of the conjunction of the seven planets, which took place in the year 1185, it happened that it turned out so serene, that the lamps on the tops of the mosques were not extinguished. The enemies of Anvari severely ridiculed him; and the sultan himself gave him a reprimand. Unable to bear this, he retired first to Meru, and then to Balk, where, in a poem, he made a public renunciation of astrology and its predictions. He died at Balk about 1200.

AISHA, a poetess of Spain, during the time the Moors had possession of that kingdom. At this time, the Moors cultivated every species of polite literature with success, while the rest of Europe was sunk in ignorance and sloth. Amongst the women who particularly distinguished themselves was this lady, daughter of the duke of Ahmedi, so that "she was honoured and esteemed by kings." Her poems and orations were frequently read with applause in the royal academy of Corduba. She was a virtuous character, lived unmarried, and left behind her many monuments of her genius, and a large and select library.

DANIEL ARNAUD, a poet, born of noble parents in the castle of Ribeyrac, in Perigord.

WILLIAM ADHEMAR, a native of Provence, and celebrated for his poetry. He died about 1190.

GUILLAUME D'AGOULT, a poet of Provence in 1198. His ballads are most esteemed in those times of chivalry and hospitable rusticity.

ARNAUD MEYRVEILHDE, or **MEREUIL**, a poet of Provence. He wrote a book, entitled, "*Las Recestenar de la Comtesse*," and a collection of poems and sonnets. He died in 1220. Petrarch mentions him in his *Triumph of Love*.

WILLIAM CABESTAN, or **CABESTAING**, a celebrated Provençal poet, was of the ancient family of Servieres, and passed the first years of his life in the castle of the lord of Cabestan. Becoming enamoured of a lady of the house of Baux, he wrote popular verses in her praise. The lady, in order to secure his fidelity, caused an herb to be administered to him by way of philtre, which had the effect of depriving him of understanding. He was recovered by an antidote, but his love was turned to hatred. He then served Tricline Carbonal, wife of Raymond de Scillans. He rendered himself so pleasing to this lady as to excite the jealousy of the husband, who, meeting with him in the country, killed him, and barbarously tore out his heart. This he caused to be dressed, and served up in a dish to his wife. She partook of it, and being told what she had eaten, died of grief. This happened about

1213. Petrarch mentions William de Cabestan in his *Trionso d'Amore*.

ANSELM, or GAUCELM FAYDIT, was one of the most celebrated of the Provençal poets or troubadours. He had a fine figure, abundance of wit, and a pleasing address, and was much encouraged by the princes of his time. By representing his comedies, he soon acquired considerable riches, which his vanity and his love of debauchery and expence did not suffer him to keep. From a miserable state of poverty he was relieved by the liberality of Richard Cœur de Lion, who had a strong taste for the Provençal poetry. After the death of this protector, he returned to Aix, where he married a young woman of distinguished wit and beauty; but she did not long survive her marriage with this profligate husband. He died soon after in 1220, at what age is not exactly known, but certainly early in life. Among the many pieces which he wrote, the following are mentioned:—1. A Poem on the death of his benefactor, Richard I.; 2. "The Palace of Love," imitated afterwards by Petrarch; 3. Several comedies, one of which, entitled, "*Heregia dels Prestes*," the Heresy of the Priests, a satirical production against the corruptions of the church, was publicly acted at the castle of Boniface, marquis of Montserrat. Dr. Burney informs us, that he found his poem on the death of Richard I. in the Vatican, among the MSS. bequeathed to that library by the queen of Sweden, with the original music by the bard himself, who was as much admired by his contemporaries for setting poems to his music, as writing them. A translation of the poem, and the music itself, may be seen in Dr. Burney's history.

HENRY ARRIGHETTO, a Latin poet, who was an ecclesiastic of Calvazo near Florence, but from some cause he lost his benefice, and became greatly distressed. He painted his misfortunes in elegiac verses, which continue still to be much admired for their beauty. They were printed in 1684, 8vo., and several times since.

JOHN HANVILL, a monk of St. Albans, who studied at Oxford, and, afterwards travelling abroad, became a member of the Benedictine order. He wrote a Latin poem, entitled, "*Architectremus*," printed at Paris in 1517, 4to.

ROBERT WACE, an Anglo-Norman poet, was born in Jersey. He wrote in French verse the history of Brute, king of England; the romances of Rollo; William Longsword; and Richard, duke of Normandy; a history of the Norman dukes; a Chronicle of Normandy, and other works; for which Henry II. gave him a canonry in the cathedral of Bayeux. When he died is unknown.

WILLIAM MAPES, an English poet. He was chaplain to Henry II., and archdeacon of Oxford. He wrote some sa-

tirical poems in Latin. Mapes was a man of facetious manners, and very free in his conversation.

ROBERT OF GLOUCESTER, the oldest of the English poets. He flourished in the reign of Henry II. Camden quotes many of his old English rhymes, and speaks highly in his praise. He died in the beginning of king John's reign at an advanced age.

LLYWARCH AB LLYWELYN, an ancient Welsh bard, who flourished from about A.D. 1160 to 1220. Many of his pieces are in the Welsh Archæology, and contain several historical notices of value.

LITERATURE.

ALGAZEL, a learned Arabian, a native of Tos, or Tus, in Asia, wrote numerous treatises in defence of the Mahometan religion against the Jews and Christians; among which are, "A Demonstration of Islamism;" and "A Treatise on the Unity of God." He also wrote, "The Resurrection of the Law of Science;" "The Balances of Justice," a moral work, translated by Abraham Chaldai into Hebrew; and a philosophical work, entitled, "The Destruction of Philosophers," of which a Latin version was printed at Venice in 1560. Algazel was a public preceptor at Bagdad, where he amassed great riches. Towards the close of his life, he distributed his wealth among the poor, took the habit of a hermit, and retired to Mecca. Thence he travelled into Syria and Egypt, and returned to Bagdad, where he died. After his decease, a treatise of his was found, which freely censured some of the indulgences of the Mahometan law; every copy of it was condemned to the flames.

SOLOMON BEN JARCHI, known also by the surnames **ISAAKI**, **ISARCHI**, and **RASCHI**, a famous rabbi, was born at Troyes in Champagne, in 1104. The Jews had established in that French city an academy, at the head of which was a rich merchant and learned rabbi, called Isaac, who was the father of our Solomon. When Solomon had finished his studies under his father, he travelled for further improvement, till he was nearly thirty years old. At that time of life he commenced a series of very extensive travels, in subserviency to a design which his father had formed of writing a history of the Jews, from the period of the destruction of Jerusalem. In Egypt he met with the celebrated rabbi Maimonides, who entered into close friendship with him, but who advised him, for reasons of religion as well as policy, to relinquish the undertaking which his father had projected, and to leave the execution of it to more favourable times. Solomon returned to Troyes

in the year 1140 ; when, finding that his father was dead, he followed the counsel of Maimonides, locked up his collections, and applied himself to a very different kind of study. He undertook to illustrate and comment on the work of Rabba-Barnacham, relative to Rabbi Judah's Collections of Talmudical Traditions. Rabba-Barnacham was prince of the academy of Sora, and his work was written about the year 322 of the Christian era. Solomon's Commentaries upon it were received by all the Jews with much applause. Afterwards he published highly esteemed glosses on the Jerusalem and Babylonish Talmuds ; and, finally, he wrote literal and moral illustrations of the Bible, which were printed in the great Bibles of Venice and Basil, and were inserted, at least the greatest part of them, in D'Lyra's immense work on the sacred volume. Our author died at Troyes in 1180, in the seventy-sixth year of his age. He was buried with every remark of respect, in the Jewish cemetery near that city ; but when that nation was afterwards driven out of France, they carried his remains with them into Bohemia, and interred them at Prague. After Rabbi Judah's return from his travels, he married, and had three daughters, who were all of them wives of learned rabbis. One of them was married to Isaac Ben-Imiram, physician in ordinary to Solomon, king of Arabia, and the contemporary and friend of the famous Averroes Ben-Imiram, and who was the author of some philosophical works.

ABI, a learned rabbi of Alexandria, who wrote a treatise on the intelligences which move the heavens, and on the influence of the planets. He flourished in Egypt about the year 1150.

DAVID KEMCHI, a Jewish rabbi, famous as a commentator on the New Testament. He was a Spaniard by birth, son of rabbi Joseph Kemchi, and brother of Moses Kemchi, both men of eminent learning among the Jews ; but he excelled them both, being the best Hebrew grammarian the Jews ever had. He wrote a grammar and dictionary of that language ; and out of the former Buxtorf made his *Thesaurus Linguae Hebrææ*, and his *Lexicon* out of the latter. His writings have been held in such estimation among the Jews, that no one can arrive at any reputation in letters and theology without studying them.

WIBALDUS was descended from the noble family of the Lords Du Pre, in the bishopric of Liege. Having acquired a competent knowledge of various branches of science, he became a teacher first at Vasso, and afterwards at Stablo. In 1130, he was elected abbot, which dignity was confirmed by the emperor Lotharius, when he visited Stablo with his consort. On this occasion Wibaldus gained so much the respect and esteem of his imperial majesty, that he was afterwards consulted by him

in the most important affairs. In 1136 he accompanied that prince on his expedition to Italy, and superintended the equipment of the fleet destined to act against the Sicilians. In one of his letters, the emperor, among other titles, calls him arch-chancellor of the Roman empire; and he appointed him, contrary to his inclination, abbot of the monastery of Mount Cassino, to which he had gone to restore peace between the abbot and his monks. In this situation, however, he was exposed to much trouble; and when the emperor departed, as he could hope for no farther assistance from him, he quitted the monastery in the night-time, in the month of November, 1137, and having sent a letter to the monks to inform them that they might choose a new abbot, he returned to Germany. In the year 1146, he was made abbot of the monastery of Corva on the Weser, and being confirmed by king Conrad, who placed as great confidence in him as Lotharius, he appeared at all the diets and other public assemblies, and was employed in various ways. He was no less a favourite with Frederic, who sent him twice as his ambassador to Constantinople; but his last mission thither cost him his life. He died on his return at Buleltia in Paphlagonia, in consequence, it is said, of poison given to him, in the month of July 1158. A collection of letters, written by him, was found at Stablo. It contained about four hundred, being one-half of the original number, which formed two volumes, but the first volume has been lost. They are mixed with some other works, and throw considerable light on the state of society at that time, and on the ecclesiastical history of Germany.

NICHOLAS of CLAIRVAUX, a monk of the Cistercian order, was the disciple and secretary of St. Bernard, who afterwards quitted the monastery whence he derived his surname, and removed into Italy, where he died in the monastery of Montiramey, about the year 1180. He was the author of a volume of "Letters," published by John Piccard, a canon-regular of St. Victor, Paris, and inserted in the twenty-second volume of the "Bibl. Patr." They abound in wit, and are written in a very pleasing style; and throw light on the history of the times.

JOHN TZETZES, a grammarian of Constantinople. He was a general scholar, and a severe critic. He is said to have had the whole Scriptures by heart. He wrote "Chiliades," or miscellaneous histories, in verse; Scholia upon Hesiod; epigrams, grammatical pieces, &c. printed at Basil, in 1546, folio.

ISAAC TZETZES, brother of John Tzetzes, published learned commentaries on Lycophron, which have been of great service to Greek scholars, by elucidating the obscurities of that author, and by the numerous particulars which they contain.

relative to ancient fable and history. Some affirm that they were written by John, and published in the name of Isaac, but probably both brothers were concerned in them. They are inserted in Potter's edition of Lycophron.

ISAAC AARON, an interpreter of languages at the court of Constantinople under the Comneni. He abused the confidence reposed in him, and recommended to Andronicus, the usurper of his master's throne, to put out the eyes and cut off the tongues of his enemies, a punishment afterwards inflicted on himself by Isaac Angelus, 1203.

SAADI, or SADEE, a celebrated Persian writer, born in the year 1193, at Schiraz. He was educated by Abubeker, king of Damascus, became very pious, and performed fourteen pilgrimages; but being taken prisoner, and made a slave by the Franks in the Holy Land, he was compelled to work on the fortifications of Tripoli. He was at length redeemed by a merchant of Aleppo, who gave him his daughter in marriage, with a considerable dowry; but his wife proved a scold, which rendered his life very unhappy; and to this he makes frequent allusions in his work. He lived to the great age of one hundred and twenty, and died in 1312. Saadi composed, partly in prose, and partly in verse, a work, entitled "Gubistan;" and some time after he published his "Bostan, A Garden", which is entirely in verse; as well as another entitled, "Molamâat." The word Gubistan signifies a Garden of Flowers; Bostan, a Garden of Fruits; and Molamâat, in Arabic, Sparks, Rays, or Specimens. A late traveller in Persia says, that "Sadee may be considered as the great moral preceptor of the Persians. But, owing to the flexible disposition of a Persian, the morality of Sadee will either support the spirit of suffering virtue, or justify the crimes of successful vice. It either inculcates the ferocious rudeness of sullen independence, or glosses over the accommodating disposition of servile subjection." The tomb of Sadee is still to be seen at a small village in the neighbourhood of Shiraz. Sadee composed for himself the following epitaph:—"O passenger! who walkest over my grave; think of the virtuous persons who have gone before me. What has Sadee to apprehend from being turned into dust? He was but earth when alive. He humbled himself to the ground; and, like the wind, he encompassed the whole world. He will not continue dust long, for the winds will scatter him over the whole universe; yet as long as the garden of science bloomed, not a nightingale has warbled so sweetly in it. It would be strange if such a nightingale should die, and not a rose grow upon its grave." His works were printed at Calcutta, in two vols. folio, 1795. Mr. Gladwin translated his principal performance, entitled, "Gubistan, or the Garden of Flowers."

RAZI, one of the surnames of the famous Mussulman, Mohammed Ben Omar Ben Khatib Rei, Al Temini, Al Bekri, a native of the city of Rei, in the Persian Irak, of which the word Razi is the appellative. He was born in the year of the Hegira 543, corresponding with 1148 of the Christian era, and became one of the most celebrated doctors. His knowledge was not confined to the learning usually taught in the Mahometan schools, but it comprehended likewise the sciences imported to the east with the writings of the Grecian sages. He was, moreover, a very eloquent preacher, both in the Arabic and Persian languages. By these qualifications he acquired the favour of several princes, particularly of a sultan of the Gaurid dynasty, who erected a college for him in the city of Herat, in Khorasan. He was driven from this situation by the intrigues of Cadi Ab Dalmegid, of the sect of the Keramians, who contended that the Deity was corporeal, and of human shape. Having challenged Razi one day to a public disputation on the attributes of God, he was so confounded by the superior reasoning of the latter, in defence of the divine spirituality, that he became his bitter enemy, and seized every opportunity of calumniating him to the sultan, as a man, who, under the cloak of philosophy, concealed irreligious and impious notions. By his persuasions the prince banished Razi from the city, but he soon repented of his rash decree, and recalled him. This happened in the year 606 of the Hegira. He was author of an "Introduction to the most subtile Mysteries, for the use of Men of Genius;" in which he explains the principles of the Mahommedan philosophy, and several other pieces. "Select Astronomical Researches" have been attributed to him, but perhaps on insufficient authority.

GRATIAN, a famous Benedictine monk, born at Chionsi. He was employed near twenty-four years in composing a work, entitled, "Decretum," or "Concordantia Discordantium Canonum," because he there endeavoured to reconcile the canons which seemed contradictory to each other. This work was published in 1151. As he is frequently mistaken, in taking one canon of one council, or one passage of one father, for another, and has often cited false decretals, several authors have endeavoured to correct his faults; and chiefly Anthony Augustine, in his excellent work, entitled, "De emendatione Gratiani." To the decretals of Gratian, the popes principally owed the great authority they exercised in the thirteenth and following centuries.

ST. ANTONY, of Padua, a Franciscan monk, was a native of Lisbon, and born in 1195. He taught with reputation in different universities in Italy, and died at Padua in 1231. He was canonized the year after his death by pope Gregory IX.,

who held him in great veneration. His works were printed at the Hague in 1641.

THEODORICUS, THIODREK, or THORE, a learned monk of Drontheim, who flourished in the time of king Sverres, that is, about 1183.

JOHN PHOCAS, a monk, who was a native of the isle of Crete, but others say of Calabria. He had served in the armies of the emperor Manuel Comnenus, but disgusted with the military life, he joined a religious society on Mount Carmel. He wrote a description of the Holy Land, Syria, and Phœnicia.

WILLIAM FITZSTEPHEN, a learned monk of Canterbury, of Norman extraction, but born of respectable parents in London. Being attached to Becket, he was present at the time of his murder. In 1174 he wrote in Latin, "The Life of St. Thomas, Archbishop and Martyr;" in which, as Becket was a native of the metropolis, he introduces a description of the city of London, and an account of the manners and customs of the citizens. This work is deservedly considered as a great curiosity, being the earliest professed account of London extant. It was translated first in "Stowe's History," and again, more correctly, in a separate form, by Dr. Pegge, in 1772, 4to. The author died in 1191.

ALEXANDER NECKHAM, an English abbot, who was born at St. Albans, in Hertfordshire. He had imbibed a very early inclination for acquiring knowledge, and that he might indulge it, he embraced the religious life among the canons regular of the order of St. Augustine. He prosecuted his studies with great eagerness, not only in his native country, but on the continent, and directed his mind to all the various branches of learning and science then known. He became, in the estimation of the age in which he lived, an excellent divine, an able philosopher, an accomplished orator, and an elegant poet. In 1215 he was elected abbot of the monastery of Cirencester, where he died three years afterwards. He was author of "Commentaries" on Ecclesiastes, the Song of Songs, the Psalms, and the Creed of Athanasius, and of other theological and moral pieces; of which a list is given in "Lelandi Comment. de Scrip."

ATHELARD, or ADELARD, a learned monk of Bath. To increase his knowledge he travelled into France, Germany, Italy, Spain, Egypt, and Arabia. He was author of many works, and translated others from different languages; among the latter he translated from Arabic into Latin, "Euclid's Elements," at a time before any Greek copies had been discovered. Some manuscripts of his, referred to by Vossius, remain in the colleges in Oxford.

RELIGION.

INNOCENT II., pope, a descendant from a noble family at Rome, ascended the papal throne in the year 1130. He had already filled some respectable offices in the church, and is said to have led a most exemplary life from his infancy, and to have been distinguished for eminent abilities and strict probity, while he was at the same time of a most humane and courteous disposition. He was promoted to the sacred college by the title of cardinal St. Angelo, and was employed by several of the popes in important negotiations at home and abroad. Upon the death of Honorius II., he was elected his successor by a part only of the conclave, the rest choosing Peter de Leon, the son of a Jew, who took the name of Anacletus II. Innocent crowned the emperor Lotharius with great solemnity, and for the support of his new dignity granted to him, to his daughter, and to his son-in-law, during their lives, all the estates of the countess Matilda. On the death of his rival, another pope was chosen by the same party, who took the name of Victor, but who, probably, feeling himself unequal to contend with the power of Innocent, threw himself at the feet of the pontiff, and thus put an end to the schism in the church. Innocent having now no enemy to disturb his peace, took up his residence at Rome, and summoned a general council to meet in the Lateran in the year 1139. This was the most numerous council that had ever been held, consisting, it is reported, of a thousand bishops, besides a crowd of abbots and other ecclesiastics, who, besides other business, declared the ordinations of Anacletus null, excommunicated Roger, king of Sicily, and condemned the opinions of the famous Arnold of Brescia. Innocent, after this, was not contented with the pacific duties of his office, but actually marched in person, with his army, against the prince, who seemed to set at defiance the sentence of excommunication. Roger was too well skilled in military tactics to leave the event of the contest doubtful, he attacked the episcopal army, which he put to flight, and was so completely successful, as to take the holy pontiff prisoner, with several cardinals, and other persons of distinction. When Innocent was conducted into the king's camp, he found, what he little expected, that he had fallen into the hands of a generous enemy; the victorious king sent some of his principal officers to beg his holiness's pardon, and to assure him he was ready to enter into an accommodation upon the terms which he had formerly offered by his deputies. Innocent readily acceded; the terms were drawn up and executed, in consequence of which the pope absolved Roger from excommunica-

tion, and solemnly invested him with the kingdom of Sicily, the dukedom of Apulia, and the principality of Capua ; while, on the other hand, the king acknowledged Innocent for the lawful pope, and engaged to assist him whenever his aid should be required. Upon the recovery of his liberty Innocent returned to Rome, but the remainder of his life was spent in much disquiet. The last two years of his life were wholly occupied in reducing several cities which attempted to shake off the yoke of the apostolic see, and to recover their ancient liberty. The Romans also refusing to obey him as their prince, restored their senate, and created their own magistrates. In the midst of these calamities the pope fell sick, and died in 1143, after a pontificate of nearly fourteen years. In private life he was most highly esteemed on account of the suavity of his manners, but from the several revolts which took place while he was head of the church, it has been suspected that his administration of government was not conducted with prudence and wisdom.

ANACLETUS, a competitor for the popedom against Innocent II., was the grandson of a converted Jew, named Peter of Leon. The emperor, Lotharius II., having acknowledged Innocent II., as successor to the papal chair upon the death of Honorius II., in 1130, Roger, king of Sicily, did homage to Anacletus. Thus powerfully supported, a violent struggle ensued between these two competitors, and Anacletus was master of Rome for some time. After Roger was defeated, upon whom he had conferred the title of king of Naples and Sicily, he was obliged to yield to the more fortunate competitor. He died in 1138. The memory of this anti-pope is loaded with the reproach of scandalous vices.

CELESTINE II., pope, was a Tuscan, named Guido di Castello. He had studied under Peter Abelard. Honorius II. created him cardinal in 1128, and he was apostolical legate in France in 1140. He was elected to succeed Innocent II., in 1143. The chief act of his pontificate was taking off the interdict laid by his predecessor on the king of France. He died, after possessing the see of Rome less than half a year.

LUCIUS II., pope, formerly called Gerard de Caccianemici, was raised to that dignity on the death of Celestine II., in the year 1144. He was born at Bologna, and embraced the ecclesiastical life among the canons regular of St. Augustine. In the year 1125, pope Honorius II. made him a cardinal, by the title of cardinal of the holy cross at Jerusalem, and appointed him librarian of the Roman church. Pope Innocent II. nominated him chancellor of the same. In 1127 he was nominated papal legate into Germany ; as he was a second time in 1135. Being made governor of Benevento, by pope Innocent, in 1132, he bravely defended that city

against Roger, king of Sicily. That prince afterwards concluded a peace with Innocent; but again commenced hostilities against the church after the election of Lucius II. to the papal see. He now seized on Terracina, plundered the famous monastery of Monte Cassino, as well as the church of that place, and ravaged all Campania. At an interview with the pope, however, he consented to terms of peace; and, after restoring the captured places, returned to Sicily. A little before the death of Innocent II., the Romans threw off the papal yoke in temporal matters, restoring the senate, and creating their own magistrates, to whom alone they would yield obedience. They persisted in this attempt after the election of Lucius, whom they acknowledged for lawful pope, but would not own him for their sovereign. Instructed by Arnold of Brescia, they maintained that it was inconsistent with the profession of the clergy, that they should possess lordships, estates, or temporal dominions, and that they ought to content themselves with such decent subsistence, as they might derive from voluntary tithes and oblations. They paid all due respect to Lucius as their bishop; but, after his election, assembling in the capital, they vested the patrician dignity in one of their own body, and submitted to him as their prince. In these circumstances, finding himself unable to oppose them, Lucius wrote to Conrad, king of Germany, imploring his protection in very humble terms. At the same time the Romans also sent letters and an embassy to that prince, inviting him to take possession of the metropolis of the empire, which they had rescued from the slavery under which it had long groaned, and were ready to deliver up to him as their liege lord and sovereign. They likewise intreated him to fix his residence at Rome, and to restore that city, which had been the seat of the empire, till it had been usurped by the popes, to its ancient splendour. Conrad paid no regard to their application, but he treated cardinal Guido, the bearer of the pope's letter, with the utmost marks of respect, and expressed great concern at his not being in a condition to assist his holiness. Notwithstanding that Lucius was thus deprived of all hope of relief from the king of Germany, yet, being no longer able to brook the haughty behaviour of the senate and their patrician, who treated him as their subject, he determined, with the assistance of his friends in Rome, and the neighbourhood, to attempt the recovery of his temporal power. Accordingly, having assembled a body of troops, he headed them himself, and marched against the capitol, where the senate was sitting. He met, however, with so vigorous a resistance from the people of Rome, that his troops were repulsed; and while he was endeavouring to encourage them, he received a severe wound from a stone, of which he died a few days afterwards. This event took place

in February, 1145, after having presided over the Roman church between eleven and twelve months. Ten of this pope's letters are inserted in the tenth volume of the "Collect. Concil." and two in the second volume of Baluze's "Miscellanea."

EUGENIUS III., pope, so called upon his elevation to the popedom, from his usual name Bernard, was a native of Pisa, and a disciple of St. Bernard. On the death of Lucius II., in the year 1145, Bernard was unanimously fixed on by the cardinals as the new pope, and was enthroned with the usual ceremony, under the title of Eugenius III. The people, who had been long struggling to wrest from the popes the sovereignty which they had acquired over them in temporal matters, would not suffer Eugenius to be consecrated, unless he resigned all pretensions to dominion, otherwise than as connected with his spiritual rank, and would be contented with the revenue to be derived from tithes, and the voluntary contributions of the faithful. Unwilling to make these concessions, he privately withdrew to the Benedictine monastery of Farsa, in Sabina, whither he was followed by the cardinals, and consecrated. Not daring to return to Rome, he removed from Farsa to Viterbo, where he continued for some months. During his abode there, ambassadors arrived from the crusaders in the East, to implore assistance from the pope and the western princes against the Turks, who had gained some important advantages over them. Eugenius supplicated the assistance of Lewis VII., king of France, strongly urging him to march in person to the relief of the Christians in the Holy Land, and conferring on those who should attend him, the privileges which his predecessors had granted to such as engaged in the holy war. Lewis embarked, and Eugenius now took measures to reduce the Romans to submission, which he effected in a short time, and forced them to acknowledge him as their temporal as well as spiritual lord. His triumph was of no long duration, for an insurrection obliged him to seek for personal safety in flight. He went to Treves, where he held a council in the year 1146. In the following year he was respectfully entertained at Paris by the king; and here he was allowed to hold a council, in which William, archbishop of York, was deposed from his dignity. From Paris he went to Rheims, where, in 1148 he held that council before which the fanatic Eon was examined. He next returned to Italy, and, with the assistance of the king of Sicily, once more subdued the people of Rome in the year 1149. Shortly after this he was obliged to retire into Campania, where he remained till the year 1152. During this period he was not inactive, but sent a legate into Ireland, by whom he established the four archbishoprics in that kingdom. He was now permitted to return to Rome, where he lived in peace till his death in 1153.

His virtues have been highly commended by his contemporaries. By some writers his chief merit arises from his zeal and sufferings in promoting the interests of the holy see, and in combating the errors of heretics. By more modern historians his memory has been held in abhorrence, on account of the active part which he took in promoting the crusades, by which great calamities overwhelmed Europe and the eastern world.

ANASTASIUS IV., pope, called Conrad, before his advancement to the papal chair, succeeded Eugenius III., in 1153. He sent cardinal Gerard to settle a dispute which had arisen between the court of Rome and the emperor Frederic; but Gerard behaved with so much haughtiness, that the emperor ordered him to quit Germany. The pope, being of a peaceable disposition, took no notice of the affront, and yielded to the emperor the point in dispute. In a great scarcity of corn, which happened during this pontificate, the pope showed great humanity, by his liberal contributions towards the support of the poor. There was more merit in this action, than in the bull which he issued for increasing the privileges of the knights of the hospital at Jerusalem, since known by the name of the knights of Malta. After possessing the papal throne little more than one year, Anastasius IV., died in 1154. Ten letters of this pope are preserved in the "Collections of Councils," by L'abbe and Harduin, and in Duchesne's "History of France."

ADRIAN IV., pope, an Englishman, and the only one of that nation who ever was raised to the tiara. His name was Nicholas Brekespere, and he was born at Langley, near St. Alban's, in Hertfordshire. His father having taken the habit of the monastery of St. Albans, Nicholas was obliged to submit to the lowest offices in that house for daily support. He desired to take the habit in that monastery, but being rejected by the abbot Richard, he resolved to try his fortune in Paris, where, though very poor, he applied himself to his studies with great assiduity, and made a wonderful proficiency. But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St. Rufus. After passing some time, by way of trial, he recommended himself to the monks by a strict attention to all their commands, which, with the beauty of his person, and prudent conversation, rendered him so acceptable to those religious, that they intreated him to take the canonical habit. Here he distinguished himself so much by his learning, and strict observance of the monastic discipline, that, upon the death of the abbot, he was chosen superior of that house. Pope Eugenius III., being apprised of the great merit of Nicholas, and thinking he might be serviceable to the church in a higher station, created him cardinal bishop of Alba, in 1146,

and in 1148 sent him legate to Denmark and Norway; where, by his fervent preaching, he converted those barbarous nations to the Christian faith, and erected Upsal into an archiepiscopal see. Upon his return to Rome he was received with great marks of honour; and pope Anastasius, who had succeeded Eugenius, happening to die, Nicholas was unanimously chosen to the holy see in 1154, when he took the name of Adrian. The news of his promotion reaching England, king Henry II. sent Robert, abbot of St. Albans, and three bishops to Rome, to congratulate him on his election; upon which occasion Adrian granted large privileges to the monastery of St. Albans; particularly, in exemption from all episcopal jurisdiction, excepting to the see of Rome. In the beginning of his pontificate, he withstood the attempts of the Romans to recover their ancient liberty under the consuls, and obliged those magistrates to leave the government of the city to the pope. In 1156, he drove Arnold of Brescia and his followers out of Rome, excommunicated William king of Sicily, who had ravaged the territories of the church, and absolved his subjects from their allegiance. About the same time, Frederic, king of the Romans, having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic consented to hold the pope's stirrup, whilst he mounted on horseback; after which, his holiness conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the Romans, who assembled in a tumultuous manner, and killed several of the imperialists. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church, and Adrian granting him the title of king of the two Sicilies. He built and fortified several castles, and left the papal dominions in a more flourishing condition than he found them. But notwithstanding all his success, he was extremely sensible of the disquietudes attending so high a station; and declared to his countryman John of Salisbury, that all the former hardships of his life were mere amusement to the misfortunes of the popedom; that he looked upon St. Peter's chair to be the most uneasy seat in the world, and that his crown seemed to be put burning on his head. He died September 1, 1159, in the fifth year of his pontificate; and was buried in St. Peter's church. There are extant several letters, and some homilies of his writings.

ALEXANDER III., pope, before his pontificate, named Roland, bishop of Sienna, the place of his birth, and chancellor of the church of Rome, succeeded Adrian IV., in the year 1159. The contests between the emperors and popes, which had formerly been so violent, but had slept for thirty

years, were renewed under his predecessor. Frederic I. had taken vigorous measures to reduce the power of the Roman see, and to support the rights of the empire. Alexander III. came to the throne when an open rupture had been expected between Frederic and Adrian. The electors were divided into two parties. The more powerful elected the bishop of Sienna; but the rest, dissatisfied with his choice, proceeded to elect another, in which the papal dignity was conferred upon Octavian, a cardinal, afterwards known by the name of Victor IV. The emperor patronized Victor; and being then in Italy, besieging Cremona, he summoned a council, in the year 1160, at Pavia, which confirmed Victor's election, and excommunicated Roland and his adherents. This decision was generally admitted as valid in Germany and Italy; and Alexander, having first in his turn, excommunicated his opponent, left Rome and fled into France, where, as well as in England, after some deliberation, he was acknowledged as lawful bishop of Rome. In the midst of the tumults which this contest occasioned, Victor died at Lucca in 1164, but the emperor, whose hostility to Alexander and his party still continued, found means to supply his place; and cardinal Guy was elected pontiff under the name of Paschal III. After the death of Victor, the whole interest of the Roman clergy was in favour of Alexander, and, at their request, he returned to Rome, and was restored to his see. Upon this, the emperor, in 1166, called a council at Wurtzburg, where the German nobles and clergy united with him in an oath to acknowledge no other pope than Paschal. Alexander, on the opposite side, in 1167, called the council of Lateran, in which he solemnly deposed the emperor, and dissolved the oath of allegiance by which his subjects had acknowledged him their lawful sovereign. The appeal was now made to the sword. Frederic was at first successful; the insolent pontiff was obliged to fly from Rome, and his rival, Paschal, put in possession of the papal chair. The tide of fortune, however, turned against the emperor. A pestilential disease carried off a great part of his army. Paschal died, and it became necessary to elect another competitor. John, abbot of Sturms, was chosen, and took the name of Callixtus III., but was ill supported in his claims to the papal chair. After a long struggle, Frederic gave up the contest; and notwithstanding the oath which he had taken at Wurtzburg, in a formal treaty of peace, into which he entered with Alexander at Venice in the year 1177, he publicly acknowledged him legal pontiff. This was a proud day for Alexander; and he bore his triumph with the haughty exultation of a conqueror, rather than with the meek humility of a Christian bishop. Some writers assert, that when Frederic was prostrate at his feet, the pope insolently repeated the words of the Psalmist,

“Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under foot;” and that the emperor saying, “not to you, but to Peter;” the pope replied, “to me, *and* to Peter.” The silence of some writers on a circumstance so disgraceful to the pope, is, however, no proof of the falsehood of the story; and Alexander’s own account of the transaction, given in his letters, may leave some room to suspect that the fact really happened. “On the 24th of July,” says he, “the emperor came to the church of St. Nicholas, about a mile from Venice, and having, with all the bishops, and German princes, abjured the schism, he, together with them, received absolution. Afterwards, being arrived at Venice, he gave us the marks of his obedience, with all manner of humility, at the entrance of St. Mark’s church, in the presence of an innumerable multitude of people; received from us the benediction of peace; gave us the right hand, and conducted us with devotion to the altar. The next day, being St. James’s festival, we went to celebrate mass at St. Mark’s church, when the emperor came to meet us without the church, gave us the right hand, re-conducted us when divine service was ended; held the stirrup whilst we mounted the horse. and paid us all the respect and duty which had been usual with his predecessors.” It ought, however, to be mentioned to Alexander’s credit, that after he found himself established in his authority, he did not revenge himself upon his unfortunate rival, Callixtus III.; but, upon his submitting, he treated him with kindness, admitted him to his table, and appointed him to the see of Benevento.

The contest between Frederic and Alexander, which lasted eighteen years, thus triumphantly terminated on the part of the pope, confirmed the high pretensions of the Roman see to supreme jurisdiction; and it seems to have been the chief business of Alexander, after he had obtained the peaceable possession of his dignity, to secure the independence, and maintain the power and privileges of the triple crown. In order to prevent in future the contests which might arise between factions of nearly equal strength in the election of popes, he procured in the fourth general council of Lateran, held in the year 1179, a canon, ordaining that two-thirds of the votes of the electors should be necessary to a legal election to the pontifical dignity. In the same year he exercised that power over princes which had been claimed by the pontiffs from the time of Gregory VII., in conferring the title of king, with the ensigns of royalty, upon Alphonso I., king of Portugal, by an arrogant bull, in which he treats that prince as his vassal. Early in the contest between the emperor and Alexander, while the latter was in France, that pontifical authority, which he was scarcely able to preserve, he exercised in supporting

the arrogant pretensions of Thomas Becket, archbishop of Canterbury, against his sovereign, Henry II. When the Constitutions of Clarendon, passed in council, in the year 1164, were sent to the pope for his ratification, finding that they asserted the king's jurisdiction over the clergy, and abolished appeals to the pope, he rejected and annulled them. Upon the deposition and banishment of Becket, he gave him a welcome reception in France, obtained a liberal pension for him from the king of France, abrogated by a bull the sentence which had been passed upon him, invested him anew with his dignity, and appointed him his legate in England. During the whole dispute between the king and Becket, the pope threatened to excommunicate the former; and, after the murder of Becket, though there was no proof that the king had consented to it, or been in any other way accessory than by a passionate speech, which seems to have suggested the design to the assassins, Alexander compelled the terrified and suppliant monarch to pass through a severe course of penance. Even in the civil contest between Henry and his sons, this prelate, glad to embrace such an opportunity of exercising his power, at the request of the king, issued his bull of excommunication against the rebellious princes. In his ecclesiastical functions, Alexander III. was a rigorous defender of the catholic faith. In the council of Lateran, he anathematized the heretics, who, from the Manichean sect of the Paulicians, had spread themselves in Italy under the names of Cathari and Patareni, and in France under the name of Albigenses. These mystics, who rejected all external forms of religion, were excommunicated and driven into the deserts to perish with hunger. Alexander III. died in 1181.

LUCIUS III., pope, whose original name was Humbaldo Alhaingoli, was a native of Lucca. Having been educated to the church, he first obtained a canonry in the cathedral in that city; and in the year 1142, was created cardinal priest by Innocent II. He was sent legate into Sicily by Adrian IV., where he maintained the interests of the holy see with great zeal and prudence, and was nominated bishop of Ostia on his return. In the year 1177, pope Alexander III. appointed him his legate to the emperor Frederic Barbarossa, where, by his negotiations he prepared the way for the reconciliation which took place between the emperor and the pope at Venice, in the same year. About that time we find that he was dean of the sacred college. Alexander III. dying in 1181, Humbaldo was chosen to succeed him in the popedom; and at his consecration, took the name of Lucius. He was twice compelled to fly from Rome by popular insurrections. He is famous for having, by a constitution made in 1184, for the extirpation of heresy, laid the foundation of the bloody Inquisition. While Lucius was promoting to the utmost of his power a new cru-

sade, he died at Verona in November 1184, after a pontificate of four years and between two and three months. Though he did not possess a great share of learning, he is commended for prudence, piety, and unblemished manners. Two of his "Letters," and a "Decree," are inserted in the tenth volume of the "Collect. Concil."

URBAN III., pope, first named Ubert or Humbert Cuvellus, was archbishop of Milan, and cardinal priest of St. Lawrence in Damaso, when, upon the death of Lucius III., he was elected to succeed him in the papal chair in December, 1184. A difference soon arose between him and the emperor Frederic Barbarossa, about some territories bequeathed to the Roman see by the countess Matilda, of which the pope insisted upon being put in immediate possession. He also complained of the emperor's seizing the estates of deceased bishops, and of dissolving several nunneries, and confiscating their effects, on the plea of irregularity of life. These disputes were carried so far, that Urban threatened the emperor with excommunication; and the latter called an assembly of prelates and princes in Germany to maintain his rights, who wrote a letter to the pope on the subject. The pope, still more incensed, would have launched his sentence at Verona, but the inhabitants of the city refused to permit it. He died soon after, as it is said, of grief, at hearing of the capture of Jerusalem by Saladin, in 1187, after governing the church less than two years.

PASCHAL III., pope, or antipope, originally known by the name of Guy de Crema, was probably a native of the city whence he derived his surname. He was promoted to the sacred college by pope Adrian IV., who sent him into Germany as legate, to appease the resentment of the emperor Frederic Barbarossa, which he had provoked by his exorbitant and arrogant claims to temporal power and authority. He was not successful in the object of his mission; on the death of Adrian in 1159, the cardinals were divided into two parties, the greater number of whom declared the election to have fallen upon Alexander III., while the minority, in which Guy was one, gave votes for cardinal Octavian, who had long aspired to the pontificate, and was even prepared to support his pretensions by an armed force. A double election took place, and the two rivals were consecrated by their respective partizans, on which occasion Octavian assumed the name of Victor. Supported by the emperor, he retained the pontifical dignity till his death in 1164, when cardinal Guy was chosen his successor, and took the name of Paschal III. This election was confirmed by the emperor; and in 1166, Paschal was acknowledged in the character of sovereign pontiff by the bishops and princes of the empire at the diet of Wurtzburg. The Romans, however, declared for Alexander, and received him with

the same honours which had been paid to his predecessors. A furious contest was excited, but at length the greater part of the Romans submitted and acknowledged Paschal as lawful pope. He died in 1168, after he had held the title about four years. One of the chief acts which he performed in this character was the canonization of Charlemagne in the year 1165, but as the Roman church classes Paschal among the antipopes, it does not agree to the honours of saintship which are paid to that prince.

GREGORY VIII., pope, originally known by the name of Albert de Mora, was a native of Benevento, and created cardinal by pope Adrian IV., in the year 1135. He was employed in very important missions, viz. as legate to Spain, and in the year 1172 into Normandy, where he absolved Henry II., king of England, from the censures which he had incurred, by being supposed in some degree accessory to the death of Thomas Becket, but not before that monarch had submitted to a disgraceful penance. Upon the death of Urban III., in the year 1187, cardinal Albert was unanimously chosen his successor, when he took the name of Gregory VIII. A short time before his election, intelligence had arrived at Rome of the advantages gained by Saladin over the Christians in the east, and his capture of the city of Jerusalem. Gregory, as soon as he was consecrated, wrote a letter addressed to the Christians in the west, exhorting them to contribute all in their power to the relief of their distressed brethren, and for the recovery of the holy city. He enjoined a five years' fast, to appease the anger of heaven, by abstaining from meat on Wednesdays and Saturdays, as well as Fridays throughout the year. The labours of this pontiff were of very short duration. He died within two months of his elevation. He has been applauded for his learning, eloquence, humane disposition, and exemplary manners.

CLEMENT III., pope, a Roman, whose secular name was Paul Scholari, was cardinal bishop of Palestrina at the time of his election to the pontificate in 1187, on the death of Gregory VIII. His first care was to put an end to the dispute which had subsisted fifty years between the popes and the city of Rome with respect to the civil government of the latter, and which had obliged many of the popes to reside elsewhere. He effected an accommodation, by which he was acknowledged sovereign of Rome, and the office of patrician was changed for the more limited power of prefect. He then removed to Rome, where he was received with every mark of respect; and he retained the warm attachment of the Romans during his whole pontificate. He followed the example of his predecessor in preaching a crusade against the Saracens, who, under the renowned Saladin, had conquered Jerusalem, and he engaged the emperor of Germany, the kings of France and England, and

several other sovereigns, in the common cause. He accommodated a difference subsisting between the holy see and the king of Scotland, and freed that kingdom from the legatine authority of the archbishop of York. He likewise interfered to compose the disturbances which arose in Sicily after the death of its king, William. Clement terminated a short but honourable pontificate by his death in March, 1191.

CELESTINE III., pope, a Roman, whose former name was Hyacinth Bobo. He had been created a cardinal deacon in 1145, and was employed in divers legations in Germany and Spain. He was elected to the popedom in his eighty-fifth year, on the death of Clement III., in 1191. He crowned Henry V. emperor of Germany, with his wife Constantia, obliging him first to restore to the holy see Tusculum which he had seized. He supported the bishop of Ely, lord chancellor of England, whom Richard had left chief governor of the kingdom during his absence in the holy land, and who had been expelled by a party; and he excommunicated the duke of Austria who had imprisoned that king on his return. He reversed the sentence given by the Gallican bishops in favour of the divorce of king Philip Augustus from his wife Ingelburga of Denmark; but the king, disregarding his prohibition, married again, and Celestine gave himself no further concern in the matter. Being informed that the clergy in Poland and Bohemia violated the law of celibacy, by marrying or keeping concubines, he sent a cardinal-legate in 1197, to reform that abuse. He granted the crown of Sicily to Frederic, son of the emperor Henry, on condition of his paying a sum to the holy see. He died in 1198, at the age of ninety-two.

INNOCENT III., pope, originally called Lotharius, was a descendant from the illustrious house of the counts of Segni, and born at Anagni, about the year 1161. After pursuing his studies at Rome, he went to the university of Paris, where he was admitted to the degree of doctor. From this period he was advanced very rapidly in the church; was ordained subdeacon by Gregory VIII., and preferred to the dignity of cardinal deacon by Clement III., under the title of cardinal St. Sergius, and St. Bacchius. On the death of pope Celestine III., in the year 1198, Lotharius was appointed his successor, being then only in his thirty-seventh year. Being at this period only in deacon's orders, he was first ordained priest, in order to his being able to undertake the high office of pope, when he assumed the name of Innocent III. From the moment of his exaltation, he seems to have set before him, as objects for his imitation, the character and conduct of pope Gregory VII. and with equal intrepidity and address, pursued his plans of ambition, till he arrived at a height of despotism, which the world beheld with wonder and astonishment, but to which the states of Europe submitted with a silence that was highly disgraceful to them. "Under

this young and ambitious priest," says Gibbon, "the successors of St. Peter attained the full meridian of their greatness; and in a reign of eighteen years, he exercised a despotic command over the emperors and kings whom he raised and deposed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the council of the Lateran he acted as the ecclesiastical, almost as the temporal, sovereign of the east and west. It was at the feet of this pontiff's legate that John king of England, surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation, and the origin of the inquisition. At his voice, two crusades, the fourth and the fifth, were undertaken; but except a king of Hungary, the princes of the second order were at the head of the pilgrims; the forces were inadequate to the design; nor did the effects correspond with the hopes and wishes of the pope and the people." Innocent did not confine his efforts to the holy land, he promoted a crusade against the Albigenses. He first attempted to convert them by his missionaries, one of whom was murdered, which was the signal for the display of all his wrath; he did not even deign to institute an inquiry, but ordered the whole race to be pursued with fire and sword, and to be treated with more severity than the Saracens themselves. Immense numbers of lives were sacrificed in this holy war, and barbarities practised, before unheard of; but the perpetrators of them were applauded and rewarded by the cruel pontiff, and the infernal spirit by which they had been actuated was impiously called zeal in supporting the cause of God and of the church. In 1215, the fourth general Lateran council was held at Rome, which was so managed by the all-controlling power of the pontiff, that instead of exercising the functions of a deliberative body, it was made use of only as an instrument to register canons and decrees which Innocent had drawn up, and which he permitted to be read for their approbation. In this council a sentence, which had been pronounced some time before, suspending Stephen Langton, archbishop of Canterbury, was confirmed. The pope likewise thundered out a sentence of excommunication against the barons, which they treated with merited contempt, and bravely persisted in defending those privileges, the charters of which they had lately compelled their monarch to sign. In the year 1216, Innocent undertook a journey to Pisa, but on his arrival at Perugia he was attacked with a violent disorder, which put an end to his life in a few days. According to Mr. Berington, "Innocent was learned, magnificent, persevering, wise. In the knowledge of laws and politics he had no equal; he possessed the art of government, and was obeyed more from fear than love. Ambition was his ruling passion, to gratify which, he over-stepped the bounds of de-

cency and justice, playing as wantonly with the solemn censures of the church as if they had been instituted for the common purposes of wayward caprice or resentful vengeance. To look into him for the amiable virtues of life, or for those which should form the pastoral character, would be loss of time. The prerogative of the holy see, built up by adulation and misjudging zeal, filled his mind; its aggrandizement he sought sometimes, perhaps, from motives which the cool reasoner may excuse; and the meteor of universal empire gleaming on his senses, did not permit the operation of a dispassionate and unbiassed judgment. No tears were shed when Innocent fell, but those which Religion wept, too justly pained by the inordinate exactions and worldly views of her first minister." Innocent was the author of a variety of works, which are enumerated by Dupin, but the most valuable are his "Epistles," which throw considerable light on the ecclesiastical history of his time. His works have been collected in two volumes folio; the best edition is that published at Paris, in 1682.

HONORIUS III., pope, whose former name was Cencius Sabelli, was a descendant from an illustrious family, and a native of Rome, where he discharged several ecclesiastical employments with great reputation, and was held in high respect for his learning and probity. In 1216, having already filled the posts of cardinal-deacon and cardinal-priest, he was unanimously elected pope. The first act of his pontificate was to send letters to all Christian princes, to acquaint them with his promotion, and to exhort them to send succours without delay, to the armies of the crusaders in the east. Their success was the object of his utmost solicitude, as was likewise the destruction of the Albigenses in France, which he instigated the Catholics to attempt, by every method of persuasion adapted to produce an effect on credulous or superstitious minds. In 1217, Henry, emperor of Constantinople, dying without issue, the princes of the crusade chose Peter, count of Auxerre, his brother-in-law, for his successor, who, as soon as he heard of his election, left France, together with his wife Jolanta, and repaired to Rome, where they were crowned by Honorius. In the year 1219, Reginald, king of the Isle of Man, at that time an independent kingdom, apprehensive that it might be invaded and subdued by the kings of England, resolved to engage the protection of the sovereign pontiff, by surrendering himself a vassal of the apostolic see. He accordingly made a donation of the whole island to Honorius, as a fief of the Roman church, and afterwards received the investiture of it, upon binding himself and his heirs to pay a yearly stipulated sum to the pope, as an acknowledgment of vassalage. From this time the pope was eager in the attempt to dispossess the infidels of the Holy Land, and was particularly desirous of engaging in the

cause the emperor Frederic II. But this prince excused himself from time to time, by different pleas, which his holiness was obliged to admit, till at length, in 1227, he died, after a pontificate of nearly eleven years. Honorius was a man of considerable learning for the age in which he lived, and was author of several works, of which there are still extant, "Sermons," the "Life of Pope Celestine III.," "A Statement of all the Revenues of the Roman Church," and many others of less moment.

GREGORY IX., pope, whose former name was Ugolin, was created cardinal bishop of Ostia, by pope Innocent III., and was afterwards employed on different legations to Germany and elsewhere, chiefly to preach up the necessity of engaging in the crusades. He was elected pope upon the death of Honorius III., in the year 1227, when he took the name of Gregory IX. Immediately after his consecration he commanded the western bishops to exert their authority, and oblige such persons as had taken the cross, to set out, without delay, for the Holy Land. He wrote also to the emperor Frederic II., exhorting him to fulfil the solemn promises which he had made, to embark a sufficient army for the relief of the Christians in the east, adding several menaces if he should decline the undertaking, declaring that he would exert the power which Heaven had put into his hands, and proceed against him as guilty of a breach of his vows. Frederic was obedient to the order, but having embarked with a large army, he returned in three days, alleging that the ill state of his health rendered him incapable of so great an exertion. His excuses were not deemed valid, the pope would hear of no apologies, and passed on him sentence of excommunication, till at length he embarked for Palestine, but not having sued for absolution before his departure, he was still the object of Gregory's resentment, who took every method to render his expedition fruitless, and to excite civil wars in his Italian dominions. Even after the emperor had, by treaty, secured possession of the city and kingdom of Jerusalem, and was preparing for his coronation there, by the patriarch, he found that that prelate had been terrified, by the papal emissaries, from taking a part in the ceremony, and had also laid the city, and the church of the sepulchre, under an interdict, that no divine service might be performed in them during Frederic's stay. The German bishops likewise, who attended the emperor, partook so much of the patriarch's alarms, that they refused to perform any religious function, or even to be present at the coronation; so that Frederic was under the necessity of taking the crown from the altar, and placing it upon his head with his own hands. On the emperor's return, in 1229, Gregory excommunicated him again; and new causes of complaint were continually occurring between Frederic and the pope, the former being desirous of

acting for himself, and the latter being fully bent upon reducing him to the most abject slavery. In the year 1241 Gregory had appointed a general council to meet at Rome, and had sent legates, with letters, to all the Christian princes, entreating them to oblige the prelates in their respective kingdoms to repair to it. At first Frederic consented to the holding of the council, and promised not to molest the bishops who should attend it. But afterwards, finding that the pope was resolutely bent on his ruin, and that he intended to make use of the proposed council for this purpose, and even to arm the whole Christian world against him, he revoked the promises, and published a manifesto, which was sent through the whole of Europe, declaratory of his determined opposition to the pope's project. Nevertheless, great numbers of the bishops did assemble at Genoa, on their road to Rome, who, with two cardinals, and all their treasure, fell into the emperor's hands, and the holy men were sent prisoners to Naples. This disappointment, together with the approach of the emperor, and his victorious army, gave such a shock to the pope, that he was seized with an illness which put an end to his life in a few days. He had been at the head of the church nearly fifteen years, which were distinguished by the calamities in which Italy was involved, chiefly owing to his immoderate ambition, injustice, arrogance, and obstinacy.

CELESTINE IV., pope, whose former name was Geoffrey, was of the noble house of Castiglione, in Milan, and his mother was sister to pope Urban III. He had been canon and chancellor of the church of Milan, during his uncle's popedom, but afterwards entered among the Cistercian monks. Gregory IX. created him a cardinal-priest in 1227, and afterwards made him bishop of Sabina. On the death of that pope, in 1241, he was elected to succeed him. He died eighteen days after his election, at a very advanced age.

ZIGABENUS EUTHYMIUS, was a monk of the order of St. Basil, at Constantinople. By his superior talents he became the favourite of the emperor Alexius Comnenus, at whose command he drew up his *Panoplia*, or defence of the orthodox faith against all heresies. It consists chiefly of passages selected from the writings of the ancient Greek fathers, on different points, in which heretics have departed from the Catholic doctrine. It was printed at Leyden, in 1556, and again in Wallachia, in 1710. He was also the author of some other works.

HERACLIUS, patriarch of Jerusalem. He was a debauched and scandalous prelate, and was greatly offended at Henry II., king of England, for not going to Jerusalem in person, agreeable to the terms of his penance, on account of the murder of Becket.

ALGER, or **ALGERUS**, a learned priest of the church of Liege, was distinguished for a love of study and retirement, which induced him to refuse many tempting offers of promotion. In 1121, he shut himself up at Cluni, and passed his time in the strict observance of monastic discipline. He died in 1131. He wrote some books on theology, by one of which Erasmus professed to be confirmed in the doctrine of the real presence in the eucharist.

HONORIUS, surnamed the Solitary, a priest and scholastic divine, of the church of Autun, in Burgundy, who flourished under the reign of the emperor Henry V. He was the author of various works, which are still extant, and held in some estimation on account of the industry, and diligence in enquiry which they discover.

HUGH OF AMIENS, also called Hugh of Rouen, was born at Amiens, and came to England, where he was made abbot of Roding. Afterwards he became bishop of Rouen, where he died, in 1164. He was one of the greatest, most pious, and most learned prelates of his time. He wrote some works for the use of his clergy, which have been printed by Dntchery.

JAMES DE VITRI, a French cardinal, was born at Vitri, near Paris. He attended the crusades, and was made bishop of Ptolemais; after which Gregory IX. raised him to the purple, and employed him as a legate, to preach up a new crusade against the Albigenses; and he was afterwards sent in the same character into Brabant, and the Holy Land. During these missions he is said to have conducted himself with abilities as a man of business, steadily devoted to the interest of the holy see, and with a sufficient degree of dignity and loftiness of demeanor. He died at Rome, in the year 1244. He was the author of several works, the most curious and valuable of which was his "Eastern and Western History," published by Canisius.

ARNOUL, bishop of Liseaux. He zealously defended Alexander III., and St. Thomas of Canterbury. Towards the evening of his days he resigned his bishopric, and died the 31st of August, 1184, in the abbey of St. Victor de Paris, to which he had retired. He left a volume of epistles, written with tolerable elegance. They are chiefly remarkable for the particulars they contain on the history and the discipline of his times. Turnebus published an edition of them at Paris, in 1585 8vo. also pieces of poetry printed with his letters; to be seen likewise in the Biblioth. P. P.

HILDEBERT, archbishop of Tours, was born at Lavardin, in France, in this century. In his younger years, he led a very dissolute life, kept concubines, and had several natural children: but becoming afterwards very pious, he was

first made bishop of Mans, and afterwards in 1125, archbishop of Tours, by pope Honorius II. He wrote a smart letter against the court of Rome, wherein he describes its vices in spirited and elegant language. He is allowed to have been a man of great learning, for the age he lived in. His works were printed at Paris, in 1708, 1 vol. folio.

ST. VICTOR ADAM, an ecclesiastic at Paris, who published some theological treatises. He died in 1177.

PETER DE CORBEIL, a French ecclesiastic. He was successively canon of Paris, bishop of Cambrai, and archbishop of Sens. His literature, talents, and virtues, induced pope Innocent III., who had studied theology under his instructions, to confide to his management several important negociations. He died in 1222, leaving behind him different works; of which no remains have reached our times, excepting some fragments of his "Synodal Ordinances."

EUSTRATIUS, archbishop of Nice, is mentioned by some Latin writers, as a person of profound learning and skill, as well in civil as ecclesiastical affairs. He was author of "A Treatise against Chrysolanus concerning the procession of the Holy Spirit," and of other unpublished treatises. His Commentaries on Aristotle's Analytics and Ethics, which were printed at Venice in 1734, and at Paris in 1543.

EUSTATHIUS, a celebrated ecclesiastic, and learned critic, who was a native of Constantinople. He was appointed archbishop of Thessalonica, in which situation he distinguished himself by his piety and charity, especially when the city was taken by the Sicilians. He would not for a moment quit his post amidst so many dangers, but shut himself up in the city, enduring the hardships of the siege, with the greatest fortitude. The city was at last taken, and the inhabitants treated with the utmost cruelty by the conquerors. Eustathius addressed himself with so much spirit and eloquence to the Sicilian commanders, as to obtain a considerable alleviation of the sufferings of the inhabitants. Eustathius died about 1200. His "Commentaries upon Homer," were printed at Rome in 1550; and at Basil ten years after. His Commentaries on the Periegesis of Dionysius were published at Paris in 1577, and more correctly at Oxford in 1697, 8vo. There are other works of his yet remaining in manuscript in different collections. A complete edition of this valuable writer is a desideratum.

PETER VALDUS, or WALDUS, was the son of a rich merchant of Lyons, and derived his name from Vaux in Dauphiny, the place of his nativity. With a mind deeply impressed by the sudden death of a friend, he directed his views entirely to another world, distributed his wealth in alms, and employed himself in propagating just sentiments, as he

conceived them to be, of true religion. From another account of this reformer we learn, that about the year 1160 he employed a priest in translating the four gospels from Latin into French, and by the perusal of them adopted opinions very different from those of the Romish church. In 1180, connecting himself with a small society, of sentiments similar to his own, he assumed the character of a public preacher. Attempts were made to seduce him, but they proved ineffectual; and the number of his followers gradually increased. Expelled from Lyons, he retired to the mountains of Dauphiny and Savoy, and propagated his opinions, which were eagerly adopted by the multitude through the adjacent valley, where they took deep root, so that no persecution or violence could eradicate them. From him, as some say, sprung the sect of the Waldenses.

ST. CLARE or CLARA, was born in the time of Assisa in Italy; and having renounced the world to dedicate herself to religion, gave birth to the order that bears her name. She died in 1253, and was canonized by pope Alexander IV.

ALMARIC, ALMERIC, or AMAURI, a Frenchman, who signalized himself by opposing the doctrine of transubstantiation, and some other absurdities of the church of Rome, for which he was condemned as a heretic by the council of Sens, in 1209. Among other peculiar tenets, he held, that if Adam had not sinned, there would have been no distinction of sexes; that every true Christian is actually a member of Christ, and without this faith no man can be saved. But he was accused by his enemies of denying the resurrection, which in all probability was a calumny, as it seems inconsistent with other doctrines which they allow he held. For Cæsarius, Marcel, &c. say, he taught that the blessed in a future state can only see God in his creatures: but those who deny the resurrection generally deny a future state. His followers added to his doctrines. They are said to have taught, that the power of the Father lasted only during the continuance of the Mosaic law; that the empire of Christ extended only to the thirteenth century; that at the end of this began the Holy Ghost; that confession and sacraments were at an end, and that every one is to be saved by the eternal operation of the Holy Spirit alone without any external act of religion. Their morals, if we may believe what is reported of them, were as infamous as their doctrine was absurd: but indeed, both the church and its orthodox supporters were at that time so much corrupted, that we can hardly credit any thing that is said against those whom the priests stigmatized as heretics. Their tenets were condemned by a public decree of the council of Sens, in the year 1209.

DAVID DE DINANTO, a disciple of Almaric, who fell

under the ecclesiastical censures at Paris. The writings both of Almaric and Dinanto were condemned to the flames, which sentence was followed by a general prohibition of the use of the writings of Aristotle in the schools of Paris. Dinanto expressed the fundamental principle of his tutor in the following proposition, "God is the primary matter and substance of all things." He was the author of several works.

ACHARD, bishop of Avranches in Normandy, usually surnamed St. Victor. Normandy was at that time subject to Britain. The bishopric of Avranches was conferred upon Achard in 1162, by the interest of King Henry II. of England, by whom he appears to have been much esteemed, as he stood god-father to Eleanor, daughter to that prince, and afterwards wife of Alphonso IX. king of Castile. He died March 29, 1172. His character was given in the following epitaph. "Here lies bishop Achard, by whose charity our poverty was enriched." His works were "*De Tentatione Christi*," a MS. in the library of St. Victor at Paris. "*De divisione Animæ et Spiritus*," in the same library; copies of which are in the public library at Cambridge, and in that of Benet. His "Sermons" are in the library of Clairvaux. He likewise wrote "*The life of St. Geselin*," which was published at Douay, 12mo. 1626.

ESTEL, a celebrated Danish prelate, was archbishop of Lund. He founded many convents; chiefly of the Cistercian order; maintained a constant correspondence with learned men in foreign parts, and in particular with St. Bernard and Peter, and the abbot of La Celle. After various vicissitudes which were the consequence of a proud and vindictive disposition, he was deprived of his office in 1177. He then retired to the monastery of the Bernardines at Clairvaux, in France, where he became a monk, and died in 1182.

ABSALOM, archbishop of Lunden, in Denmark. He was the minister, the favourite, and the friend of Waldemir. He displayed his talents in the cabinet, in the field, and as commander of the fleet. To these great qualities he added the virtues of a most humane and benevolent heart. He died in 1202.

ARNOLD a native of Brescia, in Italy, distinguished himself by being the founder of a sect which opposed the wealth and power of the Romish clergy. He went into France, where he studied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and opened his investives in the streets of Brescia. The people crowded round him. He told them he was sent to reform abuses, to pull down the proud, and to exalt the humble. He then pointed out his declaration against the bishops, against the clergy, against the monks, and finally against the Roman pontiff himself; to the laity only he was indulgent. "Churchmen,"

said he, "who hold benefices, bishops who have domains, and monks that have possessions, will all be damned:" his hearers shouted approbation. "These things," said he, "belong to the prince; he may give them to whom he pleases, but he must give them to the laity. It is on their tithes, and the voluntary contributions of the people, that those sons of God must live; they must be frugal, continent, and mortified." The church of Brescia was soon thrown into the greatest confusion, and the people already prejudiced against their ministers, threatened to overturn their altars. The sacred writings he urged in support of his assertions, and from them he denounced the vengeance of Heaven against the violaters of the law. Indeed, nothing could be more glaringly offensive than the ostentatious parade of the bishops and great abbots, and the soft and licentious lives of the monks and clergy. A grand council was held at Rome, in 1139; Arnold was cited to appear before it. His accusers were the bishop of Brescia, and many others, whom he had ridiculed and insulted. From such judges he could not look for much indulgence. He was found guilty, and sentenced to perpetual silence. Upon this he left Italy, crossed the Alps, and found a refuge in Zurich. Though Arnold had quitted Italy, yet his opinions had taken deep root, and Rome itself was infected by them. Irritated by the conduct of their master Innocent II., the Roman people assembled in the capitol. It was proposed that the power of the pontiff, which they called exorbitant, should be restrained: this was carried; when suddenly inspired as it were by the genius of the place, they moved that the senate, which for years had been abolished, should be restored. The proposition was received with the loudest acclamations. Innocent in vain opposed the bold design; there was a magic in it which spread irresistibly, and for a moment seemed to rouse the fallen spirit of the nation. The pope viewed with horror the reverse of fortune which threatened the tiara; to be shorn of his mighty power, and to become the mere shepherd of the Christian people, was a thought too afflicting; he fell sick and died. Under his successors Celestine and Lucius, whose reigns were but of a few months, the Romans pursued their darling object. They waited on the latter, and, in an imperious tone, demanded the restitution of all the honours and civil rights which had been usurped from the people. The prince of the senate, said they, whom we have chosen, will best administer the important trust; the tithes and offerings of the faithful will sufficiently answer all the exigencies of your holiness: it was thus that our ancient bishops lived. Lucius survived this event but a few days. His successor was Eugenius III. the friend and disciple of the renowned Bernard. The night before his consecration the senators assembled, and it was agreed that either he should solemnly

confirm all their proceedings, or they would annul his election. This resolution was notified to him. He called together his friends ; and it was their advice, that he should neither accede to their extravagant demand, nor expose himself, by a refusal, to the fury of the populace. He therefore silently withdrew from Rome, and retired to a neighbouring fortress. Arnold, who in banishment, had contemplated the effect of his admonitions on the minds of the Romans, and the success which seemed to follow their exertions, was now informed that the pope had retired, and that the gates of the capitol were open to receive him : it was likewise suggested to him, that his presence was more than ever necessary, to give energy to their resolves, form to their plans, and stability to their undertakings. Arnold took fire at the news, an unusual swell of enthusiasm filled his breast ; and he fancied that, like Junius Brutus, he was called at once to give liberty to Rome. At his appearance a new stream of vigour animated the citizens ; they called him their friend and deliverer. The Brescian walked amongst them ; his deportment was humble, his countenance emaciated, his address affable, and he spoke to them of moderation, of submission, of obedience. With the nobles and new senators also he was mild and diffident, speaking much of virtue and of respect for religion and the laws. But no sooner was he sensible of his own real influence, and saw the lengths to which the revolvers had carried their designs, than he harangued the people ; he talked of their fathers the ancient Romans, who, by the wisdom of the senate and the valour of their armies, had conquered nations and subdued the earth. He dwelt on the names and achievements of the Bruti, and the Gracchi, and the Scipios ; and of these men, said he, are you not the children ? He advised, that the capitol be instantly repaired ; that the equestrian order be restored ; that the people have their tribunes ; that dignity attend the senate ; and that the laws, which had been silent and neglected, be revived in all their vigour. He spoke of the pope as of a deposed and banished tyrant ; “ But should you again be disposed,” continued he, “ to admit him within these walls ; fix your own rights and determine his. He is but your bishop ; let him therefore have his spiritual jurisdiction. The government of Rome, its civil establishments, and its territories belong to you. These you will keep if you have the spirit of men and the hearts of Romans.” Fired by his harangue, the people, headed by the most disaffected nobles, attacked the few cardinals and churchmen who remained in the city ; set fire to the palaces ; and compelled the citizens to swear obedience to the new government. Moderate men were shocked at these excesses, but it was in vain to oppose the torrent : they submitted, looking forward with some curiosity to the determination of an event

which had begun in extravagance, and could not but end in disappointment. Eugenius till now viewed with concern the wild derangement of the people; but when it seemed that their eyes were opened to their own excesses, he could be inactive no longer. He excommunicated the ringleaders of the faction; and at the head of his troops marched against the enemy. His friends within the city, who were numerous, co-operated with his designs, and in a few days overtures for peace were made to the pontiff. He acceded to them, but on condition that they should annul the arrangements they had made, and if they would have senators, that they should acknowledge all their power was from him. The people were satisfied, and they threw open the gates through which Eugenius entered, among the acclamations of a fawning and inconstant multitude. Before this event Arnold had retired; but he left behind him many friends strongly attached to his person and principles. Of him we hear little more till the reign of Adrian our countryman, when, on account of fresh tumults, he and his adherents were excommunicated, and Rome was threatened with an interdict unless they expelled the whole party from their walls. This they did. The Arnoldists retired with their champion into Tuscany, where he was received as a prophet and honoured as a saint. His enemies, however, prevailed: he was made prisoner, and conducted under a strong escort to Rome. In vain was great interest made to save his life; he was condemned to the stake, and executed, and his ashes thrown into the Tiber, lest the people should collect his remains and venerate them as the relics of a sainted martyr. Mr. Berington, in his lives of Abelard and Heloise, describes Arnold, as "a man whose character, whose principles, and whose views, we perhaps should be disposed to admire, had his life been recorded by unprejudiced historians, and not brought down to us drawn in the blackest colours which party, bigoted zeal, and enthusiasm, could lay on. He was rash, misjudging, and intemperate, else he never would have engaged in so unequal a contest. The view of such a phenomenon in the twelfth century excites a pleasing admiration. To attack the Roman pontiff and his clergy in the very centre of their power, required a more than common share of fortitude; to adopt a settled scheme of restoring to its pristine glory the republic of Rome, demanded a stretch of thought comprehensive and enterprising; and to forego the ease and indulgence of a dissipated age, for the reformation of manners and the suppression of what he thought usurped dominion, argued a character of mind, disinterested, generous, and benevolent. But Arnold, like other reformers, went too far; and passion soon vitiated undertakings which were begun perhaps with motives the most laudable. The readiness with which the Roman people

embraced this plan of lowering the jurisdiction of the pontiff, and restraining it within those bounds which the true spirit of Christianity had fixed, at once shows that they could reason justly, and that they considered the unbounded sway of the triple crown, to which they reluctantly submitted, as an assumed prerogative, to which violence or misconstruction, and not Christian right, had given efficacy."

FRANCIS of ASSISI, a saint in the Romish calendar, and founder of the celebrated order of mendicant friars which goes by his name, was born at Assisi in Italy, about the year 1181. As his father was a merchant, Francis was brought up to the same profession, which he followed till the year 1206, leading a most dissolute life. Upon his recovery from a severe disease, brought on by his licentious conduct, he resolved to retire from the world, and to practise the most austere and rigid devotion. His father now entertained thoughts of obliging him to resume the business to which he had been educated; and when persuasion and parental commands produced no effect upon him, adopted the severe method of throwing him into prison. When, however, he found that no means which he could devise produced any impression on his son's mind, he carried him before the bishop of the place, in order to make him resign all claim to his personal estate. Francis readily complied with his father's wishes on this point, and stripped himself of all his cloathing, even to his shirt, that he might be better able to repeat, he said, "Our father who art in heaven!" In the year 1208, he happened to be in a church, where he heard this passage read from the Gospel of St. Matthew. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." "That," he exclaimed, "is the life I wish for;" and he threw aside his shoes, his wallet, his staff, and the little money he had, keeping only one poor coat, with a cowl, such as the shepherds in Italy then wore, girded round about with a knotted cord. He now considered a voluntary poverty to be the essence of the Gospel, and the soul of religion, and resolved henceforwards strictly to follow it, and to employ himself in recommending it to others. From this time he commenced preacher, and having soon attracted a number of followers, he formed the design of founding a new order of Mendicant Friars. He first drew up an institute, or collection of rules for the discipline of the proposed fraternity, according to which the members were not only to take the customary monastic vows of obedience, chastity, and poverty, but were to remain entirely destitute of all fixed revenues and possessions; to support themselves by the free contributions of the faithful; and on no occasion to receive any money. Pope Innocent III.

gave this scheme his sanction in the year 1210; it was sanctioned in the Lateran council held in the year 1215, and solemnly confirmed by pope Honorius III., in the year 1223, when its progress had more than answered the most flattering expectations of its founder. The enthusiasm for entering into this order, soon produced a multitude of disciples, from whom colonies were sent into the different provinces of Italy, Spain, France, and other countries. So rapidly did this institution increase, that in a general chapter of the order held near Assisi in 1219, more than five thousand monks were present. In the year 1214 Francis projected a voyage into Syria, to convert the Mahometans to the Christian faith, and had actually embarked for that country; but was driven by a tempest into some port on the eastern coasts of the Adriatic, whence he returned into Italy. Afterwards he had set out on a journey through France and Spain, with the intention of passing over into Africa, to convert the Moors; but was prevented by illness from undertaking the latter expedition. Having returned into Italy, after the meeting of the general chapter of his order already mentioned, he embarked on a voyage to the East, for the purpose of visiting the holy sepulchre, and propagating the christian faith among the Saracens. He endeavoured to persuade the sultan to embrace Christianity, and offered to commit himself to the flames, in testimony of the truth of his religion, but the sultan would not permit him to give such a proof of the ardour of his zeal, but he civilly dismissed him. After his return to his native country, he employed himself some time in extending his institutions, and in forming regulations for new branches of his order, comprehending laymen, as well as female devotees. When he had completed his plans, he resigned the generalship of his order to one of his disciples, and withdrew to the Appenine mountains. By the severe discipline which he adopted, of which repeated flagellations and fastings formed no inconsiderable part, he brought on himself a complication of disorders, which put an end to his life at Assisi, in 1226, when he was only forty-five years of age. He was canonized by pope Gregory IX. in the year 1230. His order soon rose to great splendour after the founder's death, and materially contributed to support the power and influence of the Roman see, by the zeal and activity with which the members employed themselves in discovering and extirpating heretics; the various negociations and embassies undertaken by them for the interests of the hierarchy; and their incessant labours to enforce an implicit obedience to the Roman pontiffs. St. Francis was the author of "*Epistolæ*," "*Orationes*," "*Regulæ Monachis Præscriptæ*," "*Collectiones*," "*Sermones*," &c. which were collected together and published at Paris in 1641, by John de la Haye, in one volume, folio.

HILDEGARDIS, a famous abbess of the order of St. Benedict, at Spanheim, in Germany, whose prophecies are supposed to relate to the refoundation, and to the destruction of the Romish see; and had great influence over the minds of people about the time of the reformation; she flourished about the year 1146. The books in which these prophecies are contained are quoted in an old English ecclesiastical history, and appear to have been written by a zealous, godly, and understanding woman, disgusted with the vices of her own age, and foreseeing that they would still bring forth more, shocked that crimes and hypocrisy should pollute that holy religion in which her hope is grounded. She wrote also a poem upon medicine, and a book of Latin poems.

JOACHIM, a celebrated monk, born at Celica near Cosenza. He went on a pilgrimage to the Holy Land, and on his return joined the Cistercians; became abbot of Tilorà in Calabria, and founded several other monasteries, which he governed with great discretion. He was regarded by his followers as a prophet, and his predictions were printed in a work entitled, "The Everlasting Gospel." He wrote several other books, and died in 1202.

GUZMAN DE DOMINIC, a Spaniard, born 1170, in Arragon. He was the founder of the order of the predicants, and established the inquisition in Languedoc. Before he was born, his mother dreamed she had a dog vomiting fire in her womb; and the dream was fulfilled when Dominic followed by fire and sword and the army of Innocent III. preached to the Albigenses, and, with the offer of death or abjuration, converted above one hundred thousand souls. He was the first master of the sacred palace, an office which at his suggestion Honorius III. established. He died at Bologna in 1221.

RAYMOND DE PEGNAFORT, a Spanish saint in the Roman calendar, was born at the castle of Pegnafort, in Catalonia, in 1175. He received his education at Barcelona, from whence he removed to the university of Bologna. He was called to Barcelona by Berenger, bishop of that city, who made him a canon, and provost of his cathedral church. He held these posts in the year 1218, when he established an institution which led the way to the foundation of the order of mercy. In 1222 he resigned his dignities, and became a member of the Dominican order of preaching friars at Barcelona. In 1230, pope Gregory IX. sent for him to Rome, appointed him his chaplain and confessor, and devolved on him the care of carrying on the compilation of the "Decretals." The pontiff would willingly have recompensed him for his labours, but he refused all preferment. In 1238, he was called to assume the post of general of his order; but upon the plea of his infirmities, he was suffered in about two years, to return

to his monastery, where he spent the remainder of his long life. He died in 1275, having entered on his hundredth year. To his everlasting disgrace, he is said to have been principally instrumental in introducing the Inquisition into the kingdom of Arragon, and into Languedoc, a circumstance which probably was the means of his canonization in the year 1601. Raymond's chief work is "*Lib. V. Decretalium*," commencing with the papacy of Alexander III., where the decretals of Gratian terminate, which was approved by pope Gregory IX., and constitutes the second volume of the papal canon law.

ANTONY of Padua, a monk of the order of St. Francis, was born at Lisbon in 1195. In hope of obtaining the honour of martyrdom he sailed for Africa; but the vessel being driven by a storm upon the coast of Italy, he remained in that country, where he became an eminent preacher. Pope Gregory XI. who sometimes heard him, use to call him "the ark of the new covenant, and the exact depository of sacred learning." Father Antony taught successively at Montpellier, Toulouse, and Padua, at which last place he died in 1231, and thence took his appellation. His works, containing sermons, commentaries, and a moral concordance to the bible, were published at the Hague in 1641.

EON DE L'ETOILE, a fanatic of Brittany. Taking advantage of his name, he thought himself the son of God, and the judge of quick and dead; *per eum qui justificaturus est vivos et mortuos*. He gave rank to his followers, calling some angels and some inferior spirits; and as he bribed those who were sent to seize him, it was considered by the vulgar that it was impossible to apprehend him. He was brought before Eugenius at the council of Rheims in 1148, and pretended, that when he held up to heaven the forked stick in his hand, two-thirds of the world were under the power of God, and the other of himself; and when he turned the stick to the earth, that his authority extended over two parts, and that of God only over one. He died in prison, and some of his followers chose to be burnt rather than abjure their opinions.

JOHN DE MATHA, a Romish saint, first patriarch and principal founder of the humane order instituted for the redemption of captives, was born at Foucon in Provence, in 1160. He pursued his studies in the university of Paris, where he took the degree of doctor. The great number of Christians who were made prisoners by the Mahometans in Palestine and Africa at this time suggested to his mind the idea of forming a charitable religious institution, the grand design of which should be to find out means for restoring them to liberty. In order maturely to digest his plan, he associated with a hermit called Felix de Valois, who led an austere and solitary life at Cerfroy, in the diocese of Meaux. In 1190 these associates went to

Rome, and obtained from pope Innocent III., a solemn approbation of their design. Their first monastery was built at Cerry ; and was quickly followed by many similar institutions and hospitals, which the founders were enabled to erect in different parts of France, and also in Spain. The latter kingdom was visited by John de Matha, in order to pass from thence to Barbary ; where he had the happiness of delivering an hundred and twenty christians from a cruel slavery, by the purchase of their freedom. The last two years of his life he spent at Rome, devoting his time to charitable visits to prisons, the assistance and consolation of the sick, and other humane and pious objects. He died at Rome in 1214, when he was about fifty-four years of age. It is rather laughable, that in ancient records this society should be styled the Order of Asses, on account of the prohibition of the use of horses, which made a part of their rule, and which obliged the mendicant monks to ride upon asses. Afterwards through the indulgence of the Roman pontiffs, they were permitted to make use of horses whenever they should be found necessary.

PETER NOLASQUE, one of the founders of the order of mercy, for the redemption of captives, was a native of Languedoc, and born in 1189. He was in the service of James, king of Arragon, and by his interest with that prince he instituted a religious and military order, in 1223, whose object it was to rescue Christian slaves from the infidels. He was very successful in this good work, and died in 1256.

ROBERT PULLEN, or PULLUS, an English cardinal. It is asserted that he was a native of the county of Oxford. He was the principal restorer of the university of Oxford ; of which he was several years lecturer. He was one of those able men, to whose indefatigable exertions this seat of learning was indebted for its revival and restoration. To this noble and patriotic object he devoted his advice, his fortune, his personal labours, and the stores of erudition which he possessed. For some years he taught daily in the public schools, and spared no means in his power for facilitating the progress of learning and science among the British youth. He was made archdeacon of Rochester. He then became professor of divinity at Paris, for which the archbishop of Canterbury put his benefice under sequestration. The pope, however, decided in favour of the archdeacon, who, in 1144, was made a cardinal and afterwards chancellor of the Roman church. He died in 1150. His Book of Sentences was printed at Paris in 1655.

RICHARD BELMEIS, or BEAUMES, bishop of London in the reign of king Stephen, was nephew to Richard De Belmeis, and son of Walter de Belmeis. At a very early age, his uncle appointed him archdeacon of Middlesex ; but William, dean of London, prevailed upon his uncle to commit the

administration of the archdeaconry, during Richard's minority, to Hugh, one of his chaplains. It was with great difficulty that Richard afterwards recovered his archdeaconry from this faithless guardian. In the beginning of October 1151, he was raised to the see of London, in the place of Robert de Sigillo, and was consecrated by Theobald archbishop of Canterbury, in the presence of almost all the bishops of England. This prelate died the 4th May, 1162, leaving behind him a reputation for singular eloquence. According to Dr. Richardson, this prelate was the author of "*Codex Niger*," or Black Book of the Exchequer.

JOHN BELMEYS, commonly called Joannes Eboracensis, an English divine. After studying in several universities he was made canon and treasurer of York, but he quitted that church and went to Rome, where he was appointed to the bishopric of Poitou in 1159. After having filled that see about twenty years, he was advanced to the archbishopric of Lyons which he held eleven years. He lived to the age of ninety.

EALRED AILRED, abbot of Revesby in Lincolnshire, in the reigns of Stephen and Henry II., was born in 1109, of a noble family, and educated in Scotland with Henry the son of king David. On his return to England, he became Cistercian monk in the monastery of Revesby, of which he afterwards was made abbot. He died in 1166, aged fifty-seven, and was buried in his monastery. "He was," says Leland, "in great esteem during his life; celebrated for the miracles wrought after his death, and admitted into the catalogue of saints." He wrote a "*Genealogy of English kings*," "*The Life of Edward the Confessor*," and other pieces which were published by Gilbo the Jesuit at Douay, 1631.

THOMAS BECKET, lord chancellor of England, and archbishop of Canterbury. The story of his birth is as extraordinary as that of his life. His father Gilbert Becket, some time sheriff of London, went on a pilgrimage to Jerusalem, where being surprised and enslaved by a party of Saracens, his master's daughter fell in love with him; and when he made his escape, followed him to London. Such a singular instance of heroic affection struck him; and after consulting with some bishops, he baptized her by the name of Matilda, from which marriage proceeded the haughty Thomas Becket. Being raised to the archbishopric, he began the great dispute between the crown and the mitre, and sided with the pope; at which king Henry II. was greatly offended; and calling an assembly of the bishops at Westminster, offered six articles against papal encroachments, which he urged Becket to assent to, who, at the importunities of several lords, signed them; but relapsing, he was ordered to be tried as a traitor; upon which he fled into Flanders. The king banished all his relations, and Becket ex-

communicated all his opposers. At last, after seven years, by the intercession of the French king and the pope, he returned ; but refused to absolve those bishops and others he had excommunicated, whereupon the king grew enraged ; and is reported to have dropped these expressions ; “ That he was an unhappy prince, who maintained a great number of lazy insignificant persons about him, none of whom had gratitude, or spirit enough, to revenge him on a single insolent prelate who gave him so much disturbance.” These words put four gentlemen of his court on forming a design against the archbishop’s life, which they executed in the cathedral church of Canterbury, on Dec. 29, 1171. They endeavoured to drag him out of the church : but finding they could not do this without difficulty, killed him there. The assassins being afraid they had gone too far, durst not return to the king’s court of Normandy, but retired to Knaresborough in Yorkshire, where every one avoided their company, hardly any person even choosing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III., they went to Jerusalem ; where, according to the pope’s order, they spent their lives in penitential austerities, and died in the Black Mountain. They were buried at Jerusalem, without the church doors belonging to the Templars. King Henry was, or affected to be, much disturbed at the news of Becket’s death, and despatched an embassy to Rome to clear himself from the imputation of being the cause of it. All divine offices ceased in the church of Canterbury, for a year, excepting nine days, at the end of which, by order of the pope, it was re-consecrated. Two years after, Becket was canonized ; and the two following years, Henry returning to England, went to Canterbury, where he did penance as a testimony of his regret for the murder of Becket. When he came within sight of the church where the archbishop was buried, he alighted off his horse, and walked barefoot in the habit of a pilgrim, till he came to Becket’s tomb ; where, after he had prostrated himself and prayed for a considerable time, he submitted to be scourged by the monks, and passed all that day and night without refreshment, kneeling upon the bare stone. In 1221 Becket’s body was taken up, fifty years after his murder, in the presence of king Henry III., and a great concourse of the nobility and others, and deposited in a rich shrine, erected at the expense of Stephen Langton, archbishop of Canterbury, which was soon visited from all parts, and enriched with the most costly gifts and offerings ; and the miracles said to be wrought at his tomb were so numerous, that Gervase of Canterbury tells us, there were two large volumes of them kept in that church. The monks used to raise his body every year ; and the day on which this ceremony was performed, which was called the day of his

translation, was a general holiday ; every fifty years a jubilee was celebrated to his honour, which lasted fifteen days ; plenary indulgences were granted to all that visited his tomb ; and one hundred thousand pilgrims have been registered at a time in Canterbury. The devotions towards him had quite effaced in that town the adoration of the Deity, nay, even that of the Virgin. At God's altar, for instance, there were offered in one year 3l. 2s. 6d., at the Virgin's, 63l. 5s. 6d., at St. Thomas's, 832l. 12s. 3d. But next year the disproportion was still greater ; there was not a penny offered at God's altar ; the Virgin's gained only 4l. 1s. 8d. but St. Thomas's had got for its share 954l. 6s. 3d. Lewis VII., of France, made a pilgrimage to this miraculous tomb, and bestowed on the shrine a jewel which was esteemed the richest in Christendom. Henry VIII., to whom it may easily be imagined how noxious a saint of this character must have appeared, and how contrary to all his projects for degrading the court of Rome, not only pillaged St. Thomas's rich shrine, but made the saint himself be cited to appear in court, and be tried and condemned as a traitor ; he ordered his name to be struck out of the calendar ; the office for his festival to be expunged from all breviaries ; and his bones to be burnt, and the ashes thrown into the air. From Mr. Thomas Warton we learn, that Becket was the subject of poetical legends. The lives of the saints in verse, in Bennett's library, No. CLXV. contain his martyrdom and translation. This MS. is said to have been written in the fourteenth century. The same writer informs us, from Peter de Blois, that the palace of Becket was perpetually filled with bishops highly accomplished in literature, who passed their time there in reading, disputing, and deciding important questions of the state. "These prelates, though men of the world, were a society of scholars ; yet very different from those who frequented the universities, in which nothing was taught but words and syllables, unprofitable subtilties, elementary speculations, and trifling distinctions. De Blois was himself eminently learned, and one of the most distinguished ornaments of Becket's attendants. We know that John of Salisbury, his intimate friend, the companion of his exile, and the writer of his life, was scarcely exceeded by any man of his time for his knowledge in philological and polite literature."

JOHN of SALISBURY, bishop of Chartres in France, was born at Salisbury in Wiltshire, in the beginning of this century. In 1136 he was sent to Paris, where he studied under several eminent professors, and acquired considerable fame for his proficiency in rhetoric, poetry, divinity, and the learned languages. Thence he travelled to Italy ; and during his residence at Rome, was in high favour with popes Eugene III., and Adrian IV. After his return to England, he became the intimate friend and companion of the famous Becket, archbishop of Canterbury, whom he attended in his exile, and

is said to have been present when he was murdered in his cathedral. In 1176 he was promoted by Henry II. to the bishopric of Chartres, where he died in 1182. He was one of the first restorers of the Greek and Latin languages in Europe, a classical scholar, a philosopher, a learned divine, and an elegant Latin poet. He wrote several books; the principal of which are, his *Life of St. Thomas of Canterbury*, *A collection of Letters*, and *Polycraticon*.

ODO, a native of Kent in England, and a benedictine monk. His learning and eloquence raised him to be prior and abbot of his order. Thomas Becket was his friend. He composed "*Commentaries upon the Pentateuch*;" "*Moral Reflections upon the Psalms, the Old Testament, and the Gospels*;" and other works.

PETER of BLOIS, a learned man, was born about 1120, at Blois in France. He was the first person who employed the famous word transubstantiation, which has ever since made so great a noise. He was appointed preceptor to William II., king of Sicily in 1167, and obtained the custody of the privy seal. In 1168, he left Sicily, and returned into France. He was soon after invited into England by Henry II., who employed him as his private secretary, made him archdeacon of Bath, and gave him some other benefices. When he had spent a few years at court, he retired into the family of Richard archbishop of Canterbury, who made him his secretary and chancellor about 1176. In this station he continued to the death of the archbishop in 1183, enjoying the highest degree of favour with that prelate. Our author remained in the same station with archbishop Baldwin, who succeeded Richard. He was also sent by that prelate to plead his cause before pope Urban III. After the departure of Baldwin for the holy land in 1192, our author was involved in various troubles in his old age; and died about the end of this century. He appears from his works, which may be justly reckoned among the most valuable monuments of the age in which he flourished, to have been a man of great integrity and sincere piety, as well as of a lively inventive genius and uncommon erudition. His printed works consist of one hundred and thirty-four letters, which he collected at the desire of Henry II., of sixty-five sermons; and of seventeen tracts on different subjects. They were published in 1667, fol.

BALDWIN, archbishop of Canterbury, was born of obscure parents at Exeter, where, in the early part of his life, he taught a grammar school, after which he took orders, and was made archdeacon of Exeter; but resigned and became a Cistercian monk in the monastery of Ford in Devonshire, of which in a few years he was made abbot. In 1180, he was consecrated bishop of Worcester. In 1184, he was promoted to the see of Canterbury by pope Lucius III., and by his successor Urban

III., was appointed legate for that diocese. In 1189 he crowned king Richard I., at Westminster, and soon after followed that prince to the Holy Land, where he died at the siege of Ptolemais. He wrote various tracts on religious subjects which were collected and published by Bertrand Jissier in 1662.

JOSEPH of EXETER, or Josephus Iscanus, an ecclesiastic. He accompanied archbishop Baldwin to the holy land, where he was in high estimation with Richard I. He afterwards was created archbishop of Bourdeaux, where he died and was buried in the cathedral. He wrote two poems in Latin heroics; the one on the Trojan war, and the other entitled, "Antiochesis," or the Crusade.

BENEDICT, abbot of Peterborough, in this century, was educated at Oxford, and became a monk in the monastery of Canterbury, and afterwards prior. By the influence of Henry II. he was elected abbot of Peterborough in 1177. He assisted at the coronation of Richard I., in 1189, and was advanced to be keeper of the great seal in 1191. But death deprived him of this dignity in 1193. He wrote the history of Henry II. and Richard I., of which Hearne published an edition in 1735, 2 vols. 8vo. Leland calls his *Life of Becket* an elegant work.

ALEXANDER, an abbot, who was sent by Henry III. to the court of Rome, to support the British interests. He discharged his mission with such fidelity, that Pandolphus, the pope's legate in England, excommunicated and imprisoned him; he died about 1217. His works are, *Victoria a Proteo*; *de Ecclesiæ Potestate*; *de Potestate Vicaria*; *de Cessatione Papali*, &c.

STEPHEN LANGTON, archbishop of Canterbury, was born in England, but the place and time of his birth is not known. He received his academical education at Paris, where he taught divinity for some time, and explained the Scriptures with no small reputation. He was so highly respected, that he was chosen chancellor of that university, made canon of Paris, and afterwards dean of Rheims. The fame of his abilities and learning induced pope Innocent III. to send for him to Rome, where he gave him a cardinal's hat. In 1207 the monks of Canterbury having, upon a vacancy taking place in that city, made a double return of archbishop, and both parties having appealed to the pope, he declared them both incapable of filling the see of Canterbury, the pope having formed the design of filling it with a creature of his own, without even consulting the king of England. For this purpose he commanded the monks of Canterbury to elect cardinal Stephen Langton. They at first objected, but his holiness ordered them to obey his commands, under the penalty of the highest censures of the church. They complied with his demand, and Langton was consecrated by the pope at Viterbo.

In 1213 cardinal Langton came over to England, and took

possession of his see, and though he owed his advancement to the papal favour, no sooner did he become an English baron, than he appears to have been inspired with a zealous attachment to the liberties and independence of his country. During the same year, he with six other bishops, joined the party of the barons, who formed the association which successfully resisted the tyranny of the king, and procured the great charter. He also resisted the tyranny of the papal legate, who assumed to himself the power of regulating all ecclesiastical affairs in the most arbitrary manner, without consulting the primate or any of the clergy. In the famous contest which took place between king John and the barons about the great charter, the archbishop's patriotic conduct so offended the pope, that, in the year 1215, he laid him under a sentence of suspension. Our prelate assisted at the general council held at Rome, in the following year, and during his stay there, king John died. In the year 1223, at the head of some of the principal nobility, he demanded an audience of king Henry III., who had been declared of age by a papal bull, and required the king to confirm the great charter of liberties. When one of the counsellors answered for the king, that the great charter was extorted by force, and therefore was not binding; the archbishop replied with indignation and warmth; "If you loved the king you would not prevent the peace of the kingdom." This resolute language soon convinced the king that their demand was not to be refused, and he immediately ordered a parliament to be summoned. That the archbishop, however, was a friend to the legal prerogative of the crown, and that he was as ready to oppose a rebellious spirit of insubordination in the barons, as kingly tyranny, he manifested in the following year. The bull which declared Henry of age, commanded also all the barons to deliver up all the royal castles which they held into the king's hands. This the earls of Chester and Albemarle and several others refused to do, and raising forces to support their refusal, the nation was threatened with another civil war. In this crisis, the prudence and spirit of the archbishop averted that evil; by threatening the refractory barons with excommunication, he brought them to submit. This prelate died in the year 1228. He wrote "Commentaries" upon the greatest part of the books of Scripture, and is said not to have been inferior to his contemporaries in the knowledge of the Aristotelian dialectics, or in the application of them to the doctrines of Scripture. Nothing of his, however, has been printed, excepting his history of the translation of Thomas Becket, at the end of that archbishop's letters, printed at Brussels in 1682, and his letter to king John, which, together with that king's answer, is in the third volume of "D'Achery's Specilegium." These show him to be worthy of the encomium passed upon him, that he was a learned and polite author for the age

in which he lived. The first division of the books of the Old and New Testament into chapters is ascribed to this prelate.

ALEXANDER HALES, a celebrated scholastic divine, born in Gloucestershire, or, according to other accounts, in Norfolk. It is supposed he was educated first at Oxford, and afterwards at Paris, where he obtained the high sounding titles of the "Irrefragable Doctor," and the "Fountain of Life." He entered into the order of Friars Minims, and died at Paris, Aug. 27, 1245. He was author of a Commentary on the four books of sentences printed at Nuremburg in 1482. Other works are also ascribed to him, but their authenticity is disputed.

ROBERT BACON, an eminent divine, was born about 1168. He studied at Oxford, where he distinguished himself by the quickness of his parts. Thence, according to the custom of that age, he removed to Paris, where he perfected himself in all the branches of learning. After his return he settled at Oxford, and read divinity lectures. In 1233 he was made treasurer of the cathedral church of Salisbury; and distinguished himself by a sermon before king Henry III., at Oxford. In 1240 he lost his great patron and intimate friend, Edmund, archbishop of Canterbury, and possibly this circumstance, joined to his love of a retired life, might induce Bacon, though very old, to enter into the order of Friars Preachers. In gratitude to the archbishop, Bacon wrote his life, which was highly esteemed. Besides the work just mentioned, he wrote "Glosses on the Scriptures; on the Psalter;" and various discourses. He is supposed to have been the uncle of the celebrated Roger Bacon. He died in 1248, and was interred at Oxford.

RICHARD FISHACRE or Fizacre, a Dominican, who was born in the county of Devon, and educated at Oxford. He was intimately acquainted with Robert Bacon, and was highly celebrated for his philosophical and theological knowledge. He died in the year 1248. His works are numerous.

JOHN BASINGE, a learned divine, more commonly known by the name of Basingstochius, or de Basingstoke, was born at Basingstoke, a town in the north part of Hampshire. He commenced his literary career in the university of Oxford; then went to Paris; and afterwards to Athens. Returning to England, he brought some curious Greek manuscripts, and introduced the use of the Greek numeral figures. He translated from Greek into Latin a grammar, which he entitled "The Donatus of the Greeks." His merit and learning recommended him to the favour of Robert Grosseteste, bishop of Lincoln, who preferred him to the archdeaconry of Leicester. He died in 1252.

ROBERT CURZON, or Curzeone, an Englishman, who studied at Oxford and Paris. He became chancellor of the university of Paris, and was made a cardinal by Innocent III., in

1212. He preached the crusades and died at Damietta in 1218. He wrote on the question, whether Origen be saved or not.

ST. HUGH, a native of Burgundy, or Gratianopolis. At first he was only a regular canon, but afterwards a Carthusian monk; and at length, through the favour of king Henry III., was constituted bishop of Lincoln. In this see he obtained great fame, not only for his extraordinary austerity of life, and excellent economy, but for his rebuilding the cathedral from the foundation. Hugh died November 17, 1220, he was canonized at Rome, and his remains were taken up October 7, 1282, and deposited in a silver shrine.

ST. EDMUND, of Abingdon, studied at Paris and was made archbishop of Canterbury by Innocent III. A quarrel with Henry III. obliged him to leave the kingdom, and retire to France, where he died in 1240.

ROBERT GROSSETESTE, an English prelate, was born of obscure parents, at Shadbrook, in Suffolk, about 1175. His parents were so poor, that when a boy he was obliged to do the meanest offices, and even to beg his bread; till the mayor of Lincoln, struck with his appearance, and the quickness of his answers to certain questions, took him into his family, and put him to school. Here his ardent love of learning, and admirable capacity for acquiring it, soon appeared, and procured him many patrons, who enabled him to prosecute his studies, first at Cambridge, afterwards at Oxford, and at last at Paris. In these three famous seats of learning, he spent many years in the most indefatigable pursuit of knowledge, and became one of the best and most universal scholars of the age. He was master not only of the French and Latin, but also of the Greek and Hebrew languages, which was a very rare accomplishment in those times. Roger Bacon, who was intimately acquainted with him, says that he spent much of his time for almost forty years in the study of geometry, astronomy, optics, and other branches of mathematical learning, in all which he very much excelled. Theology was his favourite study, in which he read lectures at Oxford with great applause. In the mean time, he obtained several preferments in the church, and was at length elected and consecrated bishop of Lincoln, A.D. 1235. In this station he soon became very famous, by the purity of his manners, the popularity of his preaching, the rigour of his discipline, and the boldness with which he reproved the vices and opposed the arbitrary mandates of the court of Rome. Of this last we shall give an example. Pope Innocent IV. had granted to one of his own nephews, named Frederic, who was but a child, a provision to the first canon's place in the church of Lincoln that should become vacant, and sent a bull to the archbishop of Canterbury, and Innocent, then papal legate in England, commanding them to see the provision made effectual; which they transmitted to the bishop of Lincoln. But

that brave and virtuous prelate boldly refused to obey this unreasonable mandate, and sent an answer to the papal bull containing the following severe reproach against his holiness for abusing his power:—"If we except the sins of Lucifer and antichrist, there neither is nor can be a greater crime, nor any thing more contrary to the doctrine of the gospel, or more odious and abominable in the sight of Jesus Christ, than to ruin and destroy the souls of men, by depriving them of the spiritual aid and ministry of their pastors. This crime is committed by those who command the benefices intended for the support of able pastors, to be bestowed on those who are incapable of performing the duties of the pastoral office. It is impossible therefore that the holy apostolic see, which received its authority from the Lord Jesus Christ, for edification, and not for destruction, can be guilty of such a crime, so hateful to God and so hurtful to men. For this would be a most manifest corruption and abuse of its authority, which would forfeit all its glory, and plunge it into the pains of hell." Upon reading this letter his holiness became frantic with rage, and threatened to make the bishop an object of terror and astonishment to the whole world. "How dare," said he, "this old, deaf, doating fool, disobey my commands? Is not his master the king of England my subject, or rather my slave? Cannot I cast him into prison, and crush him in a moment." But the cardinals brought the pope to think more calmly, and to take no notice of this letter. "Let us not," said they, "raise a tumult in the church without necessity, and precipitate that revolt and separation from us, which, we know, must one day take place." Remarkable words, when we reflect when and by whom they were spoken. The bishop did not long survive this noble stand against the gross corruptions and tyranny of the church of Rome. He fell sick at his castle of Bugden that same year; and sensible that his death was drawing near, he called his clergy into his apartment, and made a long discourse to them, to prove that the reigning pope, Innocent IV., was antichrist. With this exertion his strength was so much exhausted, that he expired soon after, October 9, 1253. A contemporary historian says, "He was a free and bold reprimander of the pope and the king; an admonisher of the prelates; a corrector of the monks; an instructor of the clergy; a supporter of the studious; a censurer of the incontinent; a scourge and terror to the court of Rome; a diligent searcher of the Scriptures; and a frequent preacher to the people. At his table he was hospitable, polite, and cheerful. In the church he was contrite, devout, and solemn; and in performing all the duties of his office he was venerable, active and indefatigable." The illustrious Roger Bacon who had the best opportunities of forming a true judgment of the extent of his learning, by perusing his works, and by frequently conversing with him, has given this

honourable testimony in his favour. "Robert Grosseteste, bishop of Lincoln, and his friend friar Adam de Marisco, are the two most learned men in the world, and excel all the rest of mankind both in divine and human knowledge." This excellent prelate was a very voluminous writer, and composed a prodigious number of treatises on a great variety of subjects in philosophy and divinity, a catalogue of which is given by Bale.

JOHN ÆGIDIUS, a learned Englishman, was born at St. Albans and educated at Paris, where he became eminent as dialectician; after which he studied physic, and became a celebrated practitioner, as well as professor in that art. He next applied to theology, and took his doctor's degree, after which he entered into the Dominican order, and removed to Oxford, where he taught both in the arts and divinity. Bishop Grosseteste of Lincoln, had a great regard for him, and chose him as his assistant in the government of his diocese. None of his writings are extant.

WILLIAM MALVOISIN, a learned Scottish prelate. In his younger years he went over to France, where he studied Belles Lettres. Shortly after his return to his native country, he was consecrated bishop of St. Andrews. In the year 1215 he went to Rome, by order of pope Innocent III. He did not return to his country till four years afterwards. He died in the year 1238, and was buried at St. Andrews. He wrote a book of the Miracles of St. Ninian, and another of the Acts of St. Quintigern, or St. Mungo.

M. RICHARD, a celebrated theologian, was born in Scotland. Having finished the course of his studies, he went over to France, and retired into the monastery of St. Victore, near Paris. He was so much esteemed by them for his piety and learning, that upon the death of the superior they unanimously chose him to be their prior, in the year 1164. His compositions are numerous, and display vestiges of profound scholastic knowledge. Different authors pronounce him equal to the greatest theologians of the age in which he lived. Theophilus Spizeliuſ, who frequently quotes him from his works, regards him as one of the principal ornaments of the dark ages. He died on the 10th of March, in the year 1173, and was buried in that monastery, with this inscription on his tomb:—

"Morbus, ingenio, doctrina clarus et arte,
Pulvereo hic legeris, docte *Richarde*, situ,
Quem tellus genuit, felici *Scotica* partu
Te sovet in gremio *Gallica* terra suo,
Nil tibi parca ferox nocuit quæ stamina parco
Tempore tracta gravi rupit acerbamanu,
Plurinra namque tui superant monumenta laboris,
Quæ tibi perpetuum sunt paritura decus;
Segnior ut lento sceleratas mors petit ædes:
Sic propero nimis it sub sua tecta gradu."

An edition of his works was published at Paris, by the canons regular of the monastery over which he had presided, in 2 vols. folio. His works have also been printed at Paris in 1518 and in 1540; at Venice in 1592; and at Cologne in 1621. The best edition is that printed in 1650, 2 vols. folio, with a biographical sketch of the author.

GILBERT MURRAY, a Scottish divine. He was son to Lord Duffers. Having finished the course of his studies, he entered into holy orders. He afterwards was bishop of Caithness. The cathedral church of Caithness was built at his own expense; he lived to see it finished, and shortly after died at Scravister, in the year 1176.

DAVID EL DAVID, a pretended Messiah, was a Persian Jew, and being a man of great talents, persuaded a number of his countrymen to acknowledge his pretensions. He resisted the Persian forces, but was defeated, and beheaded in the presence of the king, on which an inhuman massacre of the Jews took place.

HISTORY AND BIOGRAPHY.

JOHN ZONARAS, a Greek historian, who was employed at the court of Constantinople. He entered into the monastic order of St. Basil. He was the author of "Annals of the empire to the year 1118," printed at Paris in 1687, in 2 vols. folio. He also wrote Commentaries on the Canons of the Apostles and Councils.

JOHN CINNAMUS, called the Grammarian, a Greek officer under the emperor Manuel Comnenus, whose history he wrote, and also that of his father John. This history was printed at Utrecht, in 1652, 4to. and by Du Cange, at Paris, 1670, folio.

JOHN CUROPALATE, was an officer of the Greek emperor. He composed a Greek history from 813 to 1081.

ACHOMINATES NICETAS, a Greek historian, called also Coniates, being born at Chone or Colossus, in Phrygia. He was employed in several considerable affairs at the court of Constantinople; and when that city was taken by the French in 1104, he withdrew with a young girl taken from the enemy to Nice in Bithynia, where he married his captive, and died in 1206. He wrote a history or annals from the death of Alexius Comnenus in 1118, to that of Baldwin I., in 1205; of which work we have a Latin translation by Jerome Wolsius, printed at Basil in 1557; and in the body of the Byzantine historians, printed in France at the Louvre.

BOHADIN, or Boha-Eddyn, a celebrated Arabian historian, born March 1145. He wrote the life of Saladin, in whose court he was employed. Schultens has published a very excellent edition of this work in folio, Leyden, 1732. This history contains many striking anecdotes, and curious information on the progress and state of literature at that time.

HELMOLDUS, an estimable historian, was a priest in the village of Bosow, belonging to the bishopric of Lübeck. He received instructions from Geraldus, the first bishop of that diocese, and Vicelinus, bishop of Oldenburg. The former was anxious to convert to the Christian religion the Slavi, a numerous tribe who inhabited the German provinces on the Baltic, and went about from place to place for that purpose. Helmoldus was his companion on these occasions, and at his request composed his chronicle, wherein he gives an historical account, in particular, of the conversion of this people, interspersed with the relation of many other events, without which this work would not have been known. He begins his account with Charlemagne and the conversion of the Saxons, which that prince undertook, and continues it to the year 1170. It consists of two books; the first of which contains ninety-five, and the second fourteen chapters. Arnoldus, a benedictine, continued it from 1171 to 1209. The time of Helmoldus's death is not known.

GRAMMATICUS SAXO, descended from an ancient Danish family, was born about the middle of this century. Stephens, in his edition of Saxo Grammaticus, printed at Soroe, indubitably proves that he must have been alive in 1156, but cannot ascertain the exact time and place of his birth. (See Stephens, Prologomena to the notes on Saxo Grammaticus, p. 8 to 24; also Holberg, vol. i. p. 269; and Mallet's *North. Antiq.* vol. i. p. 4.) On account of his uncommon learning, Saxo was distinguished by the name of Grammaticus. He was provost of the cathedral church of Roskild, and warmly patronised by the warlike Absalom, the celebrated archbishop of Lund, at whose instigation he wrote the *History of Denmark*. His epitaph, a dry panygeric in bad Latin verses, gives no account of the era of his death, which happened, according to Stephens, in 1204. His history, consisting of sixteen books, begins from the earliest accounts of the Danish annals, and concludes with the year 1186. The first part, which relates to the origin of the Danes and their ancient kings, is full of fables; but the eight last books, and particularly those which regard the events of his own times, deserve the utmost credit. He wrote in Latin; the style, if we consider the barbarous age in which he lived, is in general extremely elegant, but rather too poetical for history. Mallet, in his *Histoire de Danemarck*, vol. i. p. 182, says, "that Sperling, a writer of great erudition, has proved, in contradiction to the assertions of Stephens and others, that Saxo Grammaticus was secretary to Absalom; and that the Saxo, provost of Roskild, was another person, and lived earlier."

OTHO, of Frisingen, a celebrated chronicler, the son of Zeopold, marquis of Austria, and Agnes, daughter of the emperor Henry IV. He studied at Paris, and became abbot

of a monastery of Cistercians at Morimond, in Burgundy. In 1138, his brother, Conrad III., created him bishop of Frisingen, in Bavaria. He afterwards accompanied that prince in his expedition to the Holy Land, and was frequently consulted by him in his affairs, as he was also by Frederic Barbarossa, who was his nephew. Otho died at Morimond in 1158. He composed a chronicle from the creation to his own times in seven books; another book is added relating to antichrist, and the end of the world; also, in two books, a narrative of the actions of Frederic Barbarossa. These writings were first made public by John Caspurian, and the chronicle was afterwards published, with the addition of more than fifty chapters, by Urstitius of Basil, in the history of the celebrated Germans. It is also contained in the collections of Pistorius and Muratori.

ALBERT, of Aix, or Albertus Aquensis, a canon of Aix-la-Chapelle. He travelled to the Holy Land, and wrote, in Latin, "A history of the expedition to Jerusalem, under Godfrey of Bouillon, and other leaders." The history, which is esteemed accurate, comprehends a period of twenty-four years, and terminates in the year 1120. It was printed by Reineccius in 1662.

HUGH FAICANDUS, the author of a history of Sicily under William I., and written in 1166.

SUEND AAGESEN, in Latin Sueno Agonis, a Danish historian, who flourished about the year 1186, and appears to have been secretary to the archbishop Absalom, by whose orders he wrote a history of Denmark. This work has been highly esteemed. Sueno was also the author of another book, entitled "Historia Legum Castrensiu Regis Canuti Magni, or the Laws of Canute." Both works have been frequently reprinted.

GODFREY, of Viterbo, an historian. He was chaplain and secretary to Conrad III., and the emperors Frederic and Henry VI. He compiled a chronicle from the creation of the world to the year 1186. It is written partly in prose and partly in verse; and was printed at Basil in 1559.

CONRAD, of Lichtenau, or Abbas Uspergensis, was author of an universal chronology from the creation to 1229, continued by an anonymous writer to Charles V. He collected a fine library, and died about the year 1240.

CELISENUS ALEXANDER, abbot of Ceglie, an historian in the time of Roger, king of Sicily. Upon the death of Roger, this monk undertook to record the actions of his reign. He is extremely negligent with respect to dates. The work may be found in the third volume of "a collection of Spanish historians."

COUNT REZZONICO, a learned Italian nobleman, who wrote the life of Pliny the Elder, a work much esteemed.

DA BENEVENTO FALCO, an Italian historian, who

was secretary to pope Innocent II. He wrote a history of Naples, from 1102 to 1140.

BALDERIC, a French historian, a native of Orleans. He was bishop of Dole in Brittany. He assisted at the council of Clermont, held upon the subject of the holy war, and wrote the history of that war in four books, in which are related the events of that fanatical expedition from its commencement to the year 1099, when Jerusalem was taken by Godfrey of Bouillon.

ADELBOLD, bishop of Utrecht, and author of a life of Henry II., died in 1207.

VINCENT KALUBRO, a prelate and historian. The chapter of Craco elected him their bishop, and he founded several new prebends in that and other churches. The cathedral being destroyed by lightning in 1218, he retired to a monastery of the order of Cisterians, where he wrote his *Chronicon Regni Poloniae*, in the form of a dialogue. He died in 1223.

STURLESON SNORRO, a celebrated Icelandic writer, styled the Herodotus of the North, was born in the district of Dale, in 1178. At three years of age he was placed at school, under the learned and eloquent John Loptson, with whom he remained till the time of his death in 1197. Though descended from noble ancestors, very little property was left him by his father, but his wife brought him a considerable dowry, which he afterwards increased so much, that he was the richest man in the island, except the son of his deceased preceptor. When he went to the place of justice, he had eight or nine hundred armed men to attend him. After the death of his father-in-law, in 1202, he removed to Borg, the inheritance of his wife, but in 1209 he went to reside at the farm of Reikholt, in improving which he spared neither trouble nor expence. He surrounded the mansion and church with a very high rampart, in order to serve as a defence in the time of danger; and by means of a subterraneous channel, constructed of stone, conveyed water from the neighbouring water-springs of Scribla to a bath, still called Snorrolaug, which was paved with hewn stone, and bordered by seats of the same material. In 1213 Snorro was chosen supreme judge over the whole island. He composed a poem in honour of the northern potent, earl Haco Galin, for which he received many valuable presents. In 1218 he went to Norway, where he gained the favour of the mighty king Haco, and several of his nobility. This sovereign appointed him to various offices, and he went several times to Iceland in order to promote his patron's views in regard to that island. It having been determined to send troops thither from Norway, either for the purpose of conquering the country, or of obtaining satisfaction on account of some acts of violence which the inhabitants had committed against Norwegian merchants, Snorro prevented this expedition by his remonstrances to one of the king's friends; but he engaged, on the other

hand, with his brother's assistance, to bring the island under the king's authority without bloodshed, and promised to send his son to Norway as a pledge of what he had undertaken. When Snorro set out on his mission, he received, besides other presents, a ship completely equipped. Having returned to Iceland in 1220, he performed part of his promise by sending his son to Norway, but nothing farther was done. Either Snorro found it impossible to carry his designs into execution, in consequence of the disturbances by which the island was agitated, and in which he himself had a share, being involved in a quarrel with his brother; or he endeavoured, with a view to private advantage, to deceive both the king and his own countrymen; for Snorro is described as a cunning deceitful man, unsteady in his friendship, fond of money, as well as ambitious, and of a violent and quarrelsome disposition. He was at enmity not only with his brother; but with his nephew and several more of his relations, and the quarrels which took place between them, disturbed the peace of his declining years; and exposed him at length to a violent death. Being too weak to contend with his numerous enemies, he quitted Iceland in 1237, and went again to Norway, where he arrived when duke Skule was preparing to deprive his own son-in-law, king Haco, of the crown, and to place himself on the throne in his stead. Snorro espoused the Duke's party, but returned to Iceland in 1239, and resided at Reikholt. Gissur Thouldsen, a relation of king Haco, by whom he had been raised to the rank of earl, was one of Snorro's sons-in-law, but had now become his bitter enemy. In 1240, he received a message from king Haco, after he had got rid of duke Skule, either to bring Snorro a prisoner to Norway, or to put him to death. The king would have preferred the former; but this did not suit Gissur's plan, which was to get possession of Snorro's property. At first, Gissur intended to execute his murderous design at the place where justice was administered; but not finding this convenient, he fell upon him with seventy men at Reikholt, where they assassinated him in the sixty-third year of his age. However great and learned Snorro may have been, and though he undoubtedly could read Runic, neither he nor any of those around him, were able to decipher a letter written in the so called *Stafkarls-Letur*, a sort of intangled Runic, which was sent to give him notice of the plot formed against him. Snorro wrote 1. *Chronicum Regum Nowegerum*; 2. *Edda Islandica*.

ROGER of HEXHAM, an ancient English historian, educated in the monastery of Hexham, in Northumberland. He was elected prior of it about 1138. He wrote a history of the campaign of the Scottish army, under David I., king of the Scots, when the battle of the standard was fought.

ALAN of TEWKESBURY, an English writer, who died

in 1201. He was the author of the *Life and Banishment of Thomas Becket*, archbishop of Canterbury.

ROGER DE HOVEDEN, an English historian, born in Yorkshire, most probably at the town of that name, now called Howden. He was of a good family. He was employed by Henry II. in visiting the monasteries. He composed annals from the year 731, the period at which Bede left off, to the year 1202. These Annals were first published by Saville among the *Historici Anglici*, in 1595, and reprinted at Frankfurt, in 1601, folio. They are in two books. Leland says of him, "If we consider his diligence, his knowledge of antiquity, and his religious strictness of veracity, he may be considered as having surpassed not only the rude historians of the preceding ages, but even what could have been expected of himself. If to that fidelity, which is the first quality of an historian, he had joined a little more elegance of Latin style, he might have stood the first among the authors of that class." Vossius says, that he wrote also a *History of the Northumberland Kings*, and a *Life of Thomas Becket*. Edward the Third caused a diligent search to be made for the works of Hoveden, when he was endeavouring to ascertain his title to the crown of Scotland. Saville also bears ample testimony to his fidelity.

HENRY of HUNTINGDON, a historian, who was patronized by the bishops of Lincoln, and made an archdeacon in that diocese. He wrote a *Chronicle of England*, from the earliest accounts to the death of Stephen; published by Saville. In the Bodleian library is a Latin poem of his, on the death of Stephen.

WILLIAM LITTLE, an English historian, called also *Gulielmus Neuburgensis*, born at Bridlington, in Yorkshire, in 1136; and educated in the abbey of Newborough, where he became a monk. In his advanced years, he wrote a *History of England*, in five books, from the Norman conquest to A. D. 1197; which, for veracity, regularity of disposition, and purity of language, is one of the most valuable productions of that period.

GEOFFREY of MONMOUTH, bishop of St. Asaph, called by our ancient biographers *Gallofridus Monumentenses*. Leland conjectures that he was educated in a benedictine convent at Monmouth, where he was born; and that he became a monk of that order. Bale, and after him Pits, call him archdeacon of Monmouth; and it is generally asserted, that he was made bishop of St. Asaph in 1151 or 1152, in the reign of king Stephen. His history was probably finished after 1138. It contains a fabulous account of British kings, from Brutus, the grandson of Æneas the Trojan, to Cadwallader, in 690. But Geoffrey, though we may blame his credulity, was not the inventor of the legendary history. It is a translation from a MS. written in the British language, and brought to England from Armorica, by his friend Gualter, archdeacon of Oxford. But the Achievements of King Arthur, Merlin's Prophecies, and

many speeches and letters, were chiefly his own additions. In excuse for this historian, Mr. Wharton judiciously observes, that fabulous histories were then in fashion, and popular traditions a recommendation to his book.

GERVAS of **CANTERBURY**, an historian, who was a monk of the monastery of Christ's-church, in that city, and wrote a **Chronicle** of the **Kings** of **England**, from the year 1122 to 1200, and a **History** of the **Archbishops** of **Canterbury**, from **St. Augustine** to archbishop **Hubert**, who died in 1205. These are his principal works, and are published in **Twisden's** "**Hist. Anglican. Script. X.**" A strict attention to chronology in the disposition of his materials, is one of the chief excellences of this historian. **Nicholson** seems to think that there was a more complete copy of his **Chronicle** in **Leland's** time, beginning with the coming in of the **Trojans**.

RALPH COGGESHALLE, a learned English monk and historian. He was of the **Cistercian** order, and was esteemed a man of superior attainments for the age in which he lived. His principal work is a **Chronicle** of the **Holy Land**, and it is extremely valuable, as he was a spectator of the facts which he writes. He was at **Jerusalem**, and received a wound during the siege of that city by **Saladin**. He died about 1228.

GULIELMUS STEPHANIDES, or **William Fitz-Stephen**, an ancient English historian, who flourished from the reign of king **Stephen** to that of **Richard I.** He is highly praised by **Leland**, as well as **Bayle**; who compares him to **Plutarch**.

RALPH DE DICETO, dean of **St. Paul's**, **London**, about 1210. He wrote "**Abbreviationes Chronicorum**," being an epitome of the English history down to the **Conquest**; also, "**Imagines Historiarum**," or the lives of some of our kings.

JOHN of **HEXHAM**, an English **Benedictine** monk, who composed some historical works of merit.

GERVASE of **TILBURY**, an historian, a native of **Tilbury**, in **Essex**, and nephew of king **Henry II.** He was, through the interest of **Otho IV.**, made marshal of the kingdom of **Arles**. He wrote a commentary on **Geoffrey** of **Monmouth's** **British** history, and also a tripartite history of **England**. His other works are "**A History** of the **Holy Land**;" "**Origenes Burgundiorum**;" "**Mirabilia Orbis**," and a **Chronicle**, entitled "**Imperialium Otiorum**."

JOHN BARLOW, archdeacon of **Aberdeen**, was esteemed an elegant poet, in the reign of **David I.** He wrote the history of **Robert Bruce**, in an heroic poem, which is still extant, and contains many facts and anecdotes omitted by other historians. The latest edition of this book is that of **Glasgow**, **Svo.**, printed in 1762; entitled, "**The Acts and Life** of the most victorious **Conqueror**, **Robert Bruce**, **King** of **Scotland**; wherein also are contained the martial deeds of the valiant princes, **Edward Bruce**, **Sir James Douglas**, **Earl Thomas**

Randal, Walter Steward, and sundry others." In one passage he calls it a romance; but that word was then of good reputation. The "Romaunt of Romaunts" has been applied to true history; as well as the "Ballad of Ballads" to a sacred song.

SCOTUS ADAM, a doctor of the Sorbonne, who was born in Scotland, and educated in the monastery of Lindisfarne; now called Holy Island, near Berwick-upon-Tweed. He afterwards went to Paris, and became a teacher of school divinity in the Sorbonne. Towards the close of his life he returned to his native country, and became a monk, first in the Abbey of Mebrose, and next in that of Durham, where he wrote the lives of Columbus, and of other monks of the sixth century. He also wrote the life of David I., king of Scotland, who died in 1153. His works were printed at Antwerp, in fol., in 1659. Scotus died in 1180.

GIRALD BARRY, commonly called Giraldus Cambrensis, Girald of Wales, an historian and ecclesiastic in the reigns of Henry II. and Richard I., was born at the castle of Mamarper, near Pembroke, A.D. 1146. By his mother he was descended from the princes of South Wales; and his father, William Barry, was one of the chief men of that principality. Being a younger brother, and intended for the church, he was sent to St. David's, and educated in the family of his uncle, who was bishop of that see. He acknowledges, in his history of his own life and actions, that in his youth he was too playful; but being reproached for it by his preceptors, he became a very close student, and excelled all his school-fellows. When he was about twenty years of age, he was sent, A.D. 1166, for improvement, to the university of Paris, where he continued five years, and studied rhetoric. On his return to Britain, he entered into holy orders, and obtained several benefices in England and Wales. Observing that his countrymen were backward in paying the tithes of wool and cheese, which he was afraid would involve them in eternal torments, he applied to Richard, archbishop of Canterbury, and was appointed his legate in Wales, for rectifying that disorder, and for other purposes. He executed this commission with great spirit; excommunicating all who refused to save their souls by surrendering the tithes of their cheese and wool. Not satisfied with enriching, he also attempted to reform the clergy, and dilated the archdeacon of Brechin to the archbishop, for the unpardonable crime of matrimony; and the poor old man refusing to put away his wife, was deprived of his archdeaconry, which was bestowed upon our zealous legate. In discharging the duties of this new office, he acted with great rigour, which involved him in many quarrels. His uncle, the bishop of St. David's dying, A.D. 1176, he was elected his successor by the chapter; but this election having been made contrary to the inclination of Henry II., he did not insist upon it, but went

again to Paris, to prosecute his studies, in the civil and canon law, and theology. Having spent about four years at Paris, he returned to St. David's, where he found every thing in confusion; and the bishop being expelled by the people, he was appointed administrator by the archbishop of Canterbury, and governed the diocese in that capacity, till A.D. 1184, when the bishop was restored. About the same time he was called to court by Henry II., appointed one of his chaplains, and sent into Ireland, A.D. 1185, with prince John. By this prince he was offered the united bishoprics of Fernes and Leighlin; but declined them, and employed his time in collecting materials for his *Topography*, which consisted of three books; he published it at Oxford, A.D. 1187, in the following manner, in three days. On the first day he read the first book, to a great concourse of people, and afterwards entertained all the poor of the town; on the second day he read the second book, and entertained all the doctors and chief scholars; and, on the third day, he read the third book, and entertained all the young scholars, soldiers, and burgesses. "A most glorious spectacle!" says he, "which revived the ancient times of the poets, and of which no example had been seen in England." He attended Baldwin, archbishop of Canterbury, in his progress through Wales, A.D. 1186, in preaching a crusade for the recovery of the Holy Land; in which, he tells us, he was far more successful than the primate; and that the people were prodigiously affected with his Latin sermons, which they did not understand, melting into tears, and coming in crowds to take the cross! Although Henry II. entertained the highest opinion of his abilities, yet he never advanced him to any higher dignity in the church, on account of his relation to the princes of Wales. But on the accession of Richard I., A.D. 1189, his prospects of preferment became better; for he was sent for by that prince into Wales, to preserve the peace of that country, and was even joined in commission with William Longchamp, bishop of Ely, as one of the regents of the kingdom. He did not, however, improve this favourable opportunity, refusing the bishopric of Bangor, in A.D. 1190, and that of Landaff the year after, having fixed his heart on the see of St. David's, the bishop of which was very old and infirm. In A.D. 1192, the state of public affairs, and the course of interest at court, became so unfavourable to our author's views, that he determined to retire. At first he resolved to return to Paris, to prosecute his studies; but meeting with some difficulties in this, he went to Lincoln, where William de Monte read lectures in theology, with great applause. Here he spent about six years, studying divinity, and composing several works. The see of St. David's, which had long been the object of his ambition, became vacant, A.D. 1198, and brought him again upon the stage. He was unanimously elected by the chapter;

but met with so powerful an adversary in Hubert, archbishop of Canterbury, that it involved him in a litigation which lasted three years, cost him three journies to Rome, at a great expence, and in which he was at last defeated, A. D. 1203. Soon after this he retired from the world, and spent the last seventeen years of his life in a studious privacy, composing many books. That Girald of Wales was a man of uncommon activity, genius, and learning, is undeniable; but these and his other good qualities were much tarnished by his insufferable vanity, which must have been as offensive to his contemporaries, as it is disgusting to his readers. His printed works are; 1. *Topographia Hiberniæ*, 1602. 2. *Historia Vaticinalis, de expugnatione Hiberniæ*, 1602. These two works are in Hollingshed and Camden. 3. *Itinerarium Cambriæ*, 1585, 8vo. This has been translated by sir Richard Colt Hoare, in 2 vols. 4to. 1806. 4. *De Laudibus Cambrorum*, 8vo. 1585. 5. *Gemma Ecclesiastica*, 1549, 8vo. 6. *Liber secundus de descriptione Walliæ*, published by Wharton in his *Anglica Sacra*. There are many of his manuscripts in various public libraries.

GEOGRAPHY AND TRAVELLING.

BENJAMIN of TUDELA, a city of Navarre, a Jewish rabbi. Possessed of a superstitious veneration for the law of Moses, and solicitous to visit his countrymen in the east, whom he hoped to find in such a state of power and opulence as might redound to the honour of his sect, he set out from Spain in the year 1160, and travelling by land to Constantinople, proceeded through the countries to the north of the Euxine and Caspian seas, as far as Chinese Tartary. From thence he took his route towards the south, and after traversing various provinces of the farther India, he embarked on the Indian ocean, visited several of its islands, and returned, at the end of thirteen years, by the way of Egypt, to Europe, with much information concerning a large district of the globe, altogether unknown at that time to the western world. He died in 1173, not long after his return from his travels. He wrote a romantic account of his travels in Hebrew, which was printed at Constantinople, in 1543, and translated into French by Jolin Philip Baratier, in 2 vols. 8vo. 1734, and into English by Mr. Gerrans, 1783, 8vo.

MUSIC.

MANUEL BRYENNIUS, a Greek writer on music, is supposed to have lived under the elder Paleologus, about the year of Christ 1120. He wrote three books on Harmonics; the first is a kind of commentary on Euclid, the second and third on Ptolemy. He professes to have studied perspicuity for the sake of young men. Meibomius had given the public expectations of a translation of this work, but not living to complete

it, Dr. Wallis undertook it, and it now makes a part of the third volume of his works, published at Oxford, in three volumes folio, 1699.

ASTRONOMY.

ALCHABITIUS, author of treatises on the judgment of the stars, on optics, on the conjunction of the planets, printed at Venice, 1491, and Seville, 1521.

PAINTING, ARCHITECTURE, AND SCULPTURE.

MARGARITONE, an Italian painter and sculptor, born at Arezzo, in 1198, and died in 1275, aged seventy-seven. He painted after the manner of the Greek artists, who contributed to the revival of the art of painting in Italy. He painted small as well as large, both in fresco and distemper, and was eminent as a sculptor and architect. The art of gilding with leaf gold, upon Armenian bole, was first invented by Margaritone, and at Pisa he painted the legendary history of St. Francis, with a number of small figures on a gold ground. By the command of pope Urban IV. he painted some fine pictures for St. Peter's church, at Rome. Gregory X. dying in the city of Arezzo, he was employed by the citizens to execute the sculpture for his tomb.

PETER of COLECHURCH, an English architect. In the year 1163 he rebuilt London-bridge, of timber.

BONANNO, an architect, who flourished about 1174. He built the famous tower of Pisa, in conjunction with Guillaume, a German.

MEDICINE.

ANDREW CÆSALPINUS, an eminent physician, philosopher, and botanist, was born at Arezzo about A. D. 1159. After having been many years professor at Pisa, he became physician to pope Clement VIII. From a passage in his *Questiones Peripateticæ* it would appear, that he entertained some idea of the circulation of the blood. He wrote also a botanical work *de Plantis*, and is justly esteemed the founder of systematic botany. His *Hortus Siccus*, which consists of seven hundred and eighty dried specimens of plants, pasted on two hundred and sixty-six folio pages, is still extant. He died at Rome, Feb. 23d, 1203.

ABDOLIATIPH, an Arabian physician, was born at Bagdad in the year 1161. He studied grammar, rhetoric, history, poetry, and the Mahomedan law. At the age of twenty-eight he began to travel. He resided a year and gave lectures at Mosul. From thence he went to Damascus, and having vanquished, in debate, Al Mendi, a celebrated grammarian, he went on to Jerusalem. Saladin, king of the Saracens, had seized upon Egypt, and was at that time endeavouring to drive the Christians from the Holy Land. Abdoliatiph proceeded to

his head-quarters at Acre, but the Saracen monarch, having been signally defeated by the Christians, was unable at that time to admit him to his presence. He was offered the patronage of one of his principal courtiers, and a pension, if he would return to Damascus. He preferred visiting Egypt, and with ample recommendations he proceeded to Cairo. After Saladin had made peace with the Christians, Abdoliatiph waited on him at Jerusalem, and was received in the most flattering manner; and there he delivered lectures in the great church or temple. From thence he went a third time to Damascus, and gave public lectures on various subjects to a numerous audience. He went after this into Greece, where he remained several years. He afterwards went through Syria, Asia Minor, and Armenia, practising physic in various courts. His purpose was at length to retire to Damascus; but he determined previously to make a pilgrimage to Mecca, in his way to Bagdad, in order to present his works to the Caliph. There he died in the year 1223. A hundred and fifty works have been ascribed to this author; one only, an account of Egypt, now remains. Dr. Pococke brought it to Europe in MS. and deposited it in the Bodleian library. Dr. White has lately published it with a Latin translation.

ABENGUEFIT, an Arabian physician, who wrote *de virtutibus medicinarum and ciborum*, fol. Venice, 1581.

JAMES ALCENDI, an Arabian physician about the year 1145.

JOHN ACTUARIUS, a Greek physician, son of Zachary. There are considerable remains of this physician's writings; a "Method of Practice," a "Compendium of Physic," a "Treatise on Urines, and on the Action and Affections of the Animal Spirits, and their Nutritions," with other detached tracts. He is mostly a follower of Galen and his Greek predecessors, yet has many proper to himself. He is the first Greek who mentions the milder purgatives, and he seems to have had a knowledge of distilled liquors. His works have been printed as well entire, as in parts.

MOSES MAIMONIDES, or Moses the son of Maimon, a celebrated rabbi, called by the Jews "the eagle of the doctors," was born of an illustrious family at Cordova in Spain, in 1131. He is also called Moses Egyptius, because he settled in Egypt, where he spent his life as physician to the sultan. He also opened a school, which was soon filled with pupils from Alexandria, Damascus, &c. who spread his fame over all the world. He was no less eminent in philosophy, mathematics, and divinity, than in medicine. Casaubon says of him, that "he was the first of his tribe who ceased to be a trifler." It would be tedious to enumerate all his works; some were written originally in Arabic, but are now extant only in Hebrew translations "Those," says Collier, "who desired to learn the doctrine and

the canon law contained in the Talmud, may read Maimonides' compendium of it in his book entitled *Jad*; wherein they will find great part of the fables in the Talmud discarded. But the *More Nevochim* is the most valued of all his works; designed to explain the obscure words, phrases, metaphors, &c. in Scripture." He died in Egypt, aged 70, and was buried in Upper Galilee.

ALCANDINUS, a physician of celebrity. He was a native of Salerno, and became physician to the imperial court, after having cured the emperor, Henry VI., of a dangerous malady. His works are; 1. Latin epigrams, entitled "*De Balneis Puteolanis*," folio 1553. 2. *De hiumphis Henrice imperatoris*. 3. *De his quæ a Fred. II. imperatore, præclare et fortiter gestasunt*.

JOHN DE ST. ALBAN, so called from the place of his birth, and de St. Quatrio, a church of that name in Picardy, where he was made a dean. He taught philosophy and medicine at Oxford, towards the end of this century. In this station he acquired so much celebrity that he was invited to Paris by Philip Augustus, and made his physician. After residing some years at Paris, he went to Montpelier, to hear the professors of that place, then famous for its school of physic. Being distinguished for his great learning and abilities, he was soon invited to fill a professor's chair. In 1223, he returned to England, Matthew Paris says, to attend Robert Grosseteste, bishop of Lincoln. The time of his death is not known. He was doctor and professor of theology, as well as of medicine, a junction at that time by no means uncommon.

ANGLICUS GILBERTUS, the first practical writer on medicine which this country produced, is placed by Bale, who calls him *Gilbertus Legleus*, and says he was a physician to Hubert, archbishop of Canterbury, in the reign of king John, about the year 1210. According to Leland, he maintained a high character for his knowledge in philosophy and physic, which he had acquired by great study and much travelling; and he was very successful in his practice. His writings are principally compiled from those of the Arabian physicians, like the works of his contemporaries in other nations; sometimes, indeed, he transcribes whole chapters word for word, especially from Rhazes. He is represented as the first English physician who ventured to expose the absurd practices of the superstitious persons, who at that time engrossed much of the treatment of diseases, and is said to have contrasted with them the methods recommended by the ancients. The principal work of Gilbert, entitled, "*Compendium Medicinæ tam morborum universalium quam particularium*," was corrected by Michael Capella, and printed at Lyons in 1510; and afterwards at Geneva in 1608, under the title of "*Lawrea Anglicana, seu Compendium Medicinæ*." His other treatises were "*de Viribus Aquarum*;" "*de Re Herbaria*;" "*Thesaurus Pauperus*," and "*de Tuenda valetudine*."

PERIOD XXVIII.

FROM ROBERT DE COURTNEY TO JOHN V.

[CENT. XIII.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 1200 University of Salamanca in Spain founded.
- 1204 Constantinople taken by the French and Venetians. The inquisition established. The empire of Trebizond erected.
- 1208 London incorporated by king John. The order of Fratres Minores established. King John excommunicated by the pope.
- 1209 The works of Aristotle imported from Constantinople into Europe. The silk manufacture imported from Greece into Venice.
- 1210 The works of Aristotle burnt at Paris. The emperor Otho IV., excommunicated by the Pope. Violent persecutions of the Albigenes.
- 1215 Magna Charter signed by King John and the barons of England. Court of common pleas established. Orders of the Dominicans and Knights Hospitallers founded. Transubstantiation introduced.
- 1216 King Alexander II, and the whole kingdom of Scotland, excommunicated by the pope's legate.
- 1220 Astronomy and geography brought into Europe by the Moors.
- 1226 A league formed against the Albigenes by the French king and prelates and lords.
- 1227 The Tartars, under Jenghiz Khan, overrun all the Saracen empire and carry death and desolation wherever they march.
- 1228 The University of Toulouse founded.
- 1230 The kingdoms of Leon and Castile united. Prussia subdued by the Teutonic Knights. University of Naples founded.
- 1231 The Almagest of Ptolemy translated into Latin.
- 1238 The University of Vienna founded.
- 1241 The Hanseatic league formed. Tin mines discovered in Germany.
- 1250 Painting revived in Florence by Cimabue.
- 1251 Wales subdued, and Magna Charter confirmed.
- 1253 The famous astronomical tables composed by Alphonso X., King of Castile.
- 1256 The order of Augustines established.
- 1258 The Tartars take Bagdad, which ends the empire of the Saracens.
- 1260 The sect of Flagellantes appear in Italy.
- 1264 The commons of England first summoned to parliament about this time.
- 1268 The Tartars invade China.
- 1269 The Hamburgh company incorporated in England.
- 1272 The academy of Florence founded.

- 1273 The empire of the house of Austria begins in Germany.
 1274 The first commercial treaty between England and Flanders.
 1279 King Edward I., renounced his right to Normandy.
 1282 Lewellin, prince of Wales, defeated and killed by Edward I., and Wales united to England. 8000 French murdered at the Sicilian vespers. Academy de la Crusca founded.
 1284 Edward II., the first English prince of Wales, born at Caernarvon.
 1285 Alexander III., king of Scotland, dies ; the succession disputed by twelve candidates, who submit their claims to the arbitration of Edward I. which lays the foundation of a long and desolating war between Scotland and England.
 1290 The University of Lisbon founded.
 1291 Ptolemais taken by the Turks. End of the Crusades.
 1293 From this year, being the 22d of Edward I., parliaments were regularly held in England.
 1294 Parliaments established in Paris.
 1296 Sir William Wallace, one of the greatest and most disinterested patriots, that any age or country ever produced, asserts the independence of Scotland, and performs extraordinary feats of heroism against the English.
 1297 The English army defeated by Wallace at Stirling. The Scots invade England.
 1298 The Turkish empire begins in Bithynia under Othman. The Scots defeated by the English at Falkirk.

THE successors of Ghenhiz Khan completed the conquest of China and Korea ; but were foiled in their attempts on Cochin China, Tonkin, and Japan. On the western side the Tartar dominions were not much enlarged till the time of Hulaker, who conquered Media, Babylonia, Mesopotamia, Assyria, Syria, Georgia, Armenia, and almost all Asia Minor ; putting an end to the empire of the Saracens by the taking of Bagdad, in 1258.

The empire of Ghenhiz Khan had the fate of all others. Being by far too extensive to be governed by one head, it split into a multitude of small kingdoms, as it had been before his time. All these princes however, owed allegiance to the family of Ghenhiz Khan till the time of Timur Beck, or Tamerlane. The Turks in the mean time, urged forward by the inundation of the Tartars who poured in from the East, were forced upon the remains of the Greek empire ; and at the time of Tamerlane they had almost confined this once mighty empire within the walls of Constantinople.

GOVERNMENT.

ROME.

The reader will have perceived that in consequence of the Crusaders taking possession of Constantinople, the old government removed to Nice ; therefore we have for a time two emperors of the East.

ROBERT DE COURTNEY, French emperor of Constantinople after his father Peter, 1218, was a weak prince under whom the empire of Trebizond and Thessalonica were established. He died of grief 1228, because his wife had been mutilated by a gentleman of Burgundy to whom she had been formerly betrothed.

BALDWIN II., emperor of Constantinople, son of the emperor Peter de Courtenai, succeeded his brother Robert in 1228, being then in his eleventh year. As he was too young to govern, John de Brienne, the heroic king of Jerusalem, was made his guardian or colleague, and by his bravery saved Constantinople from an attack by the emperor of Nice, and the king of Bulgaria. Baldwin married his daughter, and was sent on a mission to the western courts, in order to solicit aid for the declining Latin empire. Returning in 1239 with an army raised by the contributions of his friends, and by the alienation of his hereditary estates, he obtained some success against Vataces, and allied himself with the sultan of Iconium. But his poverty and weakness were beyond remedy; and his sale of relics to St. Lewis of France, only afforded a temporary and inadequate supply to his wants. His kingdom was reduced to the limits of Constantinople; and this city was taken from him in 1261 by Michael Palæologus. Baldwin made his escape by sea in disguise, and, retiring to Italy, vainly attempted to engage the Catholic powers in an attempt for his restoration. He died in 1273, at the age of fifty-five, and his imperial rights, such as they were, were transmitted to his son Philip, and from him to Charles of Valois, brother of Philip the Fair, king of France. The contemptible part acted by Baldwin II., seems rather to have been the unavoidable result of circumstances, than of his personal character.

JOHN IV., Lascaris, son of Theodore the younger, whom he succeeded in 1259 at the age of six years; but the despot Michael Palæologus deprived him of his crown and his eyes in the same year, and imprisoned him for life.

MICHAEL VIII., emperor of the East, of the noble family of Palæologus, was brought up as a soldier, and obtained popularity and distinction on account of his graces and manners. When young, he was constable or commander of the French mercenaries in the service of the empire. He was suspected of ambitious designs in the reign of John Vataces, but cleared himself so well, that his son Theodore Lascaris appointed him governor of Nice. However new charges were preferred against him at court, and he withdrew in 1255 to the Turkish sultan of Iconium, who honourably received him, and placed him at the head of a body of Greeks in Turkish pay, with whom he distinguished himself against the Tartars. Theodore, not willing to lose such a useful subject, recalled him, and at his death recommended to him the protection of his minor son John. Af-

ter Muzalon the guardian of the young prince was assassinated, in which crime Michael did not partake, he was appointed to the guardianship, and also to the regency of the empire, under the title of grand duke. The career of an ambition was now open to him, and he employed every art to give splendour to his administration, and impressed the people with the wish of seeing him seated on the throne. He courted the clergy, and paid particular deference to his colleague in the guardianship, the patriarch Arsenius. The news of a victory over the despot of Epirus was the signal for the nobles and people in the interest of Michael to salute him with the title of emperor, and it was agreed that he and the young prince should reign conjointly. By this artifice, however, the patriarch, though with great reluctance, was induced to place the crown on the head of Michael alone, on the day of coronation in 1260, while John walked in the train marked only by a slight diadem.

Constantinople was now in possession of the Latins, but was closely invested by the Greeks. In 1261 Michael received the welcome intelligence of the recovery of that capital by his general Alexius Stratogopulus, and he did not delay to make his triumphal entry, and remove his court from Nice thither. He now felt himself competent to reign in his own name, and in order finally to remove a future competitor, he caused the young emperor to be deprived of his sight in the least cruel way of performing that operation, the approach of a hot bason to the eyes. For this act of injustice and barbarity, Arsenius, now made fully sensible of his guilty ambition, excommunicated him, which no token of repentance short of abdication could induce him to recall. The deposition and exile of the patriarch soon followed; and his firmness had attached to him such a party among the clergy, that a schism in the Greek church for a number of years was the consequence. Michael was successful in recovering several of the finest islands in the Archipelago, as well as part of the Morea, from the Franks; but, on the other hand, the despot of Epirus and the king of Bulgaria, made incursions into Thrace, and laid waste the country by fire and sword. A crusade for the restoration of Baldwin, and combinations among the European princes, further disquieted him, and at length involved him in so many troubles, that he was determined to seek the favour of the Roman see, by proposing a union between the churches of Constantinople and Rome, with an acknowledgment of the supremacy of Rome. This was at length effected at the general council at Lyons, under pope Gregory X., in 1274; but Michael lost more from the dissatisfaction of his own subjects with this act, than he gained by reconciliation with the Roman pontiff. He was excommunicated by pope Martin IV., for the share he had in the massacre of the French in Sicily, known by the name of the Sicilian vespers. Soon after, as he was marching against the Turks, who had invaded

his eastern provinces, he was taken ill, and died in 1283, at a place called Allogium, in the fifty-eighth year of his age, and twenty-fourth year of his reign. His son and associate in the empire, Andronicus, immediately dissolved the union of the churches, and refused his father Christian burial.

ANDRONICUS II., Palæologus, son of Michael Palæologus, succeeded to the Greek empire in 1283. He is said to have been learned and virtuous; but he was weak in his conduct, and abjectly superstitious. He began his reign with restoring the ceremonial of the Greek church, and annulling what had been done by his father towards its union with the Roman, and the acknowledgment of the superiority of the latter. He became involved in ecclesiastical disputes with the patriarch, and in civil contentions with rebellious subjects. Having hired a body of Catalans for his defence against the inroads of the Turks, they revolted against him, seized Callipolis, or Gallipoli, and calling the Turks to their assistance, gave them the first entrance into Europe. Thrace was ravaged by the combined invaders, and the emperor's forces were defeated; but at length the Turks were all taken or destroyed. Worse evils arose from the unprincipled ambition of the emperor's favourite grandson, Andronicus the younger, who, after the death of his father Michael, who had been partner in the empire for twenty-five years, broke out into open rebellion, and at length obliged his grandfather to share his dominions with him. After some vicissitudes of unstable peace and declared enmity, the grandson gained possession of Constantinople; and depriving the aged emperor of all remaining appearance of authority, first confined him to his palace, and then drove him to a monastery. His old age was embittered by blindness and neglect; and, under the name of father Antony, he closed an unquiet life, four years after his abdication, A. D. 1332, aged 74.

ANDRONICUS III., Palæologus, or the Younger, was the son of Michael, eldest son and colleague of the Elder Andronicus. His wit and beauty rendered him a great favourite with his grandfather; and this favour precipitated him into intemperance and debauchery of all kinds. An intrigue which he had with a beautiful matron was the cause of a sad tragedy; for upon some suspicion of her fidelity, he placed assassins about her house, with orders to despatch the first person that approached. His own younger brother, coming to seek for him, fell into their hands, and was murdered; and their father soon after died of grief. The grandfather, having made several fruitless attempts to reclaim him, declared a resolution to punish and disinherit him. He escaped from court, and repairing to Adrianople, was joined by a band of adherents and favourites, the principal of whom was John Cantacuzenus; and assembling his forces, he raised the standard of rebellion. His

success in compelling his grandfather first to a partition of his dominions, and then to an abdication, is mentioned in the foregoing life. From 1328 he reigned alone; and during the period of his sovereignty, had to contend against the Bulgarians and Turks; the last of whom obliged him to sign an ignominious treaty, by which he relinquished to them all the places they had taken in Asia. This was, however, only a temporary pacification; and every token of contempt and decline was accumulating round the empire, when, worn out by his vices, he died in his 45th year, A.D. 1341.

APOCAUCHUS, a Greek of mean origin, who became the favourite and master of the emperor Andronicus. He built prisons to confine his enemies, and he was at last cut off by some of those whom his cruelty had incensed, 1345.

CONSTANTINE ACROPOLITA, son of George, was called the younger Metaphrastes, and was great chancellor of the empire.

COMNENUS ALEXIUS II., emperor of Trebizond, the son of Alexius the Great, succeeded Nicephorus I., and died in 1274.

COMNENUS ALEXIUS III., emperor of Trebizond, the grandson of Alexius II., succeeded his father John in 1295, carried on war successfully against the Genoese, and reigned twenty-five years.

FOULQUES DE VILLARET, grand master of the order of St. John of Jerusalem, succeeded his brother William in that office in 1308. Immediately after his election, he formed the design of conquering the island of Rhodes, then possessed by the Saracens. For this purpose he repaired to Andronicus II. emperor of Constantinople, and obtained from him the investiture of the island, which was confirmed by pope Clement V., who granted him a crusade. He then fitted out a powerful fleet, with which he expelled the Saracens from Rhodes in 1309, and occupied several islands of the Archipelago. The convent of the order was thereupon transferred to Rhodes, and the knights from thenceforth assumed the title of Knights of Rhodes. The Turkish emperor Othman made an attempt in 1310 to gain the island before the capital was well fortified, but his troops were bravely repulsed by Villaret, and by Amadeus IV., count of Savoy. On the abolition of the order of Templars in 1311, all their property was conferred by the pope upon the knights of Rhodes. Notwithstanding the services rendered to his order by Villaret, he fell under the accusation of neglecting the public interests for his own; and the knights, holding a chapter, deposed him by their own authority, and elected another grand master in his place. A process before the pope was the result, which lasted five years, till the death of the new master in 1321, when Villaret was restored. He found it expedient, however, to renounce his dignity in 1323;

and retiring to the mansion of his sister in Languedoc, he died there in 1327.

PERSIA.

CASSAN, king of Persia, to obtain which dignity he renounced the Christian religion. He subdued Syria, defeated the sultan of Egypt, and died in 1304, after returning to his former faith.

SARACENS.

COTHEDDIN IBEK IBEK, the slave of Schehabeddin, sultan of India, on whose death he usurped the throne, and added to his dominions many provinces of Hindostan. An account of his conquest was written in a volume, entitled *Tage al Mather*.

AZZEDDIN IBEK, or IBEG IBEK, first sultan of the Mameluke Turks in Egypt. He was an officer in the court of Malek al Seleh, sultan of Egypt, on whose death he married his widow, and became partner with her in the throne; but she caused him to be assassinated, A. D. 1257.

ABAKA-KHAN, eighth emperor of the Moguls, of the race of Zingis, was the son of Hulagn, who, in 1264, left him heir to the kingdoms of Irak, Mazanderan, and Khorasan. During his reign, the Mussulmans enjoyed great repose, the Moguls lived in exact discipline, the ruins of Bagdad were repaired, and the arts and sciences revived. He defeated the king of Bokharia and the Egyptians, who had invaded his dominions. He is said by some authors to have professed himself a Christian, but this is no certain proof of his Christianity, such instances of liberality being common among Christians and Mahometans, when they wished to compliment each other by joining in the same festivals. He died in 1282.

AHMED KHAN, son of Hulagn, and brother of Abaka Khan, succeeded the latter as emperor of the Moguls, in 1282. His original name was Nickudar Oglan, but he assumed that of Ahmed on his embracing Mahometanism; on which occasion, he wrote a letter to the sultan of Egypt and Syria, offering his favour and protection to all of that religion. This step gave great offence to all the princes of his family, who had a rooted aversion to the Mussulmans, so that Ahmed, though endowed with many excellent qualities, could never obtain their affection. Argun, the son of Abaka, retiring into Khorasan, raised an army, and openly declared himself his uncle's competitor. His troops were, however, soon dispersed by Ahmed's general, and himself enticed to the emperor's camp, where he

was put under custody, with an intention of soon taking away his life. Ahmed, thinking the danger at an end, set out on his return to Bagdad, impatient to indulge in the pleasures of the court; but soon after his departure, a conspiracy was formed by some great lords, who took Argun from his confinement, and attacked and killed the emperor's general, and principal officers. Argun, with a select band, pursued his uncle, and overtook him. He was delivered to Argun's mother-in-law, who, in revenge for the loss of her own sons, whom Ahmed had caused to be slain, put him to death, after a reign of two years and two months, A. D. 1284.

OTHMAN, or OSMAN, the founder of the Ottoman dynasty, was the son of Orthogrul, a Turkman, or Oguzian chieftain, who had entered into the service of Aladin, sultan of Iconium, and had established himself with his tribe at Surgul, on the banks of the Sangar. Aladin had made him lieutenant-general; and after the death of that sultan, great dissensions arose among his officers, who, at length, agreed to join their forces, and make conquests on the Greek empire in Lesser Asia. When the division of the conquered countries was made, Bithynia fell to the lot of Othman. On the 27th July, 1299, having forced the slightly guarded passes of Mount Olympus, he first invaded the territory of Nicodemia; and "the singular accuracy of the date," says the historian, "seems to disclose some foresight of the rapid and destructive growth of the monster. The annals of the twenty-seven years of his reign, would exhibit a repetition of the same inroads; and his hereditary troops were multiplied in each campaign, by the accessions of captives and volunteers. Instead of retreating to the hills, he maintained the most useful and defensible posts, fortified the towns and castles, which he at first pillaged, and renounced the pastoral life for the baths and palaces of his infant capital." In the course of many years of active service, he made himself master of the whole of Bithynia; and though he was repulsed in his attempts upon Nicodemia and Prusa, he awed those cities by the construction of strong forts in their neighbourhood. At length, his son Orchan gained possession of Prusa; but the welcome news of this important conquest did not arrive till Othman was almost insensible to glory, by the severe pressure of old age and infirmities. He died in 1326, in the sixty-ninth year of his age, and twenty-seventh of his reign, reckoning from his invasion of Bithynia. This was the commencement of the Turkish empire, which, from his name, has taken the appellation of the Ottoman Porte. The glory of Othman is chiefly founded on that of his descendants; but the Turks have transcribed a royal testament of his last councils of justice and moderation.

AHAGA, or AHAKA, a king of Tartary whose ambassa-

dors were introduced in 1224, in the ecclesiastical synod of Lyons. He conquered Persia, and proved a formidable neighbour to the Christians who had settled at Jerusalem. He died in 1282.

GERMANY.

CONRAD IV., the last emperor of Germany of this name, was duke of Suabia, and son of the emperor Frederic II. He was declared successor to his father in 1250, but pope Innocent IV. refused to confirm the election. Conrad, notwithstanding the denunciations of the pontiff, marched into Italy, in order to take possession of the kingdom of the two Sicilies, which had been bequeathed to him by his father. He took the city of Naples, after an eight months' siege; afterwards, Capua and Aquina opened their gates to him. He did not long enjoy his success; in 1254, he fell sick, and died in the flower of youth, leaving one son, named Conradin, who, at the early age of fourteen, was beheaded, by the order of Charles of Anjou; and in him ended the line of Suabia.

JUNIOR CONRAD, or CONRADIN, son of Conrad IV., was acknowledged emperor by the Ghibelines, who received him in triumph, at Rome; but pope Alexander IV. had published a crusade against this orphan; and Urban VII., his successor, gave the empire to Charles of Anjou, brother to Lewis IX., king of France; and the unfortunate youth, though powerfully supported, even by the Turks, lost a battle, in which he was taken prisoner, and was beheaded, by order of his base opponents, publicly at Naples, in 1229, in the fourteenth year of his age. In him ended the race of the dukes of Suabia, which had produced several kings and emperors.

RODOLPH I., emperor of Germany, founder of the Imperial house of Austria, born in 1218, was the eldest son of Albert IV., count of Hapsburgh and landgrave of Alsace. He was brought up in the court and camp of the emperor Frederic II., and early distinguished himself by his courage and dexterity in martial exercises. On the death of his father, in 1240, he succeeded to a territory of moderate extent, which he endeavoured to augment by military enterprise. He entertained a band of adventurers of different nations, whom he employed either in defending him from his enemies, or in attempts to aggrandize himself at their expense. In 1245, he married a daughter of Burcard, count of Hohenburgh, with whom he obtained some accession of estates. Some years afterwards, he served under Ottocar, king of Bohemia, against the Pagan Prussians. In 1273, while encamped before the walls of Basil, with whose bishop he was at enmity, he received

the very unexpected intelligence, that he was unanimously elected king of the Romans. Rodolph, then in his 55th year, willingly accepted the offered elevation, though sensible of the arduous task he was undertaking, from the opposition of the two unsuccessful candidates. He was crowned at Aix-la-Chapelle, and immediately strengthened himself by marrying two of his daughters, to the count palatine of Bavaria and duke of Saxony. He also took measures for ingratiating himself with the Pope, Gregory X., who gave his sanction to the election. Alphonso, one of the unsuccessful candidates, was induced by the pope to renounce his pretensions; but Ottocar, the other king of Bohemia, refused to acknowledge the new emperor, and manifested the bitterest animosity against him. The king of Bohemia, at this time, was one of the most powerful princes in Europe, and was distinguished by his abilities and military skill. Besides Bohemia and Bavaria, he possessed territories in the north of Germany and Hungary; and had lately acquired Austria, with Carinthia and Carniola. Both parties having prepared for the contest, war broke out between the emperor and the king in 1275, and Rodolph commenced his operations with all the vigour of his character. He first marched against Henry, duke of Lower Bavaria, whom Ottocar had secured in his interest, and soon brought him to change his party. He then penetrated into Austria, and appeared under the walls of Vienna, before Ottocar thought of his danger. This prince, finding himself unable to save the Austrian capital, bent his haughty spirit to sue for peace, which was granted, upon the condition of his renouncing his claims upon the Austrian provinces, and consenting to acknowledge the emperor, and do homage for Bohemia and his other fiefs. The Austrian provinces, as fiefs, devolved to the empire, and were taken possession of by the emperor. The mind of Ottocar was so much irritated by the loss and disgrace he had undergone, that he could not bring himself to a faithful execution of the treaty, and the war was renewed in 1277. A fierce battle ensued, in which Rodolph was beaten to the ground by a Thuringian knight, and brought into great danger; but, on the other hand, Ottocar was killed, and his army entirely defeated. Rodolph was prevented from taking possession of Bohemia by Otho, margrave of Brandenburg, and he entered into an accommodation, by which Wenceslaus was acknowledged king of Bohemia, while he himself was to hold Moravia for five years, and was to retain the Austrian provinces. The securing of these to his family, was thenceforth a great object of his policy, in which he encountered many difficulties, but at length he succeeded in settling them upon his two sons, Albert and Rodolph. In the midst of these transactions, the emperor, thinking it would be for his honour to

revive the imperial authority in Italy, after the death of Gregory, during the subsequent short-lived pontificate, sent commissaries into that country, to exact homage from several of the towns; but, on the accession of Nicholas III., he found it expedient to confirm to the papal see its possessions in Romagna. He afterwards attempted to restore the authority of the empire in Tuscany; but in this he also failed, and was obliged to content himself with drawing large sums from Lucca and other cities, for the confirmation of their privileges. No foreign foe now remaining, Rodolph turned his attention to the restoration of peace and order in Germany, and for this purpose it was necessary to enforce the laws against building private fortresses, which were the retreats of banditti, or the refuge of turbulent nobles, who defied all law and authority. Of these strong holds he razed seventy in one year, condemning to death many of their owners for their violations of the public peace. He made many progresses through the imperial cities, administering justice and making salutary regulations, so that he obtained the title of a living law, and deserved to be regarded as a second founder of the German empire. In 1283 he engaged in a war against Philip, count of Savoy, who had appropriated several imperial fiefs in Helvetia; but in an action near Morat he was overpowered by numbers, unhorsed, and obliged, for the purpose of saving himself, to spring into the lake, where he supported himself by the branch of a tree till rescued by his followers. He was, however, victorious, and brought the count to terms of submission. He was likewise successful against the count of Burgundy, who had transferred his homage from the empire to France, but he failed in an attempt to gain possession of Bern, which had declared itself an independent republic. The troubles of Bohemia, in which the oppressions of the regent Otho had excited revolt, while the minor king, Wenceslaus, was detained as a prisoner, called Rodolph into that country. He delivered Wenceslaus, whom he married to one of his daughters, and left him at the head of the government, in a state of tranquillity. The final object of this emperor was to secure the imperial crown to his only surviving son, Albert; but the electors were not to be persuaded into this measure, and Rodolph was severely mortified with the disappointment. His strength had already begun to fail, and as he was on his way to Spire he was obliged to stop at Gerunersheim where, he died in 1291, in the seventy-third year of his age, and the nineteenth of his reign. There is scarcely an excellence of body or mind which the biographers of the house of Austria have not attributed to its founder, and it appears from the history of his actions, that few princes have surpassed him in energy of character, and civil and military talents. In the beginning of his career, he seems to have been little scrupulous in the means of

aggrandizement ; but, as an emperor, he was in general moderate and equitable. In his sixty-fourth year he married, for his second wife, a princess of Burgundy, only fourteen years of age, but no issue proceeded from this ill-sorted union. By his first marriage he had a numerous offspring, of whom six daughters were all united to powerful families.

ADOLPHUS, emperor of Germany, count of Nassau Wisbaden, was the son of Wabrab, the preceding count, from whom he had a very slender patrimony. But his military reputation, joined with the interest of his kinsman Gerhard, elector of Mentz, caused him to be elevated to the imperial throne in 1292. He soon engaged in warlike enterprises, with various success. His poverty induced him to commit acts of rapine and injustice, which proved his ruin. Having accepted of a subsidy from Edward I., king of England, for his aid in a war against Philip of France, he employed part of it in purchasing the landgraviates of Thuringia and Misnia from Albert, surnamed the Depraved, who had repudiated his wife, and disinherited his three sons, through attachment to a concubine. In order to gain possession of his purchase, he entered in a hostile manner into Thuringia, and made himself extremely odious by the violences he committed. At the same time he disgusted all his friends by his haughty and tyrannical behaviour, and the shameless debaucheries into which he plunged. This caused a confederation against him, headed by his rival, Albert, duke of Austria. A diet was held at Mentz, in which Adolphus was solemnly deposed, and Albert elected in his stead. A battle ensued in Spire, which was fought with great fury. At length the two rivals met in the field, and Albert, by a blow in the face, struck Adolphus from his horse, who was immediately despatched by Albert's party. This event happened on July 2, 1299. This emperor married Imogine, daughter of Gerlac, count of Limburg, by whom he had several children. Gerlac, the fifth son, is considered as the stock of the princes of Nassau-Usingen, Saarbunck, and Weilburg.

ALBERT I., emperor and duke of Austria, was son of the emperor Rodolph of Hapsburg, and a competitor for the imperial crown with Adolphus of Nassau, whom he defeated and killed in battle. After this victory he was crowned at Aix-la-Chapelle, A. D. 1298, amid such a concourse of people, that his brother-in-law, the duke of Saxony, with many other persons, was squeezed to death. His reign was stormy and active. It begun with a renewal of the league between the empire and France, and a treaty of marriage between Rodolph, the emperor's eldest son, and Blanche, daughter to king Philip. Albert was soon involved in a quarrel with pope Boniface, who, as a friend of the late emperor Adolphus, hated him, and made use of the opportunity of an accession to enforce the claims of the see

of Rome over the empire. A quarrel of Albert's with the three ecclesiastical electors forced him to sue for peace, and give up the point in dispute between them. An unsuccessful expedition which he made against John d'Avenes, heir to the count of Holland, in order to support the rights of the empire over Holland and West Friesland as its fiefs, was terminated by admission of the heir to the possession of the provinces, upon doing homage to the emperor. In 1302, Albert invaded Bohemia, but was obliged to retreat with loss. Afterwards, on the death of Wenceslaus the younger, he seized the kingdom, and placed his son Rodolph on the throne, but upon his sudden death, Albert was unable to secure the succession for his next son, Frederic. The emperor's next exploit was to support Philip of Nassau, brother of Adolphus the late emperor in an unjust attempt to recover Misnia and Thuringia from their rightful possessions ; but it terminated in a disgraceful defeat. He underwent another mortification, the consequences of which were highly important and salutary to mankind. By his oppressions, and the tyranny of his governors, the Helvetian cantons of Ury, Schuitz, and Underwald, were driven to throw off the yoke of Austria ; which example was imitated by the other cantons, and laid the foundation of the confederate republic of Switzerland. Rapacity, and an unprincipled desire of aggrandizing his family, were, indeed, the characteristics of this emperor, and at length brought him to a violent end. On his refusal to put his nephew, son to the duke of Suabia, in possession of his paternal estates, which Albert had probably destined to one of his own sons, John engaged three confederates in a conspiracy against him, which they thus put in execution. The emperor, having paid a visit at Basil, proceeded to Rhinfelden, and arriving at the river Rhees, near Scaffhausen, crossed it in a small boat along with his nephew and the conspirators, and sent the boat back for the rest of his company. As he was walking through a field, John advanced and stabbed him in the throat, and the others completed the murder, in sight of his son and retinue, who could afford him no assistance. So died Albert the Triumphant. This event took place in 1308. Albert by his wife Elizabeth, daughter of the duke of Carinthia, had six sons, and five daughters, most of whom survived him. His youngest son, Albert, continued the male line of the family.

HENRY VII., emperor, duke of Leixemburg, was elected to the imperial crown in 1308, on the death of the emperor Albert. One of the early acts of his government was the expulsion of the Jews from Germany, in order that he might have an opportunity of pillaging them. He then prepared to march into Italy, the chief towns of which were distracted by the opposite parties of the Guelphs and Ghibelines. At first a confederacy was formed against him, but he was admitted into

most of the Lombard towns, and received the imperial crown at Milan. He attacked and took Brescia after an obstinate resistance, and in 1312 presented himself in order of battle before the gates of Rome. After many other warlike acts, he died at the convent of Buonaventa in 1313, at the age of fifty-one.

LEWIS IV., emperor, son of Lewis duke of Bavaria, and Matilda, daughter of the emperor Rodolph I., was born in the year 1284. His father dying when he was only twelve years of age, he was educated at Vienna under his mother's inspection, and he became distinguished beyond all the princes of the age in bodily and mental accomplishments. He was in 1314 chosen emperor at Frankfort by a part of the electors, while the other part adhered to Frederic, son of Albert, emperor and duke of Austria. Lewis was crowned at Aix-la-Chapelle by the archbishop of Mentz, and the elector of Cologne conferred the same honour upon Frederic. A civil war ensued, and in 1316, an indecisive battle was fought between them, before Islingen on the Neckar. In Italy the Ghibeline faction took the part of Lewis, and the Guelphs supported Frederic, and the flames of war spread over Lombardy. In 1319 Lewis obtained a victory at Muhldorf in Bavaria, and in 1322 he totally defeated Frederic and took him prisoner in the battle. Leopold, the brother of Frederic, continued the war for some time, but the princes of the empire who had favoured that party, considering that all was lost, submitted to Lewis, and acknowledged him as emperor.

The contests between Lewis and the church of Rome now commenced. Pope John XXII. issued a bull, assuming in the most haughty terms the right of deciding between competitors for the empire, and commanded Lewis not to exercise the imperial functions till he should receive his express permission. The emperor solemnly protested against the principles of the bull; and the term allowed him for consideration having expired, he was excommunicated. In order to conciliate the minds of the German princes, he made his peace with the Austrian family, and set duke Frederic at liberty, whom he had hitherto kept in confinement. Receiving an invitation from the Ghibeline party in Italy, he marched thither in 1327, and received the crown of Italy from the bishop of Arezzo at Milan. In the next year he reduced Pisa, and proceeded to Rome, where he was honourably received, and with his empress was solemnly crowned at St. Peter's by the bishops of his party. The pope excommunicated him anew, he retaliated by publicly degrading him as a heretic and deserter of his flock, and pronouncing sentence of death upon him. He also created an anti-pope, and invested him with the papal office, and who took the name of Nicholas V. His failure of success

in an expedition against Robert king of Naples, and a scarcity of provisions at Rome, produced such a change in the populace of that city, that they revolted, and forced the emperor to withdraw with his troops and partisans. His cause thenceforth began to decline rapidly in Italy, and he found it necessary to withdraw into Germany. An embassy for the purpose of reconciliation which he sent to the pope in 1330, was treated with disdain, and attempts were made with success to excite against him John, king of Bohemia, who had entered Italy as the emperor's lieutenant, and had recovered most of the towns in Lombardy. Other enemies were raised against Lewis in Germany, but he was able to support his interest in that country, and maintain a tolerable degree of tranquillity. Pope John died in 1334, and was succeeded by Benedict XII., who persevered in hostility against the emperor. The overtures of Lewis for terminating their disputes in 1336, were defeated by the interference of Philip de Valois, king of France and in return, Lewis made an alliance with Edward III., whom he created vicar of the empire. The princes of the empire, assembling at Spire, declared the empire independent of the Roman church, and pronounced Lewis the lawful emperor; and Benedict having refused to give them satisfaction in this matter, a diet was convoked at Frankfort, in which a constitution for ever establishing the independence of the empire was passed into a law.

The change of the popedom in 1343, when Clement VI. succeeded to the see of Rome, made no alteration in the politics of that court with respect to the emperor. Lewis in vain made overtures of accommodation; the conditions prescribed by his holiness were too unreasonable to be acquiesced in. New excommunications were fulminated against Lewis and his adherents; and the breach was widened by the secret instigations of Philip of Valois, whose subject Clement was by birth. In order to keep the emperor in employ at home, a competitor was set up against him in the person of Charles of Luxemburg, who was crowned king of the Romans, by the princes and prelates of his party. The greatest part of the empire, however, owned their allegiance to Lewis, and his son totally defeated Charles in the country of Tyrol. At length one day as he was hunting, an exercise of which he was very fond, he fell from his horse in an apoplectic fit, and instantly expired, in October, 1347, aged sixty-three, after reigning thirty-three years. This prince was gay, lively, and polished, brave and active, hasty in his temper, and attached to the fair sex. He resided altogether in his hereditary states, and held magnificent tournaments at Munich, after they had for four centuries been discontinued in Germany. He was thrice married, and left a numerous progeny.

FREDERIC III., surnamed the Fair, was elected emperor in 1314, by some of the electors, though the majority placed the crown on Lewis of Bavaria. The battle of Micheldorff, 1322, proved decisive against Frederic, who was taken prisoner, and died, 1333.

HUNGARY, &c.

LADISLAUS III., king of Hungary, the second prince of this name, reigned but a few months, and did nothing worthy of record. The third Ladislaus, the subject of this article, surnamed Chun, came to the throne in 1272, after the death of his father Stephen IV. He obtained the name of Chun from the barbarity of his disposition. Soon after his accession to the throne, he, in conjunction with the emperor Rodolph, defeated the Bohemian king, Othogar, who was slain in battle. After this success, he gave himself up to all manner of voluptuousness; divorcing his own wife, that he might indulge his passion with women of the Tartar nation of Cumans. His general conduct was so base, and his oppression of the Christians so enormous, that the pope, at the desire of the principal people of Hungary, excommunicated him; upon which he feigned a sincere repentance, and built an hospital for strangers. His total neglect of the government, and the disaffection of his subjects, invited the incursions of the Tartars, by whom Hungary was so dreadfully desolated, that, for want of beasts and men, even those of the higher ranks were obliged to draw the plough. Hence the Hungarian proverb, "The ploughs of Ladislaus." After a second invasion, which Ladislaus took no measures to repel, he was stabbed while sleeping in his tent, by some of the Cumanian women in whom he confided, but whom he had offended.

ANDREW III., king of Hungary, was the grandson of Andrew II., and ascended the throne on the death of Ladislaus, in 1299. He was opposed by Charles, son of the king of Sicily by a sister of Ladislaus; and these rivals kept Hungary in a distracted state till their deaths, which happened in the same year, 1305.

JOHN, king of Bohemia; a brave but unfortunate monarch, the son of the emperor Henry VII. He was elected king in 1309, when he was only fourteen; and after defeating the Lithuanians, he assumed the title of king of Poland. He lost an eye in that expedition, and upon consulting the physicians to restore the sight of it, a Jewish doctor deprived him of the other; still, however, his military ardour remained undaunted; he accompanied Philip VI., of France, guided by two knights, to the battle of Cressy, where he fell in 1346.

FRANCE, ITALY, SAVOY, &c.

LEWIS IX., king of France, named St. Lewis, son of Lewis VIII., was born in 1215. He was one of the greatest monarchs of France, equally memorable for his valour and his virtues, but unfortunately, misled by the superstition of the times, he sacrificed his own repose, and the welfare of his kingdom, to the folly of crusading. He succeeded his father in 1226. In 1248, leaving France to the care of his mother, he embarked for Egypt, attended by his queen, his three brothers, and the flower of the French nobility. At first his victories were rapid; he took Damietta in 1249; but in 1250 was defeated and taken prisoner by the Turks, with all his nobles, and the greater part of his army. The sultan demanded an exorbitant sum for his ransom, and his answer deserves to be recorded: "Tell the sultan, that a king of France is not to be ransomed with money; I will give the sum required for my people, and Damietta for myself." These terms were accepted, and a peace of ten years ensued. Upon his return to France, he diminished the taxes, revoked those which the financiers had introduced; issued several salutary edicts; founded several churches and hospitals; and effectually overturned the ecclesiastical jurisdiction of the court of Rome, by his pragmatic sanction in 1279, which established the independency of the Gallican church. Thirteen years residence in his capital indemnified his subjects for his absence; but his pious zeal prevented the enjoyment of this happiness; he embarked for the sixth crusade in 1270; and died the same year, at the siege of Tunis, aged 55. The written instructions which he left to his eldest son and successor, Philip, are equally honourable to his head and his heart. This prince deservedly ranks among the best and greatest of his race. His foibles were the excess of good qualities; and if superstition led him into projects and practices injurious to his kingdom and degrading to himself, the genuine spirit of religion deserves the credit of having guarded the purity of his morals, and rendered him one of the most upright and benevolent of men. The catholic church, approving his piety without distinction, holds his memory in high respect. Pope Boniface VIII., canonized him in 1297, and his descendant, Lewis XIII., procured the day dedicated to his honour to be declared a general festival in the church.

ROBERT I., count of Artois, or Robert of France, second son of Lewis VIII., and brother to St. Lewis, who erected in his favour Artois into a royal peerage in 1237. It was during his time that the difference between Pope Gregory IX., and the emperor Frederic II. took place. Gregory offered to St. Lewis the empire for Robert; but he refused it. Robert ac-

accompanied St. Lewis into Egypt, and was killed at the battle of Massoure, on the 9th February, 1250. He was an intrepid prince, but passionate, dogmatical, and quarrelsome.

JOHN SIRE DE JOINVILLE, an eminent French statesman, who was friesland or high steward of Champagne, and one of the principal lords in the court of Lewis IX. He attended that monarch in all his expeditions; all matters of justice in the palace were referred to his decision, and the king undertook nothing of consequence without consulting him. He wrote the history of St. Lewis in French, which is a very curious and interesting piece; and died about 1318. The best editions of this work is that of Du Cange, in folio, with learned remarks.

THIBAUT VI., count of Champagne, and king of Navarre, and one of the earliest French song writers. In 1234 he succeeded to the crown of Navarre on the death of his maternal uncle. Upon his return from the East, whither he went as one of the crusaders, he cultivated literature, and particularly poetry. He died at Pampelona in 1253, having acquired somewhat inconsistent titles of the Great and the Song-maker. Under the latter character he obtained permanent reputation, degraded, however by the occasional licentiousness of his imagery. This prince was contemporary with Philip Augustus, and Lewis VIII. and IX., which last prince he accompanied to the holy war.

ROBERT II., count of Artois, son of Robert I. surnamed the Good and the Noble, was at the expedition in Africa, in 1270. He drove the rebels from Navarre in 1276. He brought a very powerful assistance to Charles I., king of Naples, of which kingdom he was regent during the captivity of Charles II. He defeated the Arragonians in Sicily in 1289, the English near Bayonne in 1296, and the Flemish at Ferns in 1298. But having in 1302, imprudently attempted to force these last, when encamped near Courtnay, he received no less than thirty wounds; and in that expedition lost his life. He was a brave, but passionate and fierce man, and good at nothing but fighting. Maud his daughter inherited the kingdom of Artois, and married Otho, duke of Burgundy, by whom she had two daughters, Jane wife of Philip the Long, and Blanche wife of Charles the Fair. In the mean time Philip, son of Robert II., had a son.

PHILIP III., king of France, surnamed Le Hardi, son of Lewis IX., was born in 1245. He was with his father at Tunis at the time of his death, in 1270, when he succeeded to the regal title and dignity, and received the homage of the kings of Sicily and Navarre. He continued some time to carry on the war begun by his father with the Moors, in which he displayed so much courage, as to confer upon him his surname.

At length he made an honourable peace, and returned to France. By the death of his uncle, the count de Poitiers, and his countess, without heir, their domains reverted to the crown, consisting of part of Poitou, Auvergne, part of Saintonge Aumis, and the county of Toulouse. Out of this secession he made a present to the papal see of the county of Venaissin, which remained in its possession until the extraordinary event of the French revolution, which commenced in 1789. Philip engaged in two wars concerning the succession to the crown of Castile, which produced no remarkable event, and which terminated by the interposition of the pope. During his reign there happened the revolution in Sicily, called the Sicilian vespers, in which his uncle, Charles of Anjou, lost his crown. The revolted were supported by Peter, king of Arragon, who claimed the kingdom of Sicily; but the pope excommunicated him, and conferred the title of king of Arragon upon the count of Valois, Philip's second son, and a crusade was declared against Peter. Philip in support of his son's claim, entered Catalonia with an army, and took Gerona. His fleet was afterwards destroyed by that of Arragon; the chagrin of which, together with an epidemic disease, put an end to his life at Perpignan, in the year 1285, being the forty-first year of his age, and the sixteenth of his reign. This monarch was the first who granted letters of nobility, that rank having previously been hereditary, or derived from the possession of certain fiefs, or the possession of arms. He died regretted by an army which he had unsuccessfully commanded, and lamented by a people whom he had reluctantly impoverished.

PHILIP IV., king of France, surnamed Le Bel, son of Philip III., was born in 1268, and succeeded to the crown in 1285, at the age of seventeen. He was already titular king of Navarre, in right of his wife Joan, heiress to that crown. Finding his affairs in a very disordered state, he was desirous of terminating the war in Spain, which he accomplished. The great rival of Philip IV., was Edward I., of England, who had done homage to the French king. Both sovereigns were high-spirited, and in consequence of some acts of hostility, Philip demanded satisfaction, and cited his rival as a vassal before the parliament, to answer for the outrage. He did not appear, and Philip instantly proceeded to the measure of confiscating all his possessions in France; Edward did not wish for a war, being already engaged in a contest with Scotland, and Philip obtained Guienne without resistance. The war which ensued in 1295 was carried on with vigour on both sides, in the course of which Philip became involved in the most serious disputes with the pope, Boniface VIII., who was unquestionably one of the most arrogant pontiffs of the Roman see. Philip had demanded

a subsidy of his clergy, and the pope instantly issued a bull, prohibiting the clergy of every rank and order from paying any kind of tax to a layman, without permission of the holy see, and denouncing the awful penalty of excommunication against the defaulters, as well those who paid as those who received. Philip, on his part, forbade the exportation of money, jewels, goods, &c. out of the kingdom, without permission signed with his own hand. The pope, at length, ordered his legates to proceed to excommunication, but they were too prudent to comply without previous remonstrance, and the dispute was for the present compromised. Philip even consented to make the pope arbitrator between him and Edward; and his award was, that not only Guienne should be restored to the king of England, but that the earl of Flanders, who had been deprived of part of his kingdom in assisting him, should have it restored to him. The rancour still subsisting between Philip and Boniface, soon broke out with more fury than ever. The pope summoned the king to acknowledge that he held his temporal sovereignty from him, and he ordered the French prelates and doctors to assemble at Rome, for the purpose of holding a council. Philip was firm, and convoked the states-general of his kingdom, for the purpose of averting the blow aimed against his authority. The nobles, and the third estate, now probably summoned for the first time, warmly and decidedly supported the crown. The clergy temporized, and requested leave to go to Rome in conformity with the summons of the pope. The king and the barons joined in a prohibition; nevertheless, a number of them chose to obey the court of Rome rather than their king. The conclusion of this violent quarrel was, that the king was excommunicated by the pope, and his crown was offered to Albert of Austria, but Philip appealed to a future pope and council, and by the assistance of the Colonna family arrested Boniface at Anagnio, who escaped to Rome, where he soon after died. During these transactions, a fierce war raged in Flanders, which country Philip had determined to unite to his own, and in the course of which the king defeated the Flemings in a bloody action, in which he displayed extraordinary valour at Mons-en-Puelle. He afterwards took Lisle, but finding the enemy still numerous and obstinate, he concluded a peace on advantageous terms. These military transactions did not preclude Philip's attention to the reformation of internal abuses. For this purpose he rendered sedentary at Paris the parliament which had hitherto been ambulatory, and attached to the court, and from that time it became more properly a court of law. Benedict VI., who succeeded Boniface, had already absolved Philip from the censures of the church; and after his death, Philip procured the election of Clement V., having first made him promise upon oath to do what he should

desire. He accordingly revoked the bull of pope Boniface, which prohibited the clergy from paying taxes to the king without permission from Rome; granted him a tenth of their revenues for five years; annulled the declaration of the absolute sovereignty of the popes, and finally was prevailed upon to consent to a judicial process against the memory of Boniface. The king's pecuniary wants led him more than once to the vile expedient of altering the standard of the coin, and it was raised in 1306 to triple the value it had borne under St. Lewis, to the great discontent of the nation. The same necessity produced a new expulsion of the Jews, with the confiscation of their property. A matter still more injurious to Philip's character was the cruel persecution, in conjunction with the pope, he instituted against the knights templars. Upon the most trifling evidence, the whole body of templars throughout France were apprehended in one day, and committed to different prisons. Fifty-nine of them were burnt alive by slow fires, all asserting their innocence, and enduring their sufferings with the greatest constancy. The order was solemnly abolished by the pope, and all its property confiscated. The landed estates were conferred upon the order of knights hospitallers, since changed to that of Malta. Of the personal property, Philip took two thirds by way of reimbursement of the expenses of the process, which lasted some years. Philip was not without many domestic vexations; the wives of his three sons were accused, and two of them convicted, of adultery. These were sentenced to perpetual imprisonment, and their lovers, Philip and Walter de Lanna, severely atoned for the transports of illicit love; after suffering the torments of being flayed alive, they, with an usher of the chamber, the confidant of their amours, were suspended on a public gibbet. The many troubles to which Philip was subjected threw him into a lingering decline, which put an end to his life after an eventful reign of twenty-nine years, in the year 1314. Though avarice and cruelty have cast a shade over his talents and virtues, yet the vigour which he displayed in his contest with the pope and the success with which he resisted the formidable thunders of the Vatican, must not be forgotten. He made great additions to the power of the crown, by his introduction of lawyers and their maxims of jurisprudence in the parliament, and by the consequence which he gave to the third estate, in summoning them to the States-general. He was an encourager of letters, and promoted the translation of several works into the French language.

JOAN, daughter of Henry I., king of Navarre. She was married in 1284, at the age of thirteen, to Philip Le Bel, king of France. This prince had the same good fortune as his rival, our Edward the First, in being tenderly and faithfully attached

to his wife, and in possessing a woman of courage, sense, and virtue, "who held," says Mezeray, "every one chained by the eye, ear, and heart, being equally beautiful, eloquent, and generous." The count de Bar, kinsman to the king of England, invaded Champagne, the patrimony of Joan, who went in person to defend it, gave battle to the enemy, delivered orders herself in the midst of the combat, vanquished and took prisoner the count de Bar, whom she brought in triumph to Paris. She governed Navarre and Champagne, the administration of which the king always left to her, with wisdom, as she defended them with bravery. She founded with royal magnificence, the college of Navarre, a long time the school of the French nobility, and the honour of the university of Paris, and was the protectress of the learned. She died in 1304, aged 33.

LEWIS X., king of France, surnamed Hutin, son of Philip le Bel, was born in 1291. In right of his mother Joan, he was crowned king of Navarre, while his father was living. He succeeded his father in 1314; and soon after, he caused his first wife, Margaret of Burgundy, who had been convicted of adultery, to be strangled at Chateau Gaillard, where she was imprisoned. Notwithstanding the surname given to him, he was of a quiet disposition, and submitted to be governed by his uncle, Charles of Valois, the chief minister in his father's reign. The finances being in great disorder, Euguerand de Marigni, the superintendant, was sacrificed to the enmity and interest of Valois. He married for a second wife, Clementia, daughter of Charles, king of Hungary. The necessity of raising money for an intended expedition into Flanders, suggested the expedient of a general enfranchisement in the king's domains. The inhabitants of the towns were already free; but those of the country were serfs, and few of them were willing to pay for that freedom which was forced upon them. The edict for enfranchisement began with these words: "Since, according to natural right, every person ought to be born free;" a maxim inconsistent with the compulsory purchase of liberty. Another expedient was, to recall, for a limited time, the Jews, who had been driven from the kingdom in his father's reign. Lewis then marched against Robert, count of Flanders, who had broken his treaty made with Philip. However, hostilities were protracted till bad weather came on, when the French army were obliged to retreat, without obtaining any advantage. A sudden disorder, said to have been brought on by drinking cold wine or water, when heated, carried him off in June, 1316, after reigning one year and seven months. He left a posthumous son, who died in his cradle.

MARGARET, daughter of Robert of Burgundy, married Lewis Hutin of France, 1305. She possessed great personal

charms, but, unfortunately, disgraced herself by the grossest sensuality. Her lover was condemned to be flayed alive, and she was strangled to death, 1315.

PHILIP V., king of France, surnamed *Le Long*, was the second son of Philip IV., and born in 1293. On the death of his elder brother Lewis, in 1316, he obtained the regency, till the widow whom he left pregnant should be delivered. She brought forth a son, who lived but a few days, after which Philip was declared king of France, to the exclusion of Joan, the late king's daughter, who, however, inherited the kingdom of Navarre. Philip, by his firmness and attention to justice, quelled some disturbances that were about to break out in the provinces. His strict regard to his word, had nearly compelled him to engage in a new crusade, to which he thought himself bound, by having taken the cross with his father; but it fortunately suited the interests of the pope, whose see was at Avignon, to keep him in France. The Mahometans were apprized of the king's intention, and, according to common report, engaged the Jews to poison the wells, in which deadly work they were assisted by the lepers, a numerous body at that time, living in richly endowed hospitals. To this machination, of which there was no specific evidence, the credulity and prejudices of the age imputed an epidemic disease, that carried off vast numbers of the people; and the pretended conspiracy was punished with horrible cruelties, among which was that of burning one hundred and sixty Jews on one pile, and with the confiscation of the estates of the hospitals of the lepers. After this, Philip finding himself in a state of tranquillity, as to foreign affairs, meditated various reforms at home. One, which he carried into effect, was the exclusion of ecclesiastics from a seat in parliament, that they might not be diverted from their spiritual concerns. He had an enlarged mind, for the times in which he lived, and planned a uniformity of coins, weights, and measures, throughout France. From the counts of Valois, Clermont, and Bourbon, he purchased their claims of coinage within their own dominion; but though he carefully explained the benefits that would arise to the country in general, for persevering in this undertaking, he found himself continually embarrassed by new and unexpected obstacles. The mind of Philip was too sensibly wounded by the injurious suspicions of his subjects; he believed his honest endeavours productive of jealousy and disappointment; the violence of a fever only gave way to the mortal ravages of a dysentery, and after languishing about five months, he died in the sixth year of his reign. The historians of that credulous age have attributed his death to poison, but they all agree in acknowledging that he constantly merited, though he was never able to acquire, the esteem and affection of his subjects. He is characterized as a wise, con-

scientious, public-spirited prince, pious with bigotry, and a great lover of learning.

CHARLES IV., king of France, surnamed *Le Bel*, or the Fair, third son of Philip *Le Bel*, was born in 1295. He succeeded his brother Philip *Le Long*, in 1322. One of the first acts of his reign was to procure a divorce from his wife, *Blanche*, of Burgundy, who was in confinement for her misconduct. He afterwards married *Mary*, daughter to the emperor, *Henry of Luxemburgh*. Either through a love for justice, or for the sake of enriching himself by confiscations, Charles caused prosecutions to be instituted against the receivers of the revenue, almost all Italians, who were stripped of their property, and banished the kingdom. The receiver-general, *la Guette*, died under the investigation. Rigorous justice was also exercised against several lords, who oppressed their neighbours. The neglect of *Edward II.*, of England, to do homage for his French territories, occasioned a war, in which Charles of Valois reduced, in a short time, the greater part of *Edward's* possessions in *Guienne*, and the remainder was only saved by a truce, which was terminated on the arrival of *Edward's* queen, *Isabel*, sister to the French king, with her son, afterwards, *Edward III.* A scheme set on foot by pope *John XXIII.* of getting Charles elected to the empire, in prejudice of his enemy *Lewis*, of *Bavaria*, failed, in consequence of the breach of promise of the German princes; and Charles, who had proceeded to the frontier, had the mortification of returning in disgrace. After a reign of six years, he fell into a decline, of which he died, at the *Bois de Vincennes*, in 1328, aged thirty-three. He left a third queen pregnant, but as she was delivered of a female child, the male line of Philip *Le Bel* terminated in Charles IV. This prince seems to have had but a very moderate capacity; but his regard for justice, and the good terms on which he lived with the princes of the blood, show him to have been well disposed.

PHILIP VI., the first king of France of the collateral branch of Valois, was son to Charles, count of Valois, brother of Philip IV. He was born in 1293, and mounted the throne in 1328, on the death of his cousin Charles IV., after having held the regency. France was much divided in the beginning of his reign, by disputes about the succession. *Edward III.*, of England, laid claim to it, as grandson of Philip IV., by his mother; but Philip of Valois took possession of it, as first prince of the blood. He marched to the relief of his vassal, the count of Flanders, whose subjects, on account of bad usage, had taken up arms against him. He engaged the rebels at Cassel, performed prodigies of valour, and gained a signal victory on the 24th of August, 1328. Having made all quiet, he devoted the time of peace to the internal regulations of his kingdom. The financiers were called to an account, and some of them con-

demned to death ; among others, Peter Remi, general of the finances, who left behind him nearly twenty millions. He afterwards enacted various laws respecting freeholds, the Appeal comme d'abus, &c., the principles of which are more ancient than the name. The year 1329, was distinguished by a solemn homage paid to Philip, by Edward III., of England, for the duchy of Guienne, upon his knees, and with his head uncovered. The interior peace of the kingdom was disturbed by disputes about the distinction of the church and state. This controversy laid the foundation of all the disputes afterwards agitated about the authority of the two powers, which contributed to confine the ecclesiastical jurisdiction within narrower limits. Soon after, Edward III. declaring war against France, he recovered those parts of Guienne, of which Philip was in possession. The Flemish having again revolted from France, joined the standard of Edward, and required that he would assume the title of king of France, in consequence of his claim to the crown ; as then, agreeably to the letter of their treaty, they only followed the king of France. From this period is dated the union of the fleurs de luce and leopards in the arms of England. Philip's arms were, at first, attended with some success ; but those advantages were far from compensating the loss of the battle of Ecluse, in which the French fleet, consisting of one hundred and twenty large ships, and manned by 40,000 seamen, was beat by that of England, in 1340. This war, which had been alternately discontinued and renewed, began again with fury in 1345. The two armies having come to an engagement on the 16th of August, 1346, near Cressy, in Ponthieur, the English gained a signal victory. The loss of Calais, and several other places, was the fruit of this defeat. Some time before, Edward had challenged Philip of Valois to single combat, which he refused, not from cowardice, but from the idea that it was improper for a sovereign prince to accept a challenge from a king, who was his vassal. At length, in 1347, a truce for six months was concluded between France and England, and afterwards prolonged at different times. Philip died 23d August, 1350. He had lived to lose the affections of his subjects, by whom he was once idolized, though his misfortunes were less the result of his own faults than of the superior talents of his great antagonist. He had, however, re-united Dauphiny to France. Philip likewise added to his domain Rousillon, and a part of Cerdagne, by lending some money to the king of Majoron, who gave him those provinces as a security, which Charles VIII. afterwards restored, without any reimbursement. The fictitious and ideal value of the coin was also raised, and a great deal of bad money was issued from the mint. The officers of the mint were sworn upon the

gospel to keep the secret; but Philip discovered his folly in thinking that so gross a fraud would not be discovered.

CASTRUCCIO CASTRACANI, a celebrated political and military character in the factions which divided Italy, was descended from the ancient family of Intelmilenni, at Lucca. He was the son of Gheri Castracani, and was born in 1281. Italy was, at that time, a prey to the contentions between the Guelphs and Ghibbelins; and the parents of Castruccio, who belonged to the latter party, were obliged, with their family, to quit Lucca, and retire to Ancona, where they died. Castruccio, at the age of twenty, finding that his own country afforded him no prospects, went over to England, where one of his relations was settled, and by his agreeable qualities insinuated himself into the favour of Edward I. This country, however, he was obliged to quit, in consequence of having killed, in a duel, a courtier who had affronted him, and retiring into Flanders, he entered into the army of Philip the Fair, where he signalized himself on many occasions, and displayed those martial talents which afterwards rendered him so eminent. He returned into Italy with a high reputation, in 1313, and went first to Pisa, where the fugitives from Lucca had taken refuge. By the aid of Ugucione Fagiolani, governor of Pisa, these exiles were reinstated in Lucca, whence they soon drove out the Guelph party. Castruccio soon obtained the affection and confidence of his townsmen; and having been imprisoned by Fagiolani, to whom he was become noxious, they took up arms for his release, shut their gates against Fagiolani, and elected Castruccio for their governor. The Florentines taking the part of the exiled Guelphs, a scene of war commenced between them and Castruccio, which only terminated with the death of the latter, and involved the city of Florence in great hazard and loss. It is unnecessary here to pursue the history of this long warfare, petty in itself, though interesting from the many instances of extraordinary enterprize and skill exhibited by Castruccio. He more than once carried his ravages to the very gates of Florence, and threw that opulent, but not very warlike city, into the utmost consternation. He fought many battles, with various success; took Pisa, obtained possession of Pistoia, lost it, and again retook it, in sight of a superior army sent for its relief. At this juncture, he acted as vicar, in Tuscany, to the emperor Lewis V. of Bavaria, who gave him the investiture of Lucca, under the title of a duchy, and also created him a senator of Rome, and count of the Lateran palace. Castruccio had conducted that prince, with the four principal barons, to Rome, where he had caused him to be crowned, without taking the oath to the papal see. On the other side, the pope's legate excommunicated Castruccio, which, however,

did not prevent him from pursuing his schemes against the Florentines and their allies. But soon after, worn out by his cares and fatigues, he died in 1328, and freed Florence from its most dangerous enemy. This extraordinary man was one of the heroes of Machiavel, who published his life, but intermixed much fiction with truth in the narration. A more exact life of Castruccio was composed by Aldo Manuzio the younger; and a third was written by Nicolao Tegrino, a contemporary author. Castruccio is named among the Italian poets.

BUONDELMONTE, a Florentine, who had promised to marry a daughter of the Armedi, but afterwards espoused the fairest daughter of the Donati. This provoked the resentment of the slighted fair and her relations, and, by their intrigue, the youthful bridegroom was assassinated. This murder was no sooner known, than the whole city was in commotion. The nobility divided into two parts, and the quarrel became general, so that the friends of Buondelmonte took the name of Guelphs, and supported the power of the pope, and their opponents that of Ghibeline, who were attached to the interests of the emperor. The animosity thus excited lasted for many centuries in the city of Florence.

BLANCHE, a native of Padua, celebrated for her chastity. After the death of her husband, at the siege of Bassano, she refused to gratify the passion of Acciolin, the general of the enemy; and when he offered violence to her person, she threw herself into her husband's tomb, where she was crushed to death by the falling of the stone, which covered the entrance.

MARGARET, countess of Hamburg, daughter and heiress of Florent IV., count of Holland, is famous on account of a ridiculous history repeated by many authors and compilers; viz. that having refused charity to a woman whom she at the same time accused of adultery, she was brought to bed of 365 children. Several learned men have endeavoured to trace the cause which could have given rise to a relation so extraordinary. M. Struik fixed upon the epitaphs of the mother and son, and, in conformity to the dates which they bear, he concluded that the countess was brought to bed of twins on Good Friday 1276, which was the 26th of March. Now, as the year then began on the 25th of March, there were only two days of the year elapsed, when the countess was brought to bed, on which it is said, that she had brought into the world as many children as there were days in the year. In fact, only two children are mentioned in history; John and Elizabeth. The ænigma, thus explained, is only a common event, wherein there is nothing of the marvellous.

ROBERT III., who disputed the kingdom of Artois with Maud his aunt; but he lost his suit by two sentences given in against him in 1302, and 1318. He wished to revive the process

in 1329, under Philip of Valois, by means of pretended new titles, which were found to be false. Robert was condemned the third time, and banished the kingdom in 1331. Having found an asylum with Edward III., king of England, he undertook to declare him king of France ; which proved the cause of those long and cruel wars which distressed that kingdom. Robert was wounded at the siege of Vannes in 1342, and died of his wounds in England. John, son of Robert, and count of Eu, was taken prisoner at the battle of Poitiers in 1356, and terminated his career in 1387. His son Philip II., high constable of France, carried on war in Africa and Hungary, and died in 1397, being a prisoner of the Turks. He had a son named Charles, who died in 1472, leaving no issue.

AMADEUS V., count of Savoy, succeeded to the sovereignty in 1285, and obtained the surname of "The Great," by his wisdom and successes. His possessions were much enlarged by marriage, purchase, and donation. In defending Rhodes against the Turks in 1311 he gained distinguished honour; and in memory of this service, he and his successors took for their device, F. E. R. T. the initials of the Latin words "*Fortitudo ejus Rhodum tenuit*," i. e. his valour preserved Rhodes. The grand master of the knights of St. John, to whom Rhodes belonged, granted him a palace at Lyons, as the reward of his effectual succour. He died after a reign of 38 years, in 1323, at Avignon, where he was soliciting pope John XXII., to publish a crusade in favour of Andronicus, emperor of the East, who had married his daughter. He was much loved and honoured by the sovereigns of Europe, and was generally their mediator in all their differences.

ARNOLD DE MELCTHAL, one of the founders of Swiss liberty. His father was deprived of his eyes by the order of Grisler, the Austrian governor; and the son, irritated at the sufferings of his parent, united in 1307, with Stauffacker, Furst, and Tell, to break the chains of their servitude, and after defeating 20,000 men at the pass of Morgarten, with only 500 men, the liberty of Switzerland was established.

WALTER FURST, or **FURSTIUS**, a Swiss revered as one of the founders of the liberty of his country. He seized in 1307, with some of his countrymen, the forts by which his country was enslaved under Albert of Austria, and by their demolition the independance of the Swiss was re-established.

WILLIAM TELL, an illustrious Swiss patriot, the chief instrument of the revolution which delivered the Swiss cantons from the German yoke. He was born in the canton of Uri, and was the son-in-law of Walter Furst. In 1307 he engaged in the conspiracy against the Austrian tyranny. Gesler, the German bailiff, suspecting the existence of such a plot, in order to try how far submission to the Austrian yoke extended, set up

a hat upon a pole, and commanded that obeisance should be paid to it. Tell refused to give this proof of servitude; and, according to the current story, was ordered by the barbarous bailiff to shoot with an arrow at an apple placed on his son's head. He cleft the apple without hurting the child; when being observed to have a second arrow, he was asked what he intended to do with it. He frankly replied, that if he had been so unfortunate as to wound his son, he had resolved to send the other shaft to the bailiff's heart. This bold declaration caused him to be imprisoned; and that he was is not doubtful; though the incident of the arrow and apple, in itself improbable, and applied by Saxo Grammaticus to a Dane at an earlier period, may well be questioned. The bailiff, fearing a rescue, took Tell with him in a boat across the lake of Lucern, with the purpose of conveying him to another canton. In the passage a storm arose; and the vessel being brought into great danger, the fetters of Tell, who was known to be a skilful boatman, were taken off, and the helm was committed to his hands. He took advantage of this circumstance, to steer close to a rock, on which he leaped and made his escape. Gesler on landing, met with his fate from an arrow of Tell, who, after this deed, retired to Stauffacher in the canton of Schweitz; and on the following new year's day, all the Austrian governors were seized, and sent out of the country, which was the commencement of Swiss freedom. Tell is supposed to have lost his life in 1354 from an inundation at Burgeln. His grateful countrymen perpetuated his memory by a rude chapel erected on the spot where he resided, and another on the rock upon which he landed. His posterity, however, remained undistinguished except by his name, the last male bearer of which died in 1684, and the last of the female line in 1720.

MASTIN DE L'ESCALO, was elected podestat of Verona in 1259, was assassinated in 1273. The sovereign authority remained in his family, and his descendant Mastino III., added Vicenza, Brescia, and even Padua to his dominions. His tyranny at length was repressed by the Venetians, and he died in 1387. The families of l'Escalo and the Carraras of Padua had long contests, but Verona at last became independant.

SPAIN.

JAMES I., king of Arragon, was the son of Peter II., who was killed in battle in 1213. James was at this time about six years of age, and though the loyal part of his subjects caused him to be solemnly proclaimed, and an oath of allegiance to be taken to him, yet the usual disturbances in a country divided by potent nobles, occurred in his minority.

At twelve years of age, he headed himself a body of troops in order to reduce a rebellious subject, in which he succeeded. In 1221 he married the infant Leonora of Castile. Two years afterwards, his uncle don Ferdinand, aided by a party of the nobility, got possession of the persons of the young king and queen, and kept them in a state of restraint. James escaped, and a series of intestine disorders took place, till he became finally master of his kingdom, about the age of twenty. The trade of Catalonia, part of the Arragonese dominions, being much injured by the Moors of Majorca, James proposed to the states of that province an expedition for conquering the island, which was successful, in 1229. He divorced his queen under pretence of relationship; but it was agreed that Alphonso, the fruit of this marriage should not be prejudiced in his right of succession. James's reputation was so great, that Sancho king of Navarre, having quarrelled with his nephew, the count of Champagne, adopted the king of Arragon for his successor, and obliged his nobles to acknowledge him as such. Upon the death of Sancho, however, James finding the states unwilling to confirm this disposition, wisely released them from their obligation, and suffered the inheritance to take its proper course.

His greatest object now was to annex to his dominions the Moorish kingdom of Valentia, and he solicited a bull of crusade from Gregory IX. for that purpose. It was granted him, but in return he was obliged to permit severe canons against heresy and reading the Scriptures to be enforced in his dominions, and the inquisition to be introduced into Arragon. He married for his second wife Jolande, daughter of Andrew, king of Hungary, at which time he was engaged in the conquest of Valentia. He took the capital in 1238; and almost the whole of the province was afterwards subdued by his commanders, who made no scruple of breaking a truce to pursue their advantage. Revolts of the oppressed Moors were finally quelled by expelling the greatest part of the people from the country; they retired into the neighbouring kingdoms of Granada and Murcia, and into Africa. A severe revenge which he took on his confessor for revealing his secrets to the pope, caused him to be excommunicated by the holy see; but he was absolved upon submission. His second wife dying, he espoused Donna Theresa Vidaura, his mistress, and by whom he had had several children, for a strong propensity to amorous indulgences was his prevailing weakness. In 1258 he made an amicable settlement with the French king St. Lewis, of some perplexed claims which each had to part of the other's dominions. James appeared indeed, to have generally acted an honourable part with respect to his Christian neighbours; for after making several conquests in the kingdom of Murcia,

as ally to the king of Castile, he punctually put them into the hands of that prince.

As an atonement for his repeated failings with respect to the fair sex, for which the pope severely reprimanded him, he took the cross in 1268, and embarked for the Holy Land, but, being driven by a storm into a port in France, he returned without accomplishing his purpose. A quarrel between his eldest son Don Pedro, and his natural son Don Fernando Sanchez, gave him much uneasiness, which was aggravated by seeing the latter in open rebellion against him in Catalonia. Don Pedro suppressed this, by the death of Fernando in 1276. The remaining Moors of Valentia revolted, and defeated an army sent against them. This disaster so affected the mind of the king, that he fell sick, and resigning the crown to his son Pedro, took the habit of a Cistercian monk. He soon after died at Xativa, in July, 1276, aged sixty-nine. To his second son James, he left the kingdom of Majorca, and his possessions in France. The conquests of James I. gave him the title of the Great and Warlike, and he is acknowledged as one of the most warlike and fortunate monarchs of his time.

FERDINAND III., king of Castile and Leon, and Berengara, infanta of Castile, was born in 1200. On the death of the king of Castile, in 1217, the right to the crown was recognized by the states to belong to Berengara, his sister, who resigned it to her infant son Ferdinand, whom she caused to be inaugurated in the cathedral, amidst the acclamations of the people; but his father, the king of Leon, marched an army suddenly into Castile, with a view of seizing the regency; he was, however, obliged to retreat. In 1219, the young king Ferdinand was married to Beatrice of Suabia, daughter of the emperor Philip, after which he was engaged for several years in war with the Moorish princes, his neighbours, from whom he took a number of fortresses. In 1230, the king of Leon died, and by his last will divided his dominions between his daughters, which had nearly produced a civil war, for while a part of the states adhered to the infantas' cause, the rest, who were the majority, declared in favour of Ferdinand. At length the ladies, in consideration of an ample pension, resigned their rights to their brother Ferdinand, who thus accomplished the re-union of the kingdoms of Castile and Leon, which have never since been separated. Ferdinand concluded a treaty with the king of Portugal, and continued to pursue his plan of reducing the Moors. After a series of enterprises, most of which were crowned with success, as well by land as by sea, he took Seville in 1248, and in the following year gained possession of all the remaining Moorish towns and fortresses as far as the sea. He next projected the invasion of Africa, but a dropsy put an end to his design, and, in 1252, terminated his life. He had shown great regard, during his

life, to what was then called religion, and he died with all the demonstrations of profound piety and humility which are inculcated by the Catholic religion, and was, by his subjects, immediately regarded as a saint, though he was not canonized at once, nor admitted to the calendar till 1671, during the reign of Clement X. He left a large family, and was succeeded by Alphonso X. surnamed "the Wise."

ALPHONSO X., king of Leon and Castile, surnamed the Wise, was author of the astronomical tables called Alphonsine. Reading of Quintius Curtius gave him such delight, that it recovered him out of a dangerous illness. He read the Bible fourteen times with several comments on it. He was elected emperor, in opposition to Richard duke of Cornwall, and was excommunicated by the pope for persisting in his claim to that dignity. He was dethroned by his son Sancho; and died of grief in 1284.

Though the events of his reign prove Alphonso to have been a weak and misguided prince, he has left a high character as a patron of learning, and even a proficient in science beyond the level of his age. He completed a code of laws begun by his father, which is still celebrated under the title of "*Las Partidas*;" and he effected a reform in law proceedings, which other nations have much later adopted, that of exchanging the Latin tongue for the vernacular. He introduced various reforms into the university of Salamanca; and caused a general history of Spain to be composed in the Castilian language, to the polishing of which he was peculiarly attentive.

PETER III., king of Arragon, succeeded his father, James I., in 1276, and turned his arms against Navarre, to which kingdom he laid claim, but failed in the conquest of it. He married the daughter of Manfred, king of Sicily; and to effect the conquest of that island, contrived the horrible massacre of the French, called the Sicilian Vespers. For this crime he and the Sicilians were excommunicated by pope Martin IV. He died at Villehanche, in 1282.

ALPHONSO III., king of Arragon, succeeded his father, Peter III., in 1285, and married Eleonora, the daughter of Edward I., king of England, by whose influence he obtained a peace with France. He expelled the Moors, took Majorca from James I., king of the Balearides, and died in 1291.

JAMES II., king of Arragon, surnamed the Just, son of Peter III., was born in 1261. He was king of Sicily, in right of his mother, at the death of his elder brother Alphonso III., in 1291, whom he succeeded on the throne of Arragon. He was persuaded by Sancho king of Castile to renounce his rights on Sicily; but his mother and his brother Ferdinand did not think themselves bound by this cession, and held the island by force. James, in 1295, married the daughter of

Charles, king of Naples. He equipped a powerful fleet, and conquered Alicant, and the greater part of the kingdom of Murcia; and afterwards visited Rome, where the pope persuaded him to expel his brother Ferdinand from Sicily. Although he was successful in a great naval fight, he did not continue the war, probably, from an impression of its injustice, and he could not be persuaded to renew it. When the persecution broke out against the knights-templars, James, unlike the other sovereigns of Europe, refused to concur in the severe measures against them, saying, "We must first be convinced of their guilt, and it will be then time enough to think of their punishment." He afterwards took those in his own dominions under his protection, and caused them to be treated according to law; and when the order was finally suppressed, he confirmed those who had been declared innocent, in the possession of their estates during life; and assigned them, as they fell in, to the other military orders.

In conjunction with the king of Castile, he made an expedition in 1308, against the Moorish king of Granada, with whom he seems to have had no other quarrel, than the standing one of religious difference. This enterprise was not successful, and both kings retreated to their own dominions, without taking the towns they had besieged. James had better success in an expedition against the piratical Tunisians; whom he restrained from their depredations upon the commerce of his subjects, by taking possession of their fortresses. He then turned his attention to the improvement of his dominions, and the aggrandizement of his family by matrimonial alliances. He compelled his eldest son, Don James, against his will, to marry Eleonora of Castile. The prince, however, immediately quitted his spouse, and when menaced by his father with being set aside from the succession, he replied, "that he desired nothing more, than to be permitted to renounce it." Accordingly, at a solemn assembly of the states, he made this renunciation, took an oath of fealty to his next brother, and assumed the habit of Calatrava. This extraordinary person afterwards passed a private life, not without follies and vices, but in apparent content. At the same assembly, Arragon, Catalonia, and Valentia, were united, and the union was declared inseparable. The pope having formerly conferred upon James the right to the islands of Sardinia and Corsica, an expedition was set on foot in 1313, under the command of the prince Alphonso, for taking possession of the former island, which proved successful. Some revolts, indeed, followed, but they were quelled before the death of the king, which happened in October, 1326, in the thirty-sixth year of his reign. He was greatly esteemed and regretted by

his subjects, to whom he was endeared by the equity and moderation of his government.

ALPHONSO PEREZ DE GUZMAN, a famous Spanish leader about 1293. He was originally in the service of the princes of Morocco, and passing into Spain, he laid the foundation of the illustrious house of Medina Sidonia. When governor of Tariffa, he bravely withstood the siege of John of Castile, and when the enemy threatened, if he did not surrender, to put to death his son, who had been taken prisoner, Guzman indignantly replied, that rather than be a traitor to his country, he would supply an instrument to slay his son, and with these words he threw a dagger over the ramparts. The dagger was used by the cruel besiegers, and Guzman saw from the walls his favourite child put to death; but this inhumanity neither intimidated his followers, nor shook his firm resolution to resist his assailants to the last. This tragical event has been celebrated in the sublime verses of Lopez de Vega.

FERDINAND IV., son of Sancho, succeeded to the throne of Castile in 1295, and was solemnly inaugurated in the cathedral church of Toledo. His mother assumed the regency during the minority, and governed with moderation and prudence, though she was much harassed by contending claims, particularly by those of Henry, uncle to the deceased king, who made loud demands for the regency. At length Ferdinand took the government into his own hands, and was married to the Infanta of Portugal. Henry died without issue, after having rendered himself noxious to the greater part of the nation. His estates were all seized by the crown, and so little respect was paid to his memory, that even the rites of burial were neglected till the queen interfered, and expressed her intention of following his remains to the tomb. "Let his funeral," said she, "be suitable to his rank, for we ought to remember his birth and forget his faults." War was carried on between Castile and Arragon for some time, and when peace was concluded, Ferdinand resolved to renew the war against the Moors, and urged the expediency of that measure with such success, that the states of Valladolid consented to defray the whole expense of that campaign. A numerous army was assembled by the infant Don Pedro, on the frontiers of Andalusia, and the city of Alcaideta was quickly invested. Upon the arrival of the king at this place, he received information that two persons, of the name of Carjaval, were in custody, and stood charged with the murder of Don Juan Alonso de Benavides. He immediately ordered the prisoners to be thrown from the summit of a rock, without even the form of a trial, though they assured him in the most pathetic manner of their innocence, and even offered to give the most irrefragable proofs of it. When the

savage sentence was about to be executed, the sufferers, conscious, perhaps, of their innocence, summoned Ferdinand to answer for his injustice, within thirty days, at the tribunal of God. This appeal had such an effect on the king, that he sickened and died on the last day of that period, which happened in the year 1312.

ALPHONSO XI., king of Leon and Castile, succeeded his father, Ferdinand IV., in 1312. He defeated and slew Abdulmalic, son of Abul Hassan, king of Fez, in 1339; and at the battle of Tariss, in 1340, obtained a signal victory over the Moors, of whom it is said 200,000 were slain, besides taking Algezira from them. He died in 1350.

PORTUGAL.

ALPHONSO III., king of Portugal, brother of Sancho II., succeeded in 1248. His reign was disturbed by dissensions from the clergy, and with the pope. He died in 1279, aged sixty-nine.

ALPHONSO IV., king of Portugal, surnamed the Brave, was the son of king Denis, and was born in 1290. While prince, he revolted against his father, and engaged in a civil war, instigated, it is said, by the queen-dowager of Castile, his wife's mother, and jealousy of the influence of Alphonso Sanchez, his natural brother. He was brought to submission, but repeatedly broke again with his father, whom he succeeded in the throne in 1324. At the beginning of his reign, he spent all his time in hunting, to the neglect of the affairs of government. One day, after giving his council a history of a month's sport, from which he was just returned, a nobleman arose, and very freely represented to him the injury he did to his people, by such an abuse of his time; and concluded with telling him, that if he did not redress the grievances of his subjects, they must look out for another and a better king. Alphonso left the room in a transport of rage; but soon returning calm and composed, he expressed his conviction of the justness of the reproof, and his resolution to be no longer Alphonso the sportsman, but Alphonso the king. He kept his word; and no prince ever attended with more diligence to the business of governing, though it was as a stern, unprincipled politician, rather than as a good king. He declared his natural brother a traitor, and drove him into rebellion, but afterwards forgave and received him to favour. By his crooked politics he involved his country in a long war with the king of Castile; but he terminated it meritoriously, by affording him effectual assistance when attacked by the Moors. But nothing has made his memory so odious as

his conduct to the fair Agnes, or Ines de Castro, the mistress and concealed wife of his son Don Pedro. At the instigation of his cruel counsellors, he gave orders for her murder; and, though he was at first moved to compassion by her entreaties, he repeated his command, and afterwards owned and justified the deed. It drove his son to phrenzy; and a civil war ensued, which was terminated by a reconciliation not over sincere on the prince's part. Alphonso, now advanced in years, endeavoured by acts of piety and bounty to efface the character for tyranny he had too well merited; and he enacted many wholesome laws and regulations for the benefit of his subjects. Indeed, like many other unfeeling but wise monarchs, he appears to have ruled with general justice, and to have consulted the good of his people in the encouragement of industry, and the security of property. He brought all ranks of men under submission to the laws, and protected the weak against the strong. He died in 1357, in the sixty-seventh year of his age, and thirty-second of his reign.

POLAND.

LADISLAUS III., king of Poland, surnamed from his small stature *Loketak*, or cubit's length, having expelled Premislaus II., in 1296, and obtained possession of the kingdom. But the people were so oppressed by his tyranny and the licentiousness of his soldiers, that the states deposed him in 1300, and elected Wenceslaus, king of Bohemia, to supply his place. He retired first to Hungary, then to Rome; but hearing of the discontents that prevailed in Poland, he put himself at the head of a considerable army; and whilst he was making conquests, Wenceslaus died, and he was restored to the throne in 1305, with powers limited and restrained. The Teutonic knights having taken possession of a great part of Pomerania, he commenced a war with them, which, after alternate defeats and victories, terminated in his recovery of the territories which they had usurped; Ladislaus, during the progress of the contest, having displayed great military talents, combined with humanity and generosity. He then directed his attention to the arts of peace, and having in the course of fifteen years established his reputation, he indulged himself and his queen in a magnificent coronation, with the full consent of the states and of the see of Rome. Soon afterwards he fell into a chronic disease, which closed his life in 1333, the states having previously promised to elect his son Casimir as his successor.

RUSSIA.

ALEXANDER NEVSKOI, a Russian saint and hero, was son of the great duke Yaroslaf. He was born in the Christian era 1218. This was a period in which Russia was pressed by enemies from every quarter, and particularly by the Tartar hordes on the south. Alexander Nevskoi, as he grew up to manhood, exhibited great strength of character as well as considerable personal courage; he was also in possession of extraordinary muscular ability. The almost incessant wars in which his father was engaged with Ghenhiz-Khan and the neighbouring Mongoles, inspired him early in life with a passion for conquest. Probably too, an unhappy conceit entertained by the princes of those times and those countries, might have contributed somewhat to prepare Alexander for the part of the hero he afterwards performed. This was the custom of conferring on young princes particular provinces, as apanages, or vice-royalties. Yaroslaf had in 1227 changed his residence at Novgorod, for that of Pereyaslaf, leaving in the former place his two eldest sons, Feodor and Alexander, as his representatives, under the guidance of two inexperienced boyars. However small the share that a boy of ten years old, as Alexander then was, could take in the government, yet it must have been of advantage to him, to be thus initiated in a situation preparatory to the exercise of that power, he was one day to enjoy in his own right. Five years afterwards Feodor died; and now Alexander was alone viceroy of Novgorod; he was not an apanaged prince till 1239, when his father took possession of Vladimir. He now married a princess of the province of Polotzk, and the first care of his government was to secure the country against the attacks of the Ishudes, among whom are particularly to be understood the Esthonians, who were partly turbulent subjects, and partly piratical neighbours of the principality of Novgorod. For this he built a line of forts along the river Shelonia, which falls into the Ilmenlake. But a more imminent danger soon furnished him with an opportunity of performing far greater service to his nation. Incited by the oppressions exercised by the Tartars on southern Russia, the northern borderers formed a league to subdue Novgorod; and thought it necessary to begin their enterprise the sooner, as, from the accounts they had received by one of their chiefs, who had gained a personal knowledge of Alexander at Novgorod, the young prince would shortly be too powerful for them. The warlike king of Denmark, Valdemar II., at that time possessed a considerable portion of Esthonia together with Reval, which he had lately

built. He had long been in alliance with the Teutonic knights of Livonia, which he renewed in 1238, in which treaty they agreed upon a combined expedition against the Russians. This was accordingly undertaken in 1239. A very considerable fleet came to land on the banks of the Neva, while the Swedes were coming down from Ladoga to attack them by land. An embassy was sent to Alexander, commanding him immediately to submit, or to stake his fortune on a decisive battle. He made choice of the latter. Too near the enemy, and too distant from his father, he had no hope of any foreign succour, and his army was extremely weak. In the presence of his people he solemnly implored the assistance of heaven, was certified of it by the formal benediction of the archbishop; and thus excited into action the only support he had, the courage of his soldiers. Having their strength increased by the persuasion that the hosts of heaven were on their side, they went to battle, and began the attack. This was at six in the morning. The two armies were closely engaged during the whole day, and the slaughter continued till night put an end to the contest. The field was covered with the bodies of the slain. Three ship-loads of them were sunk in the sea, and the rest were thrown together in pits. On the side of the Novgorodians only twenty men were killed, say the chronicles; perhaps by an error of the writers, perhaps in the meaning that only the principal citizens of Novgorod are reckoned. But most likely this statement is one of those poetic extravagances which are not to be mistaken in perusing the Russian accounts of this battle. In the ancient history of all nations, a certain lively colouring is used in describing the decisive transactions of early times; a natural consequence of the intimate concern the chronologer takes in the successes of his country, and the enthusiasm with which he wishes to represent it as a nation of heroes. Thus the old historians mention six mighty warriors, who, by some signal act in this battle, have handed down their names to the latest posterity. It is impossible not to imagine we are perusing a fragment of romance, when we read, that Gavriela Alexin pursued a king's son on horseback into a ship, fell into the sea, came back unhurt, and slew a general and two bishops. Sbrilauf was armed only with an axe, Jacob Polotshanin with nothing but a sword, and both killed a multitude of the enemy. Sava rushed into the enemy's camp, destroyed the tent of the general, &c. Alexander, our heroic saint, is also indebted to this poetical colouring, perhaps to a vulgar ballad, for his canonization and his fame. He sprung like a lion upon the leader of the hostile troops, and cleft his face in two with a stroke of his sword. This personage, according to the Russian annalists, was no less a man than a king of the northern regions himself. And this act it was that procured

our Alexander the surname of Nevskoi, i. e. the conqueror on the banks of the Neva. Peter the Great took a political advantage of the enthusiasm of the nation for this Alexander, in order to procure a religious interest for his new city of Petersburg. On the spot where, according to the common opinion, the holy hero had earned the glorious name of Nevskoi, he caused the foundations of a monastery to be laid in 1712, to which he afterwards, in 1723, caused the bones of the great duke to be brought. Peter gave orders that the relics of the saints of Valdimer should be brought to Petersburg, a distance of seven hundred miles, attended by great solemnities. Between three and four hundred priests accompanied the procession. On their arrival, the emperor himself, with all his court, went out to meet them, and the coffin, enclosed in a case of copper, strongly gilt, was deposited in the monastery with great ceremony. This monastery of Alexander Nevskoi is about five versts from the castle at Petersburg, in an agreeable situation on the bank of the Neva. It has gradually been enlarged by the several sovereigns since the emperor Peter; and Catherine II. built a magnificent church within its walls, and a sumptuous mausoleum for herself and her descendants. The shrine of the saint is of massive silver, of great value, but both the workmanship and the inscription are in a bad taste. The order of knighthood of St. Alexander Nevskoi was properly instituted by Peter the Great, in 1712, but he died before he had appointed the knights. This was done by Catherine I., in June, 1725. The number of the knights are at present about one hundred and thirty-five, among whom are one or more crowned heads.

DENMARK.

ABEL, king of Denmark, was second surviving son of Valdemar II. His father created him duke of Keswick and South Jutland, and at his death in 1240, left him independent master of those provinces. Abel had married the daughter of Adolphus, duke of Holstein, though the enemy of his family; and on the accession of his elder brother Eric V., he soon was involved in disputes with him, which terminated in an open war. Eric overrun Holstein, which Abel recovered; and after various alternate successes, peace was made, and Abel was left independent duke of Keswick, but was obliged to pay homage for South Jutland. Some time afterwards, Eric made a visit to his brother Abel, the latter laid a plan for murdering him, in consequence of which, Eric was carried on board a boat, killed, and thrown overboard. Notwithstand-

ing this detestable act, which was soon suspected, though not fairly proved, the assembled states of Denmark elected Abel king, in 1250, by which means his hereditary possessions were again united to the crown. Abel took pains to exculpate himself from the charge of fratricide; but his guilt hung heavy on his conscience, especially when he found by Eric's will, that he had intended to resign the crown to him, and had expressed the greatest affection for all his brothers. The hatred his crime inspired caused his eldest son Valdemar to be seized by the bishop of Cologne, as he passed through his territories, and detained four years in prison. Abel's reign was short; for an insurrection of the inhabitants of Embden and other places between Keswick and Holstein being raised on account of a new tax, the king marched against the insurgents, and after a bloody battle, in which he exhibited great bravery, was slain in 1252.

NAPLES AND SICILY.

MANFRED, or MAINFROY, king of Naples and Sicily, was natural son of the emperor Frederic II.; on the death of his father in 1250, he became possessed of the principality of Tarento, and some adjacent counties. When his brother Conrad arrived from Germany, to take possession of the Sicilian kingdoms, he became possessed of the regency in behalf of his nephew, the infant Conradin. The pope, however, claimed the kingdom as fief to the holy see, and excommunicated Manfred, who being unable to make opposition, received his holiness very submissively in Naples. Soon after he raised a body of troops, and defeated the papal army, and after other successes he recovered all the Neapolitan territory, and was received with great rejoicings into the city of Naples, where he behaved with much generosity and clemency. He afterwards passed over to Sicily, and a report being spread of the death of Conradin, he was unanimously elected king by the Sicilian and Apulian barons, and was accordingly crowned at Palermo in 1258, and by a mild and very equitable administration, secured the affections of the people. His peace was in a short time disturbed by intelligence, that Conradin was not only alive, but claimed the crown as his birth-right; to which Manfred replied, that he had conquered the kingdom from two popes, and what he had won by his valour he could not think of resigning, but would leave the kingdom to Conradin at his death. He founded a new city on the Adriatic, to which he gave the name of Manfredonia, and peopled it with the inhabitants of Siponto, which he destroyed on account of its unhealthy situation. His troops gained a signal

victory over the Guelphs, in consequence of which the city of Florence acknowledged his sovereignty. In 1262, pope Urban IV., published a crusade against him, and in the following year conferred the kingdoms of Naples and Sicily upon Charles of Anjou, brother of the French king Lewis IX. Charles prepared to invade the country, and Manfred was as zealous in his dispositions to resist him; but he was at length betrayed by his barons, who secretly negociated with his rival; and in February 1266, Manfred, engaging with the French army near Benevento, after fighting with great valour, was defeated and slain. As an excommunicated person, his body was thrown into a ditch, and buried under a heap of stones. The pope afterwards ordered it to be taken up, and carried out of the territories of the church. Manfred, though blackened by his enemies, displayed the talents and virtues of a great sovereign; he was accomplished beyond most princes of his time, and if he was guilty of criminal ambition in gaining a crown, he wore it with honour.

JOHN DI PROCIDA, a native of Salerno, and lord of the isle of Procida, on the coast of Naples, was a physician by profession, and became a counsellor to Frederic II., and Manfred, kings of Sicily. By Charles of Anjou he was deprived of his estate and employment under pretence of treason, and his wife having been debauched by one of the French who accompanied Charles, he nourished a rooted enmity to that nation, and resolved upon revenge. He visited Sicily disguised in a Franciscan habit, where he concerted a plan for the revolution, with the principal malcontents. Hence he went to Constantinople, where he held a consultation with the emperor Palæologus, and obtained from him a supply of money. He next proceeded to Rome, where he readily persuaded pope Nicholas III., who was an enemy of Charles, to concur in the enterprise. When the conspiracy was brought to maturity he repaired to Palermo, where, on Easter Monday 1282, the massacre began, which ended only in the complete extirpation of the French from the island of Sicily. The circumstances of this dreadful tragedy are thus related by contemporary authors. The chief conspirators had, on that day, assembled at Palermo, where, in the afternoon, they joined with the French in a procession to the church at some distance. A bride with her retinue happening to pass by, a Frenchman went up and began to take indecent liberties with her. He was stabbed on the spot by an enraged Sicilian, which became the signal of a massacre, that extended to all the French in Palermo, and thence spread over the whole island. Other accounts say that the massacre began on the ringing of the bell for vespers, and hence it has obtained the name of the Sicilian Vespers. It is agreed by all, who have touched on the subject,

that it was conducted with the most sanguinary ferocity, neither sex nor age being spared, nor even the progeny of Sicilian mothers by French fathers. One man alone, viz. William de Porcelebs, a provincial gentleman, and governor of a town, was dismissed unhurt, in consequence of the high respect inspired by his many virtues. After this Charles made an unsuccessful attempt to recover Sicily, which was possessed by Peter of Arragon, and after his death by his son James. John of Procida continued in the service of these two kings, and was sent by the latter to Rome in 1289, to reconcile Sicily to the holy see, but without effect; he resumed his negotiations in 1295, under Boniface VIII.; and, accompanied the dowager queen Constantia to Rome, where he ended his days.

CHARLES I., king of Naples and Sicily, born in 1220, was the son of Lewis VIII., king of France, and brother of Lewis IX., called Saint Lewis. By his marriage with Beatrice, the heiress of the count of Provence, he succeeded to his title and dominions, to which his brother added the counties of Anjou and Maine. He accompanied his brother to Egypt, in 1248, and was made prisoner with him. On his return he reduced some towns in Provence, which had declared themselves independent. Pope Urban V., having in 1262, published a crusade against Mainfroy or Manfred, usurper of the crown of the two Sicilies, made an offer of the kingdom to a son of St. Lewis; and upon the refusal of that prince to accept it, he entered into a negotiation with the count of Provence for the same purpose. The ambition of Charles led him to embrace the proposal with great ardour; and though the death of Urban delayed his expedition into Italy, he resumed the design under the next pope, Clement IV., who granted him the investiture, upon terms highly favourable to the papal authority. Charles left France in the spring of 1265, and after spending some months at Rome, of which city he had been elected senator, then the title of supreme power, and also vicar of the empire, he was joined by his army, and proceeded on his march to Naples. In February 1266, he met Manfred near Benevento, and entirely defeated him. Manfred was slain in the action; and all the kingdom of Naples submitted to the victor. The insolences and oppressions of the French, however, soon excited much discontent; and several of the nobles joined in a plot for a revolution in favour of Conradin, the young duke of Suabia, sole heir to the rights of his grandfather the emperor Frederic. Conradin assumed the title of the king of the Sicilies, and marched an army into Italy, notwithstanding the ecclesiastical censures fulminated against him by Clement, who adhered to the French party. In August, 1268, a battle was fought between the two rivals in the plains of Tagliacozzo, in which Conradin was entirely defeated, and,

with his cousin Frederic duke of Austria, fell into the hands of the conqueror. Charles followed his victory with great rigour, and for ever incurred the stain of injustice and cruelty, by procuring the judicial condemnation of Conradin and Frederic, who were executed on a public scaffold at Naples, with the commiseration of all the spectators. In 1270 Charles joined his brothers and the French crusaders at Tunis. The prince of that place, by a treaty, agreed to pay him tribute for the liberty of navigating the Sicilian seas. After his return, he made an expedition to the Roman and Tuscan territories, where he reduced many castles and cities possessed by the Ghibelines, and crushed that party. In order to ingratiate himself with his Neapolitan subjects, he employed great sums in improving and embellishing the city of Naples, on which he conferred many favours, at the same time, the rest of the kingdom groaned under severe oppression. In 1276 he acquired the title of the king of Jerusalem; and being thoroughly bent on ambitious projects, he made great preparations for an expedition against Constantinople. He was at this time one of the most powerful princes in Europe; but he had lost the affections of his Sicilian subjects, and excited the jealousy of his neighbours. By means of the machinations of John lord of Procida, and Peter king of Arragon, a general revolt against Charles was planned in the island of Sicily, which on Easter Monday 1282, broke out in a general massacre of the French, of whom about eight thousand of both sexes and all ages were put to death. This catastrophe is called the Sicilian Vespers, the ringing of the bell for evening prayers, it is said, being the signal for its commencement. The Sicilians then offered their crown to Peter of Arragon, whose queen Constantia had hereditary claims upon it. Charles, after a struggle, was obliged to evacuate the island, which he never regained. A challenge to single combat passed between the two kings, who agreed to meet at Bourdeaux, then subject to the English. But Peter only made use of the proposal as a means to divert Charles from his military operations, and eluded his engagement. In 1284, Charles had the misfortune of losing a great sea-fight against Roger di Loria, Peter's admiral, in which his son, Charles prince of Salerno, who had fought contrary to his orders, was made prisoner. The prince was condemned to death by the Sicilians, by way of retaliation for the fate of Conradin, but he was saved, and afterwards released. Charles was busied in his preparations for the recovery of Sicily, when he was seized with a disorder which shortly carried him off at Foggio in Apulia, in January 7, 1285.

CHARLES II., king of Naples, surnamed the *Lame*, son of Charles I., was a prisoner at his father's death. He did not recover his liberty till 1288, when, in consequence of the mediation of Edward I. of England, he was released on engaging to

prevail on Charles of Valois to renounce his claim to the kingdom of Arragon; and, in conjunction with his brother Philip of France, to make peace with Alphonso, who had succeeded his father, Peter of Arragon. On failure of performance, he was to surrender himself again as a prisoner in three years. Alphonso's brother, don James, had in the mean time been crowned king of Sicily, notwithstanding the opposition of the pope, who claimed the sovereignty over that island. Pope Nicholas IV. therefore, after crowning Charles as king of the two Sicilies, absolved him from the conditions of his treaty with Alphonso, and excited a crusade against James, who had invaded Calabria. The reign of Charles almost entirely passed in attempts for the recovery of Sicily, in which, however, he himself seems to have had little share, his disposition being by no means warlike. On the accession of James to the throne of Arragon, he made a treaty for the restoration of Sicily to Charles; but the Sicilians refused to abide by it, and chose don Frederic for their king. After several unsuccessful efforts, Charles of Valois was invited to undertake the reduction of the island. He invaded it with a powerful army, but at length concluded a peace, by which he left Frederic in full possession of it; and thus the long war with Sicily was terminated. Charles governed his Neapolitan dominions with a prudence and mildness that gained him the affections of his subjects. He added greatly to the embellishments of Naples, caused its university to flourish, and displayed the piety for which he was conspicuous, in founding monasteries, and building churches in various towns of his kingdom, as well as in the capital. He enacted several useful laws, and regulated his court, with equal order and magnificence. While employed in cultivating these arts of peace, he was seized with a fever, of which he died, in 1309, in the sixty-first year of his age, and twenty-fifth of his reign. By his queen Mary, sister of Ladislaus king of Hungary, he had a numerous offspring. Charles, named Martel, his eldest son, became king of Hungary, and died before his father. Robert, his third son, succeeded to the throne of Naples.

ROBERT, king of Naples, or Robert of Anjou, surnamed the Wise, third son of Charles the Lamb, succeeded his father in 1309, by the protection of the pope, and the will of the people, to the exclusion of Charles, son of his eldest brother. He aided the pope against the emperor, Henry VII., and after the death of that prince, was nominated, in 1313, vicar of the empire in Italy, in temporal matters, until a new emperor was elected. This title was given him by Clement V., in virtue of a right which he pretended to have to govern the empire during an interregnum. Robert reigned with glory thirty-three years and eight months, and died on the 19th of January 1343, aged sixty-four. He was religious, affable, generous, kind, wise, prudent, and a

zealous promoter of justice. He was called the Solomon of his age.

VENICE.

PETER GRADENIGO, doge of Venice, is known for changing the government of his country, from a democracy to an aristocracy. He died in 1303.

BRITAIN.

HENRY III., son of king John, was born in 1207, and succeeded to the crown of England in 1216. The reign of this prince is one of the longest in the English annals, but it is not full of events. The early part of it was managed wholly by those who had been appointed his guardians. As he approached to manhood, Henry displayed a character totally unqualified for his royal station. One of his first false steps was the discarding of his ablest and most faithful minister Hubert du Burgh, and the giving of his confidence to rapacious and unprincipled foreigners. He was soon obliged to relinquish Normandy and the other French provinces, after which a civil war broke out in England, and the king was taken prisoner by the barons. The tide of affairs turning in his favour, he deprived several of these lords of their estates, and gave them to his own friends. He cancelled the great charter, and suffered the pope to appoint an archbishop of Canterbury, and to collect the tenths of the kingdom. He died at St. Edmondsbury in the 64th year of his age, and 56th of his reign. He was noted for his piety and devotion, and for a regular attendance on public worship. He was incapable of swaying the sceptre, but was by no means qualified for being a tyrant; yet there are instances of oppression in his reign, which are inconsistent with all rules of government. On the whole, it may be affirmed, that greater abilities, with good dispositions, would have prevented him from falling into his faults; or with worse dispositions, would have enabled him to maintain and defend them.

SIMON DE MONTFORT, earl of Leicester, son of Simon Montfort, settled in England in 1236, and obtaining the favour of king Henry III., he was created earl of Leicester, and was permitted to marry the countess dowager of Pembroke, sister to the monarch. He was appointed lieutenant-general of Gascony, but his government having excited great discontents among the people, he was recalled, tried, and acquitted of the charges exhibited against him. The king, however, was satisfied of his guilt, and called him a traitor to his face,

an affront which the earl returned by giving him the lie direct; and though an outward reconciliation took place, yet they never afterwards appear to have borne good will for each other. The extortions and tyranny of Henry having excited discontents at home, Montfort began to entertain ambitious projects, by displaying a zeal for reform, and by fomenting public disaffection. He even went so far as to call a secret meeting of the most considerable barons, and concerted with them a plan for reforming the government. In 1258 Henry having convoked a parliament for the purpose of obtaining supplies for the conquest of Sicily, the crown of which the pope had conferred on his son, the barons entered the hall completely armed, and boldly remonstrated with him upon his errors. The king now found himself, as it were, a prisoner in the hands of his subjects, and the power which was, probably, at first, necessary for security against the sovereign's usurpations, was abused and made subservient to the private interest of the barons, of whom Leicester was the chief mover. He soon obtained various successes, and at length got possession of the king's person. He now made use of the superiority which his valour had won, without any regard to the dictates of moderation; and at length contrived to have the whole authority committed to himself, the bishop of Chichester, and the earl of Gloucester. He employed various methods of extortion to fill his coffers, of which some were so oppressive, that he drew upon himself the hatred of the people, and a junction was expected to be formed between the royalists and the discontented barons. To oppose this, he summoned a parliament in January, 1265, composed not only of the two knights sent from every shire, but of representatives from the boroughs, for the first time on record. The dread of Leicester's unbounded power, detached from him the earl of Gloucester, who retired to his estate, and garrisoned his several castles. Leicester proclaimed him and his adherents traitors; a civil war commenced, in which Leicester was slain, and one of his sons was taken prisoner, and the ruin and expulsion of his whole family were the result of this defeat.

EDWARD I., so denominated, as being the first of that name of the Norman line, was eldest son of Henry III., and born at Winchester, in 1239. He was called early into active life, and his talents were of the greatest service to his country, in the contests between his father and the discontented barons. At the battle of Lewes he routed the Londoners, but pursuing them too far, he found, on his return, that the royal army had been defeated, and the king made prisoner. He himself fell into the power of the earl of Leicester, but obtaining a release, he became, in his turn, victorious, and put an end to all further resistance to the royal authority. In 1270

he made an expedition against the Saracens, but on his arrival at Tunis, he found the French king dead, at whose desire he undertook the project, and was obliged to proceed, with his forces, to the Holy Land, where he performed many exploits of valour, and rendered himself illustrious by his heroism. So much terror did he excite among the Saracens, that they bribed an assassin to murder him, who, missing his blow, only wounded the prince in the arm, and fell himself a sacrifice to the love of gain. This absence of the prince from his native country was attended with the most disastrous consequences. The laws were not executed; the barons oppressed the common people with impunity; and the populace of London returned to the practices of licentiousness, common in those times. The old king, unequal to the affairs of government, called aloud for his gallant son to return, to assist him in swaying the sceptre, which was ready to drop from his feeble and irresolute hands. Edward returned, but before he could reach his native land, his father was dead, and himself, without opposition, proclaimed successor. His first acts, after he ascended the throne, were to restore order, and reanimate justice in the execution of her decrees. He repressed the violence of the great, and punished corrupt judges; but his motives have been much questioned, inasmuch as he scrupled not to fill his own coffers by the fines which he exacted upon the guilty. The Jews felt the weight of his anger, and under the pretence of punishing usury, he executed multitudes of that unfortunate race, and banished the others from his realm. He next began to enquire by what title the nobility held their estates; the question was first put to the earl Warrenne, a man of as much courage as himself, who replied, "By this," drawing his sword at the same moment; and he added, in a tone not to be trifled with, "that William the Bastard had not conquered the kingdom by himself alone; his ancestor was a joint adventurer in the enterprize; and he himself was determined to maintain what had, from that period, remained unquestioned in his family." The king, feeling his danger, desisted from all farther inquiries of this nature. He next summoned Llewellyn, native prince of Wales, to do him homage, which demand being refused, the king prepared to compel him to submission by the terror of his arms, and in 1283 he completely destroyed the independence of that country. It was thenceforward annexed to the English crown, by a community of laws and government; "an important and mutually useful acquisition, which has conferred glory on the king, though sullied by his barbarous massacre of the Welsh bards, of the effects of whose animating strains in reviving the national spirit he was jealous." According to historical tradition, Edward assembled the leaders of the Welsh, promised to give them a prince of unexcep-

tionable manners, a Welshman by birth, and one who could speak no other language. Captivated with the description, they poured forth violent acclamations of joy, and promises of the most implicit obedience; the king accordingly invested in the principality his second son, Edward, then an infant, who had been lately born at Caernarvon. The death of his eldest son, soon after, made young Edward heir of the monarchy. The principality of Wales was fully annexed to the crown, and henceforth gives a title to the eldest son of the kings of England.

Edward then spent three years abroad, endeavouring to mediate a peace between the kings of France and Arragon. Having succeeded, he returned, and avenged himself on those who had been guilty of high crimes during his absence. He soon after began to attempt to destroy the independence of Scotland; with this view he projected a marriage between Margaret, on whom the Scottish crown devolved, and his eldest son, Edward, which probably he would have accomplished but for the untimely death of the young queen. Several competitors now arose, but the claims of John Baliol and Robert Bruce were considered as the most valid, and upon these it was agreed that Edward should decide. In 1292 he decreed in favour of Baliol, and caused him to be proclaimed king of Scotland. A war now broke out between England and France, and during the contest Baliol formed a secret alliance with the French, which was the commencement of that union between the two countries, which so long prevailed to the disadvantage of England. Edward found difficulties in raising supplies, and was forced to the expedient of summoning to parliament representatives from all the boroughs in the kingdom, an event which is thought to be the true foundation of a house of commons in England. When he had obtained the money which he required, he marched with a powerful army into Scotland, and obliged the king to resign his crown; he then returned, taking with him the famous stone of inauguration, kept at Scone, as the palladium of the Scottish monarchy. Not contented with this, he ordered all the records and monuments of antiquity to be destroyed, broke the seal of Baliol, and carried him away as his prisoner. When they arrived in London, Baliol was committed to the Tower, and kept prisoner two years, and then banished to France, where he died in a private station. Edward was next involved in a quarrel with the clergy, who refused to submit to a tax imposed upon them, but were afterwards glad to agree to the terms which the sovereign exacted. Foreign wars and domestic troubles kept the king always poor, and to supply his wants he was forced to grant to the people a solemn confirmation of the great charter, and the charter of the forests, and to make other

concessions in favour of public liberty. Edward died of a dysentery, at Carlisle, on July 7, 1307, as he was leading a very large army into Scotland, against the inhabitants of which he had vowed the most dreadful vengeance, on account of new disturbances which had arisen. He was succeeded by his son, Edward II., whom he charged, with his dying breath, to prosecute the war against Scotland, and never to desist till he had finally subdued that kingdom.

The enterprizes finished by this prince, and the projects which he formed, were more prudent, more regularly conducted, and more advantageous to the solid interests of the kingdom, than those which were undertaken in any reign, either of his ancestors or his successors. He restored authority to the government; he maintained the laws against the efforts of his turbulent barons; he fully annexed to his crown the principality of Wales, and he took vigorous measures for reducing Scotland to a like condition. Nor was he less attentive to the internal improvement of his kingdom, than to promote its consequence among his neighbours. The laws of the realm obtained so much additional order and precision during his reign, that he has been called the English Justinian. He first instituted the office of justice of the peace, and he made various alterations in the executive part of the law, which have continued to modern times. He was inclined to arbitrary measures himself, but took care that his subjects should not act unjustly towards each other. He prevented all clerical usurpations as much as possible, and is reckoned the first Christian prince who passed an act of mortmain. He protected and encouraged commerce, and from him the society denominated "Merchant Adventurers," had its origin, which was instituted for the improvement of the woollen manufacture, and the vending of the cloth abroad, particularly at Antwerp. He granted protection and privileges to foreign merchants, and also ascertained the customs and duties which those merchants were, in return, to pay on merchandize imported and exported. He promised them security, and on all trials respecting them or their property, a jury was allowed, consisting of half natives and half of foreigners. The manners of this prince were courteous; his person was majestic, though the length and smallness of his legs gave him the appellation of "long-shanks." Edward had by his first wife, Eleanor, four sons and eleven daughters; three of the sons, and most of the daughters, died before him. He was married a second time, to Margaret of France, by whom he had three children. For queen Eleanor he left many durable tokens of his gratitude and affection, by erecting at every stage where her body rested, in its way from Lincolnshire to Westminster, a stone-cross, of elegant Gothic architecture. Of these, a fine one, in perfect

preservation, is still extant, near Northampton; and another in less complete condition exists at Waltham Cross, a village eleven miles north of the metropolis.

EDWARD II., king of England, born at Caernarvon, in 1284, succeeded his father, Edward I., in 1307. He was of an agreeable figure, and mild disposition, but yielding, indolent, and fond of pleasure. After marching a little way into Scotland, with the army his father had collected, he returned, disbanded his troops, and resigning all serious cares, abandoned himself to amusements. He recalled to court Piercy Gaveston, a young favourite, whom his father had banished, made him earl of Cornwall, and married him to his niece. He soon after went over to France, to marry the princess Isabella, to whom he had been sometime contracted, and who proved to be of an imperious and intriguing disposition. Some of the first years of his reign passed in an association of the barons against the favourite Gaveston, whom they more than once obliged the king to banish the realm, upon oath never to recal him; but as soon as the immediate compulsion was removed, the fondness of Edward was too powerful for his promise. At length the barons broke out into open rebellion, and gaining possession of Gaveston, executed him as a public enemy. In 1314 Edward assembled an army, estimated at 100,000 men, and marched into Scotland, where Robert Bruce had almost entirely recovered the country from the English dominion. Bruce, with about 30,000 men, posted himself at Bannockburn, near Stirling, the relief of which place, still occupied by an English garrison, was Edward's first object. Here a battle ensued, terminating in a complete and shameful defeat of the English, who were pursued as far as Berwick, with great loss and slaughter. Edward with difficulty reached Dunbar, whence he escaped by sea. Bruce, following this blow, made an incursion into the north of England, and took Berwick. His brother Edward went over into Ireland, to aid an insurrection in that country, but after some success, lost his life in battle. An insurrection in Wales, and factions among the powerful barons, were added to the calamities suffered by the kingdom in consequence of the weakness and pusillanimity of the king. He had adopted for his favourite, after the death of Gaveston, Hugh Spenser, a young nobleman, whose father was living. Upon him he lavished favours of every kind, the natural effects of which were, insolence in the minion, and envy in the barons. The arbitrary seizure of an estate in Wales, at length produced a confederacy among the barons, which broke out into open rebellion. The estates of the Spensers were ravaged, a charge against them was given in to parliament, which produced a sentence of attainder, and perpetual exile; and the king was compelled to ratify those proceedings. Edward, how-

ever, when recovered from his consternation, levied troops, concerted measures with his friends, and, recalling the Spensers, proceeded to attack the barons, at the head of whom was Thomas, earl of Lancaster, his own cousin. He surprized and routed them, and Lancaster, who had fled to the north, was taken prisoner, and executed at Pomfret, in 1322. Several others suffered, and Spenser was enriched with their spoils. Edward made another fruitless attempt against Scotland, which ended in concluding a thirteen years' truce with Robert. In 1324 queen Isabella went over to Paris, in order to settle with her brother, Charles the Fair, some disputes which had arisen in relation to Guienne; and it was determined that Edward should resign to the young prince, his son, the dominion of that province, and that the prince should do homage for it at Paris, to the French king. In France, Isabella connected herself with several English fugitives, who agreed with her in hatred of Spenser, and, among the rest, with young Roger Mortimer, a baron in the Welsh marshes. She became enamoured of him, and a criminal intercourse succeeded, in which she so far forgot all her conjugal duties as to resolve upon the ruin of her weak and unhappy husband. Having formed an association with all the English malcontents, and obtained succours from the count of Holland, to whose daughter Philippa she had affianced her son Edward, she embarked for England in September, 1326; and on her landing in Suffolk, was joined by two princes of the blood, and other persons of rank and influence. Their party soon became irresistible. They gained possession of the Tower of London, and other fortresses, seized and put to death, without trial, both the Spensers, and at length made a captive of the king, who had concealed himself in the mountains of Wales, after vainly attempting to escape to Ireland. He was first confined in Kenilworth castle, and in January, 1327, a charge was exhibited against him, in parliament, for incapacity and misgovernment; and his deposition was unanimously voted. A resignation of the crown was soon after extorted from him, by menaces. He was afterwards transferred to Berkeley castle; and, when the most cruel indignities were found insufficient to put a period to his existence, more violent means were resolved upon. Lord Berkeley, who had always behaved to him with gentleness and respect, being disabled, by sickness, from attending his duty, two other ruffian keepers, at the instigation of Mortimer, came and took possession of the king's person. The mode by which they despatched him is said to have been the horrid one of thrusting up a red-hot iron into his bowels, that no external mark of violence might be perceptible. His agonizing shrieks betrayed the deed to the guards and attendants. He died on September 21, 1327, in the twentieth year of his reign, and forty-third year of his age.

ISABELLA, daughter of Philip the Fair, king of France, was born in 1292. She was married, in 1308, to Edward II., of England, but her licentiousness disgraced her character, and her partiality to her favourite, Mortimer, proved so offensive to her son Edward III., that he ordered her to be confined in the castle of Rising, where she languished twenty-eight years in captivity, and died at the age of seventy-five.

PETER GAVESTON, a favourite of Edward II., king of England, was the son of a Gascon gentleman, who had rendered considerable service to Edward I. He was a worthless character, and after a great abuse of his power, and changes in his fortune, he was beheaded in 1312.

LLEWELYN AB GURFYDD, a prince of Wales, who died in the year 1282. He was a brave prince, and resisted the ambition of Edward I., king of England, a long time, but he at last fell, and with him the total independence of the Welsh, as a distinct nation.

SENENA, or **SINA**, wife of Gryffydd, son of Llewellyn, prince of North Wales. Gryffydd having been supplanted by his younger brother David, and treacherously confined by him, his wife, a woman of spirit and address, in concert with the bishop of Bangor, and many of the Welsh nobility, entered into a treaty with Henry III., king of England, in hopes of interesting that prince in the cause of her unfortunate husband. She conducted all the business with a tenderness and energy of spirit, which not only marked the tender wife, but the experienced politician; and notwithstanding that David was nephew to the king of England by his mother, she engaged the latter seriously in the interests of Gryffydd, who was, at length, delivered to the king of England by his brother. David was, however, artful enough, while he submitted to Henry, to infuse mean suspicions into the breast of that prince, who, in consequence of his suggestions, confined him in the tower of London, where after suffering two years' imprisonment, he was killed by a fall, in attempting his escape, in the presence of his wife and son, who shared his confinement, 1244. This son afterwards became joint sovereign of Wales with his brother.

SCOTLAND.

RICHARD MAITLAND, baron of Thirlstane, famous for his valour.

ALEXANDER III., king of Scotland, succeeded his father, Alexander II., in 1249. The Cummings, lords of Scotland, took arms against him; and taking him prisoner, confined him at Stirling, but he was afterwards released by his subjects. He married the daughter of Henry III., king of England, and was,

at length, killed by a fall from his horse, April 10th, 1290, after having reigned forty-two, or according to others, thirty-seven, years. His death, and that of his grand-daughter, the princess Margaret of Norway, soon after gave rise to that fatal competition for the crown, which afforded Edward I. a pretext for invading Scotland.

SIR JOHN DE BALIOL, founder of Baliol college, in Oxford, was the son of Hugh Baliol, of Bernard's castle, in the diocese of Durham, and was eminent for his power and riches. He was appointed governor of Carlisle in 1248; and when Margaret, daughter of Henry III., was married to Alexander III., king of Scotland, the guardianship of the royal pair, and also of the kingdom, was committed to him and another lord; but, in about three years, they were charged with abusing their trust, and the English monarch marched towards Scotland, on purpose to punish them. Baliol, however, pacified him, by advancing a sum of money. During the wars between Henry III. and the barons, he adhered to the king, on which account, the barons seized his lands. In 1263, he began the foundation and endowment of Baliol college, which was afterwards completed by his widow. He died in 1269.

JOHN BALIOL, BALLIOL, or BOILLIOL, king of Scotland, was a son of Sir John Baliol. On the death of Queen Margaret, in her passage from Norway, being at the head of the English interest in Scotland, he claimed the vacant throne, by virtue of his descent from David, earl of Huntingdon, brother to William the Lion, king of Scotland. Robert Bruce opposed Baliol, but having submitted to the arbitration of Edward I., it was decided in favour of Baliol, who did homage to him for the kingdom, on the 12th November, 1292. Baliol, however, did not long enjoy the crown; for having remonstrated against the power which Edward assumed over Scotland, he summoned him to his tribunal, as a vassal. Irritated at this, Baliol concluded a treaty with France, on which a war with England immediately commenced; and, after the battle of Dunbar, he surrendered his crown into the hands of the English monarch, who sent him and his son to London, to be imprisoned in the tower. The pope interceded for them, and they were liberated, and committed to his legate in 1297. Baliol retired to his estate in France, where he died in 1314.

EDWARD BALIOL, son of the above. Notwithstanding the manner in which his father was degraded, and obliged to give up his crown, he laid claim to the kingdom of Scotland, and, assisted by France, invaded and recovered it; and dying afterwards without issue, the family became extinct.

ROBERT BRUCE, son of the earl of Carrick, being competitor with Baliol for the crown of Scotland, lost it, by the arbitration of Edward I., of England, for generously refusing

to hold the crown of Scotland, as depending on him, which his ancestors had left him independent.

SIR WILLIAM WALLACE, a celebrated Scotchman. Feeling for his country, he determined to free it from English slavery, and collecting a small band, fell unexpectedly upon the enemy's troops, amounting to 40,000 men, and slew their leader, Warren. Thus regarded as the saviour of his country, he was made regent during the captivity of John Baliol, and penetrating into England, laid waste Durham with fire and sword. These victories recalled Edward I. from Flanders, he hastened to meet the Scotch, and totally routed their forces; but though defeated, Wallace retired to the fastnesses of the mountains, and defied the English. Disgusted with the jealousy of the nobles, Wallace abdicated his offices, and lived in privacy, but his valour was so formidable, that he was meanly betrayed to the English, by whom he was treated as a traitor, and after being executed in 1303, his four quarters were hung, in derision, in the four principal towns in England.

SIR JOHN GRAHAM, the faithful companion of Sir William Wallace; he was slain at the battle of Falkirk, July 22d, 1298. A stone in the church-yard of Falkirk, marks the place where his remains are deposited.

ALEXANDER SCRIMGEOUR, SCRIMZEOR, or SCRIMZEOUR, so called from his bravery in skirmishing and fighting against the enemies of his country, under the brave patriot Sir William Wallace, who appointed him hereditary standard bearer to the kings of Scotland. His former name was Carron.

ROBERT BRUCE, king of Scotland, was born on the 11th of July, 1274. He was the son of Bruce, lord of Anandale, and Martha, countess of Carrick, and grandson of Robert Bruce, the competitor with Baliol for the Scottish throne. Exiled from his native country by the ambition of his father, he passed his youth in the court of England. In expectation of obtaining the crown, the elder Bruce had enlisted under the banners of Edward, and carried arms against his countrymen. After the battle of Falkirk, he agreed to a conference with Sir William Wallace. On the banks of the Carron, that undaunted warrior vented the indignant feelings of his generous spirit. He upbraided Bruce as the mean hireling of a foreign master, who, to gratify his ambition, had sacrificed the welfare and independence of his native land; and, who, instead of courting the glorious distinction of delivering his country, or of falling in asserting her liberties, had cowardly deserted that post which his birth and fortune had entitled him to assume. These reproaches sunk deep into the heart of Bruce. They opened his eyes to the degeneracy of his conduct, and, it is said, that he died soon after of grief, occasioned by reflecting on his past meanness. He, however, bequeathed

to his son the legacy of atonement, and exhorted him, with his dying breath, to revenge the injuries of his suffering country. Young Bruce was eminently qualified for becoming the champion of independence. Educated at the court of a warlike monarch, few could equal him in the exercise of arms; and with a mind intrepid and enterprising, he possessed a constitution capable of bearing the privation and hardship of a military life. The injunction of his dying father was engraved on his heart; and the death of Wallace leaving the Scottish patriots without a leader, opened the way for Bruce's exaltation to that arduous station. From that hour, he thought only of delivering his country from oppression, and his whole soul was absorbed by the mighty attempt. Cumming, lord of Badenoch, who had been regent of Scotland, in the name of Baliol, and who had often fought by the side of Wallace, resisting the tyranny of the English, was his only rival for the throne, and the chief bar to the success of his design; and he could not but perceive, that openly to assert his right to the crown, in the face of such a powerful adversary, was only to involve his country in deeper misery, and to expose his cause to certain destruction. It was necessary, therefore, to secure the co-operation of Cumming in this great undertaking, and, accordingly, he entered into a compromise with that nobleman, by which he agreed to resign to him all his family estates, on condition that he would give him his utmost assistance and support in the execution of his design. But the treachery of Cumming relieved him from his engagement, and by exposing him to the suspicions of the king of England, hastened the accomplishment of his determined purpose. Bruce, being secretly informed of the hostile intentions of Edward, who had attempted to draw his brother into his power, and determined to free himself from future uneasiness, by extirpating the whole family, found means to elude his vigilance, and hastened to Scotland, assembled his friends in the castle of Lochmaben, and avowed to them his intention of assuming the crown. They all swore to live and die in his service, they acknowledged him as their sovereign, and immediately proceeded to take measures for restoring liberty to their country. Their safety and success imperiously demanded the death of Cumming. His treachery and his power rendered him noxious to their cause, and they could not expect that he would abandon the interest of Edward, to support the pretensions of a rival. Though the circumstances attending his death have been disputed by historians, yet it is allowed by all, that he fell by the hand of Bruce. This deed sealed the revolt of the patriots. The honour and the interest of Edward called loudly for vengeance; and the open violence with which it was executed, deprived them of all possibility of reconciliation. Bruce had now no alternative left but death or a crown, and he

determined to persist, at every hazard, in his design, rather than expose himself to the ignominy of submission. He was crowned at Scone, on the 27th of March, 1306; but such a scene of disasters succeeded, as had almost crushed his exertions and his hopes. His wife and daughter fell into the hands of the English, and he himself, and a few followers, after having endured all the extremities of hunger and fatigue, were, at last, compelled to take refuge from the fury of their enemies, in the island of Rachrin. Here, he and his party were hospitably received, and provided with every necessary; and here he so effectually concealed himself, that he was generally believed to be dead. Fearing, however, that such a report might discourage his adherents in Scotland, and induce them to submit to Edward, he resolved to make another effort for the recovery of his rights. Passing secretly over into Arran, he despatched a faithful domestic into Carrick, to discover how his ancient vassals stood affected to his cause. He himself, with his friends, soon after followed. Upon their landing, they soon learnt that the whole country was in the possession of the English, and that there appeared no hope of assistance. Surrounded with dangers, Bruce hesitated, for a moment, upon what to resolve, but his valour and despair soon dispelled every consideration of danger.

“ Here shall no peril, that may be,
Drive me eftsnoons into the sea ;
Mine aventure here take will I,
Whether it be easeful or angry.”

BARBOUR.

With three hundred followers, he surprised the English in their cantonments, took the castle of Turnberry, and put the garrison to the sword. From this time, his party rapidly increased; and, after eight years of incessant warfare, attended by the most glorious successes; the battle of Bannockburn blasted the hopes of Edward, and secured the independence of Scotland. Bruce was now firmly established upon the throne, and from being a wandering outcast, fighting for his very existence against the tyranny of Edward, he became a powerful monarch, carrying terror and desolation into the territories of his adversary. The remainder of his life was, in a great measure, spent in active warfare, but his offensive operations were too extensive to be completely successful, and his attempt upon Ireland was undertaken, not so much to harass his enemy, or extend his power, as to gain a kingdom for his brother Edward, whose ambition, unable to brook the authority of a superior, would otherwise have embroiled his country in a civil war. Worn out, at length, with the fatigues and exertions of an eventful life, and after having concluded a peace with England, most advantageous to Scotland, and worthy of

her long struggle for independence, Bruce died at Cardross, on the 7th of June, 1329, in the fifty-fifth year of his age, and the twenty-fourth year of his reign. On his death-bed, he requested that, as he had often purposed to visit the Holy Land, his heart should be carried thither, and deposited at the church of our Saviour. Sir James Douglas, who had been long his companion in arms, and his faithful adherent through every variety of fortune, was chosen to fulfil the wishes of his dying master. But this mournful duty was never performed, for we are informed by Barbour, that Douglas, on his way to Jerusalem, landed in Spain, where he fell in battle with the Moors. The royal heart was brought back to Scotland, and buried in the church of Melrose. Bruce was twice married; first, to Isabella, daughter of Donald, earl of Mar, by whom he had Marjory, married to Walter the Stuart, of Scotland, whose son, Robert II., was the first monarch of the line of Stuart. By his second wife, Elizabeth, daughter of Aymer de Burgh, earl of Ulster, he had David II., who succeeded him, and two daughters.

As a warrior, Robert Bruce found no equal in the age in which he lived, and it is impossible, by any common delineation to do justice to that undaunted valour which no danger could dismay, to that energy of soul, which was superior to all misfortunes, and to that unwearied perseverance which, under circumstances the most adverse and distressful, led him, with a steady step, to the accomplishment of his design. In Scotland, his name will ever be remembered with gratitude and admiration. From the many salutary regulations which he introduced into his government, he seems to have had a sincere affection for the liberties of his subjects; and, by a wise and vigorous administration, he crushed the irregularities of a people who had been long accustomed to anarchy, bloodshed, and plunder.

WILLIAM BINNOCK, a peasant in the reign of king Robert Bruce, one of those heroes who were called from obscurity by the incidents of war and revolutions. The castle of Linlithgow being then in the possession of the English, he, considering the advantages which the enemies of his country derived from this fortress, and being intimately acquainted with the nature of its defences, contrived a plan for its surprisal, which would have done honour to an experienced warrior. He communicated this scheme to some of his neighbours, whom he persuaded to join him in the enterprize, and which was successfully executed in the following manner, under his guidance. Having been employed to take hay into the fort, for the use of the horses belonging to the garrison, he placed a party of his friends in ambush, as near as possible to the gate, and concealed eight armed men in his wain, or oxen cart, well covered

with a pretended load of hay; he ordered a servant to drive the load to the fort, while he walked carelessly along-side. When the wain was fairly in the gate-way, so that neither the gates of the castle could be closed, nor the portcullis let down, the lad cut the soam, or withy rope, by which the oxen were attached to the wain, which thus remained immovable. The men who were concealed under the hay, now leaped out, and those who were in ambush, hastened to join Binnock and the rest of his companions, and, having slain the garrison, acquired possession of the place. Robert rewarded Binnock for the gallant exploit, and ordered the castle to be demolished.

SIR JAMES DOUGLAS, a renowned warrior, and companion of king Robert Bruce. On the death of Robert he was commissioned to carry that king's heart, according to the custom of those times, to the holy sepulchre at Jerusalem, and sailed on this errand in June, 1330. He anchored off Sluys in Flanders, where he expected to find companions in his pilgrimage; but learning that Alphonsus XI., the young king of Leon and Castile, was engaged in a war with Osmyn the Moor, such was the crusading zeal of Douglas, that he could not resist the temptation of fighting against the enemies of Christianity; and he readily obtained leave to enter the lists against the Moors. The Moors were defeated; but Douglas, giving way to his impetuous valour, pursuing the enemy too eagerly, and throwing among them the casket which contained the heart of his sovereign, cried out, "now pass onward as thou wast wont; Douglas will follow thee or die." The fugitives rallied and surrounded Douglas who, with a few of his followers, was killed in attempting to rescue Sir Walter St. Clair of Raslin. His body was brought to Scotland, and interred in the church of Douglas.

SIR WILLIAM ERSKINE, a very eminent and valiant Scotchman, who was knighted in the field of battle, under the banner of king Robert Bruce, for his gallantry under Randolph earl of Murray and the Douglas's in England.

RANDOLPH, earl of Murray, an eminent Scottish patriot and statesman, who flourished under king Robert Bruce, and on his death was appointed regent during the minority of his son, David II. He died at Musselberg, July 20, 1332; "and with him," say historians, "died the glory of Scotland."

ARCHIBALD DOUGLAS, brother to James the warrior, was appointed regent of Scotland for king David Bruce, in consequence of the captivity of the regent Andrew Murray. He was killed at the battle of Halidon Hill July 22, 1333.

DAVID II., king of Scotland, succeeded his brother Robert Bruce, A. D. 1329, when only seven years of age. His non-age proved disastrous to Scotland, and afforded Edward Baliol the opportunity of usurping the crown, by the aid of the English. David Bruce, after having been twelve years a prisoner in England

was ransomed and restored to his kingdom in 1338. He died in 1341, and was succeeded by his nephew Robert II., the first of the royal house of Stuart.

L A W.

BEIDHAVI, a native of Beidah, was cadi or judge of Schiraz in Persia. He died about 1291. He was author of a literal commentary in 2 vols. on the Koran.

JAMES DE ARENA, a learned civilian, was a native of Parma, and was professor of law at Padua and Bologna.

FRANCIS ACCURSIUS, or **ACCORSO** the younger, son of the elder, succeeded his father in the chair of law; and, in 1273, accompanied Edward I. on his return from the crusades to England. He read lectures in the University of Oxford. This was in 1276; but four years afterwards he returned to his native city, where he died in 1321.

HENRY OF SUSA, a famous civilian and canonist, who acquired such reputation by his learning, that he was called the source and splendour of the law. He was archbishop of Embrun about 1258, and cardinal bishop of Ostia in 1262. He wrote a summary of the canon and civil law; and a commentary on the books of the decretals, composed by order of Alexander IV.

CONRAD, of Marpurg, or Marbuch, was the first person in Germany who received the commission of inquisitor from the papal see. That office he executed with such cruelty and ferocity that he deservedly fell a sacrifice to the indignation of the populace. He was author of the "Life of the princess Elizabeth of Thuringia," who ranks among the saints of the Roman calendar, and to whom he was almoner.

WILLIAM DURAND, one of the most learned lawyers of his time, was a native of Puimisson in Provence; and was Henry of Susa's pupil, and taught canon law at Modena. He afterwards was made chaplain and auditor of the sacred palace, legate to Gregory X. at the council of Lyons, and bishop of Meude, 1286. He died at Rome, November 1, 1296. His works are—1. *Speculum Juris*, folio; 2. *Rationale divinorum officiorum*, folio; 3. *Repertorium Juris*, folio.

DINO, a law professor at Bologna, who compiled the Sixth Book of Decretals, for which he expected to be made a cardinal, but was disappointed after taking priest's orders for the purpose, and divorcing his wife. He died about 1307. His Commentary on the Rules of Law is esteemed.

PETER CRESCENTIUS, or as he called himself *De Crescentiis*, was born at Bologna in 1233. He was esteemed an eminent lawyer. He also amused himself in the science of

agriculture, on which subject he composed a treatise, entitled, "*Ruralia Commoda*," the first edition of which was printed at Augsburgh in 1741, folio. The best edition is that of Naples in 1724, 2 vols. 8vo. He died in 1320.

CINUS, or **CYNUS**, a famous civilian of Pistoia. His commentary on the Code was finished in 1315; he also wrote on some parts of the digest. He was no less famous for his Italian poems; and is ranked among those who first gave graces to the Tuscan lyric poetry. He died in 1336.

JOHN ANDREAS, a celebrated canonist, was born at Mugello, near Florence; and was professor of canon law at Padua, Pisa, and afterwards at Bologna. It is said that he macerated his body with fasting; and lay upon the bare ground every night for twenty years together, covered only with the skin of a bear. This is attested by very good authors; but if the story which Poggius tells of him in his "*Jests*" be true, he must afterwards have relaxed much of this discipline. The story has been hacknied both in Latin and French, with some humour; but in a species of wit, with which we will not disgrace our pages. It is on all hands, however, agreed that John Andreas had a child by his servant girl, and therefore, Poggius's story is very problematical; and it was perhaps with the mother of Banicontinus that his wife detected him. Andreas had a beautiful daughter, named Novella, whom he loved extremely; and he is said to have instructed her so well in all parts of learning, that when he was engaged in any affair which hindered him from reading lectures to his scholars, he sent his daughter in his stead; and lest her beauty should prevent the attention of the hearers, she had a little curtain drawn before her. The first work of Andreas was his Gloss upon the Sixth Book of the Decretals, which he wrote when he was very young. He wrote also Glosses upon the Clementines; and a commentary in *regulas Secti*, which he entitled *Mercuriales*, because he inserted his Wednesdays disputes in it. He enlarged the *Speculum* of Durant, in 1347, and died of the plague at Bologna, in 1348, after he had been a professor forty-five years; and was buried in the church of the Dominicans. He has been called *Archiductor decretorum*, and in his epitaph, *Rabbi doctorum; lux, censor, normaue morum; Rabbi of the doctors, the light, censor, and rule of manners*. Pope Boniface called him *lumen mundi*, the light of the world.

HENRY DE BATHE, a learned knight and justiciary, born at Bathe House in Devonshire, the family seat. In 1238, he was so eminent in the law, that Henry III. appointed him a justice of the common pleas; and within the succeeding twelve years, an itinerant justice for eight different counties, besides granting him one hundred pounds a year by royal favour out of the exchequer. But in 1251 he lost the royal favour, and

being accused of accepting bribes, perverting justice, &c. and, above all, of seditiously alienating the affections of his majesty's subjects, Henry became so irritated against him, that he made a most impolitic stretch of his prerogative by an uncommon and unjustifiable proclamation against him. For De Bathe, either from his innocence, or popularity, being acquitted of the crimes laid to his charge, Henry mounted his throne, and with his own mouth proclaimed, that whosoever should kill Henry de Bathe, should have a royal pardon for him and his heirs! Not long after, however, by the mediation of friends, and the payment of two thousand marks to the king, he was restored to the royal favour, and all his former offices, along with that of justice of the king's bench; which he enjoyed till his death in 1261.

HENRY BRACTON, lord chief justice of England in the reign of Henry III., was educated at Oxford, where he took the degree of LL.D. and was made one of the itinerant judges about 1244. Ten years after he became chief justice, and had the earl of Derby's house in London assigned him for his town residence, during the minority of that nobleman. He filled this important office with singular reputation for twenty years. He wrote *De legibus et consuetudinibus Angliæ*, which is one of the most ancient, and also most methodical books on our laws. His method is copied from Justinian. It was printed at London in 1569, folio; and in 1640, 4to. The first is very incorrect.

PHILOSOPHY, SCIENCE, AND INVENTION.

NASSIR-EDDIN, a very celebrated philosopher, astronomer, and various writer among the Mahometans. He was born in the year 597 of the Hegira. He cultivated literature and the sciences with great success, and was characterised as "the doctor who had acquired the highest reputation in all branches of knowledge." He is frequently called, by way of eminence, "The Master." The emperor of the Moguls, Holagou, placed him at the head of all the philosophers and astronomers whom he had given directions for sparing, amidst the wars of depredation which he carried on against the Mahometans, and he created him director, or superintendant of the revenues of all the colleges in the cities of which he was master. He afterwards assigned him the city of Marayat, and commanded him to prepare those astronomical tablets, which were entitled "Imperial," and which have come down to our times. Nassir-Eddin also published the most esteemed Mahometan editions, with commentaries, of "Euclid's Elements," and the "Spherics of Theodosius and Menelaus." He was author of "A Treatise on Moral Subjects," and other pieces.

LULLY RAYMOND, a philosopher of much celebrity in the dark ages, was born at Majorca in 1234. He was brought up a soldier, and led the life of a man of pleasure. Falling in love with a young woman, who was deaf to his addresses, on account of a cancer with which she was afflicted, and which she exhibited to his view, in order to make him desist from his importunities, he was so much affected with the sight, that he retired from the world, devoted himself to pious pursuits, and in the search of a remedy for the disease with which the object of his affection was afflicted; this was the chief motive for the chemical studies for which he became so famous. He undertook a course of travels into the east, for the purpose of converting the Mahometans to the Christian faith, and incurred very great hardships, and the most serious dangers. So great was his zeal for his object, that being unable to persuade certain Christian princes to engage in it, he entered into the Franciscan order, and returned to Africa, with the hope of obtaining the honour of dying a martyr. He was accordingly thrown into prison, and after suffering much torture and long imprisonment, he was freed through the interest of some Genoese traders, who took him on board of their ship to convey him home. He died just when he had arrived within sight of his native land, in the year 1315. As a chemist, his chief object was the pursuit of the philosopher's stone, and the universal remedy for all disorders. Boerhaave, who had perused the works of Lully, speaks highly of their merit; he finds them, he says, "beyond all expectation excellent, so that he doubted whether they could be the work of that age. So full are they of the experiments and observations which occur in later writers, that either they must be supposititious, or the ancient chemists must have been acquainted with many things which pass for modern discoveries." Lully is supposed to have derived his chemical knowledge from his travels in the East, particularly from the writings of Geber. A complete edition of all the writings attributed to him, was printed at Mentz. Raymond Lully is chiefly celebrated for an invention, by which he pretended to enable any one melancholy, to invent arguments and illustrations upon any subject, and thus to reach the summit of science at a small expense of time and labour. This "Great Art" professes to furnish a general instrument for assisting invention in the study of every kind of science. For this purpose, certain general terms, which are common to all sciences, are collected and arranged, not according to any natural division, but merely according to the caprice of the inventor. An alphabetical table of such terms was provided, and subjects and predicates taken from these were inscribed in angular spaces, upon circular papers. The essences, qualities, affections, and relations of things, being thus mechanically brought together,

the circular papers of subjects were fixed in a frame, and those of predicates were so placed upon them as to move freely, and in their revolutions to produce various combinations of subjects and predicates; whence arose definitions, axioms, propositions, varying infinitely, according to the different applications of general terms to particular subjects. Such is the general idea of the Lullian art, which, however applauded by certain writers of that period, may be pronounced as unworthy of notice, except as a specimen of the artifice with which men frequently impose upon vulgar credulity.

ALFRED, surnamed the Philosopher, an Englishman, who was greatly esteemed at Rome, where he served the cardinal Ottoboni, whom he attended to England on his being appointed legate. He died about 1270. He left five books on the Consolations of Boethius; four upon the Meteors of Aristotle, and one upon Vegetables.

POETRY.

TACOPONE DA TODI, a Latin poet, celebrated for his sacred Canticles, and Stabat Mater; printed at Venice, in 1617, 4to.

MARY, an Anglo-Norman poetess, was born in France, but resided chiefly in England. There are several of her poems on the adventures of chivalry, in the British museum. M. le Grand has published her fables in French prose. It appears that Fontaine has imitated her, rather than the fabulists of either Greece or Rome; and some fables he has taken completely from her. Another of her works is a tale in French verse of St. Patrick's Purgatory.

THORDSEN, or Theodori Sturla, called also Frode, or Polyhistor, was born in Iceland, about the beginning of this century. His father was Thordin Sturlexon, brother to the celebrated Snorro. He is represented to be one of the greatest Icelandic poets of his time, as well as an eminent lawyer and historian. His talents excited enemies, so that he was forcibly carried away from the island in 1263, and conveyed to Norway, where he was favourably received by the king Magnus Lagobæter, who admitted him into his council, and appointed him his historian and dapifer, one of the highest offices at the Norwegian court. Afterwards, however, he returned to Iceland, and having been chief justice of the country for many years, died in 1284.

D'AREZZO GUITTONE, an Italian poet, called likewise Fra Guittone, on account of his connection with a kind of military monks, who were established to extirpate the Albi-

genses. Guittone founded a monastery at Florence, where he died in 1293. His letters and poems are very curious.

FRANCIS BARBERINI, one of the most excellent poets of his age, was born at Barberino, in Tuscany, A. D. 1264. As his mother was of Florence, he settled in that city; where the profession of the law, but especially the beauty of his poetry, raised him to a very considerable character. The greatest part of his works are lost; but his *Precepts of Love*, a moral poem, calculated to instruct all who have a regard for glory, virtue, and eternity, has had a better fate. It was published at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini; who prefixed the author's life, and, as there are in the poem many words which are grown obsolete, he added a glossary to explain them, which illustrates the sense by the authority of contemporary poets. Francis died at Rome in 1358.

AYMERIC DE BELVESER, a learned provencal poet, who wrote a great number of fine poems in the Provencal language, in honour of a lady of Gascony, of the family of la Valette, with whom he was in love.

ALIGHIERI DANTE, one of the first poets of Italy, was born at Florence in 1265, of an ancient and honourable family. Boccaccio, who lived in the same period, has left a very curious and entertaining treatise, on the life, the studies, and manners of this extraordinary poet; whom he regarded as his master, and for whose memory he professed the highest veneration. He relates, that Dante, before he was nine years old, conceived a passion for the lady whom he has immortalized in his singular poem. Her age was near his own, and her name was Beatrice, the daughter of Folco Portinari, a noble citizen of Florence. The passion of Dante, however, like that of his successor Petrarch, seems to have been of the chaste and Platonic kind, according to the account he has himself given of it, in one of his early productions entitled *Vita Nuova*; a mixture of mysterious poetry and prose; in which he mentions both the origin of his affection and the death of his mistress, who, according to Boccaccio, died at the age of twenty-four. Dante fell into a deep melancholy in consequence of this event, from which his friends endeavoured to raise him, by persuading him to marriage. He followed their advice, but unfortunately made choice of a lady, who resembled the celebrated Xantippe. The poet, not possessing the patience of Socrates, separated from her with such vehement expressions of dislike, that he never afterwards admitted her to his presence, though she had borne him several children. In the early part of his life he gained some credit as a military character; distinguishing himself by his bravery in an action where the Florentines obtained a singular victory over the citizens of Arezzo. He became still more eminent by the

acquisition of civil honours ; and at the age of 35 he rose to be one of the chief magistrates of Florence, being elected by the suffrages of the people. But from this exaltation the poet dated his principal misfortunes, as appears from the fragment of a letter quoted by Leonard Bruni, one of his early biographers, where Dante speaks of his political failure with that liberal frankness which integrity inspires. Italy was at that time distracted by the contending factions of the Ghibelines and the Guelphs ; the latter, among whom Dante took an active part, were again divided into the Blacks and the Whites. Dante, says Gravino, exerted all his influence to unite these inferior parties ; but his efforts were ineffectual, and he had the misfortune to be unjustly persecuted by those of his own faction. A powerful citizen of Florence, named Corso Donati, had taken measures to terminate these intestine broils, by introducing Charles of Valois, brother to Philip the fair, king of France. Dante, with great vehemence, opposed this disgraceful project, and obtained the banishment of Donati and his partizans. The exiles applied to the pope, Boniface VIII., and by his assistance succeeded in their design. Charles of Valois entered Florence in triumph, and those who had opposed his admission were banished in their turn. Dante had been despatched to Rome as the ambassador of his party ; and was returning, when he received intelligence of this revolution. His enemies, availing themselves of his absence, had procured an iniquitous sentence against him, by which he was condemned to banishment, and his possessions confiscated. Boccacio and Manetti, express the warmest indignation against this injustice of his country. Dante, on receiving the intelligence, took refuge in Signa, and afterwards in Arezzo, where many of his party were assembled. An attempt was made to surprise the city of Florence, by a small army which Dante is supposed to have attended ; the design miscarried, and our poet is conjectured to have wandered to various parts of Italy, till he found a patron in the great Candelia Scala, prince of Verona, whom he has celebrated in his poem. The high spirit of Dante was ill suited to courtly dependance ; and he is said to have lost the favour of his Veronese patron by the rough frankness of his behaviour. From Verona he retired to France, according to Manetti ; and Boccacio affirms that he disputed in the theological schools at Paris with great reputation. The election of Henry count of Luxemburgh to the empire, in Nov. 1308, afforded Dante a prospect of being restored to his native city, as he attached himself to the interest of the new emperor, in which service he is supposed to have written his Latin treatise *De Monarchia* in which he asserted the rights of the empire against the encroachments of the Papacy. In 1311, he instigated Henry to lay siege to Florence ; in which enterprise, however, he did not appear in person. The emperor was re-

pulsed by the Florentines; and his death, in 1312, deprived Dante of all hopes of re-establishment in Florence. After this he passed some years in Italy, in a state of poverty and distress, till he found an honourable establishment at Ravenna, under the protection of Guido Novello da Polenta, the lord of that city, who received this illustrious exile with the most endearing liberality, and continued to protect him through the few remaining years of his life, and extended his munificence to his ashes. Eloquence was one of the many talents which Dante eminently possessed. On this account he was employed on fourteen different embassies in the course of his life, and succeeded in the most of them. His patron Guido sent him as his ambassador to negotiate a peace with the Venetians, who were preparing to attack Ravenna. Manetti asserts that he was unable to procure a public audience at Venice, and returning to Ravenna by land, from his apprehensions of the Venetian fleet, when the fatigue of his journey, and the mortification of failing in his attempt to preserve his generous patron from the impending danger, threw him in a fever, which terminated in death on the 14th September, 1321. He died, however, in the palace of his friend; and the affectionate Guido paid the most tender regard to his memory. He commanded the body to be adorned with poetical ornaments, and, after being carried on a bier through the streets of Ravenna by the most illustrious citizens, to be deposited in a marble coffin. He pronounced himself the funeral oration, and expressed the design of erecting a splendid monument in honour of the deceased; a design which his subsequent misfortunes rendered him unable to accomplish. But this was done by Bernard Bembo, the father of the cardinal, in 1483, with a proper epitaph in Latin. The fame of Dante rests on his *Divina Commedia*, a kind of epic, in which the reader is led through hell, purgatory, and paradise, each of which places exhibiting a motley assembly of real and mythological personages. The *Inferno*, however, is the masterpiece of Dante; and here he has evidently copied Virgil, but in a Gothic style. Boccaccio asserts that Dante began his *Inferno*, and had finished seven cantos of it before his exile; that in the plunder of his house, on that event, the beginning of his poem was fortunately preserved, but remained for some time neglected, till its merit being accidentally discovered by an intelligent poet named Dino, it was sent to the marquis Malespina, an Italian nobleman, by whom Dante was then protected. This marquis restored the papers to the poet, and entreated him to proceed in the work. To this incident we are probably indebted for this celebrated poem, which Dante must have continued under all the disadvantages of an unfortunate and agitated life. It does not appear at what time he completed it; perhaps before he quitted Verona, as he dedicated the *Paradise* to his Veronese

patron. The critics have variously accounted for his having called his poem a comedy. He gave it that title, said one of his sons, because it opens with distress and closes with felicity. The very high estimation in which this production was held by his countrymen, appears from a singular institution in the republic of Florence, which, in 1373, assigned a public stipend to a person appointed to read lectures on it. The critical dissertations that have been written on Dante are almost as numerous as those to which Homer has given birth; the Italian, like the Grecian bard, has been the subject of the highest panegyric, and the grossest invective. Voltaire has spoken of him with that precipitate vivacity, which so frequently led him to insult the reputation of the best writers. But more temperate and candid critics have displayed the merit of this original poet. Mr. Wharton has introduced into his last volume on English poetry, a judicious and spirited summary of Dante's performances. The editions of the *Commedia* are numerous; the first is that of 1472, folio, and the last that of Venice in 1657, 3 vols. 4to. It has been well translated into English by Mr. Boyd.

JOHN DE MEUN, or MEUNG, an old French poet, was born at Meun, on the river Loire, in the year 1280. He was well acquainted with the studies of the age, but poetry was his favourite pursuit, and having a turn for satire and lampoon he occasionally offended those who were disposed to be friendly towards him. Some court ladies, smarting under his lash, once seized him, with the resolution of taking their revenge, but he escaped the threatened punishment, by desiring the most unchaste to inflict the first blow. He died about the year 1364. By his last will, he directed that his body should be interred in the church of the dominicans at Paris, bequeathing to them, in the way of recompense, a heavy chest, which was not to be opened till after the funeral. The contents proved to be of no value whatever, which so enraged the holy fathers, that they ordered the body to be disinterred; this coming to the knowledge of the parliament, an order was issued to insist upon their giving it an honourable burial in their cloister.

GUILLAUME MACHAU, a French poet and musician, born about 1282. He was first in the service of the consort of Philippe le Bel, and in 1307 was appointed valet-de-chambre to the king, and continued to exercise this office to the end of that prince's reign, who died in 1314.

ROBERT DE BRUNNE, or ROBERT MANNYNG, an English poet. He was principally a translator.

ROBERT BASTON, a Carmelite monk, prior of the convent at Scarborough, and poet laureat and public orator at Oxford. Edward I., in his expedition into Scotland in 1304, took Baston with him to celebrate his victories over the Scots, but the poet being taken prisoner, was obliged to change his

note, and sing the successes of Robert Bruce. He wrote several books in Latin, on the Wars of Scotland, the Luxury of Priests, Synodical Sermons, &c.; and also a volume of Tragedies and Comedies, in English. He died about A. D. 1310.

BLEDDYN, a British bard. Many of his pieces are in the Welsh Archaiology.

LLYWELYN VARDD, the son of Cyuryd, a celebrated Welsh poet. Some of his poems are in the Welsh Archaiology,

CASNODYN, an elegant Welsh poet. Several of his productions are in the Archaiology of Wales.

SIR THOMAS LEARMONTH, commonly called Thomas the Rhymer, and Thomas of Erceldon, a village near Melrose in Tweeddale. The character of Learmonth as a prophet, which was common to him with Linus, Orpheus, and other early poets in many countries, arose from his having conferences with Eliza, a nun and prophetess in Haddington. Learmonth put her predictions into verse, and thus came in for his share of the prophetic spirit. The prophecies of Learmonth appear to have been merely traditional. Those which bear his name were printed at Edinburgh, 1615, reprinted 1680, and 1742.

WILLIAM DE LORRIS, a French poet and author of the famous romance of the Rose; which was early translated into English. He died about 1260.

LITERATURE.

PAS-EP-A, the chief of the Lamas, particularly eminent for having invented characters for the Moguls. He was much esteemed by the Chinese. There is still at Pekin a myau, or temple, built in honour of Pas-ep-a in the time of the Mogul emperors. He died in 1279.

IBEK, an Arabian, who was the author of a book on the duties and qualifications of a secretary. He died in 1348.

BEDRASCHI, the rabbi Jedaia, son of Abraham, called also Happenini Aubonet-Abram, but better known by the name of Bedraschi. He was a native of Languedoc, and flourished in Spain towards the latter end of this period. He wrote "Bechinat Olam," the Valuation of the World, printed at Mantua in 1476. Several versions in Latin of this work have been published.

AARON, the Caraites, a learned Jew. He was the author of many works on the Old Testament, among which is one, upon which Father Simon, an excellent critic, sets great value, and which he frequently cites in his "Critical History of the Old Testament;" it is entitled, "A Commentary upon the Pentateuch," printed at Jena, in folio, 1710; and a Hebrew Grammar, printed at Constantinople in 1581.

NAOUAI or NAOUAOUI, the surname of Mohi Eddin Abou Zakaria Johia Ben Scharaf, called Al-Schafei, a mussulman, doctor of the sect of Schafei, who wrote many works by which he acquired great celebrity. He was a native of Naoua, a small town within the jurisdiction of the city of Damascus, of which place he became an inhabitant at the age of thirteen. At that early period of life, he is said to have been created a doctor of law in that city. The mussulmans call him the Great Imam of his age, and speak of him, as a doctor equally conversant in the knowledge of religion, who lived retired from the world, in the practice of all the duties of piety, who was thoroughly instructed in traditions, and a great master of jurisprudence. He died at Damascus in 1279, and was buried at his native place, where the honours of saintship are offered at his tomb.

ALBERT, surnamed the Great, was born at Lawingen, in Suabia, about the year 1205. He was educated at Pavia, where he took the religious habit among the Dominicans; he was successively vicar-general, and provincial of his order. Having acquired an extensive knowledge of the subtile philosophy, and obscure theology of the times, he became a public preceptor, and lectured with great reputation, to crowded schools, first in Cologne, and afterwards at Paris. In 1248 he was called by pope Alexander IV., to Rome, and appointed master of the holy palace. In 1260 he was elected bishop of Ratisbon, but his love of retirement and study, caused him to resign this dignity, and return to Cologne, to enjoy the leisure of monastic life. Except that, by the command of pope Gregory X., he went into Germany and Bohemia, to preach the crusade, and afterwards in 1274, attended the council of Lyons; Albert remained at Cologne till his death, which happened in the year 1280. Much that is fabulous hangs upon the history of Albert, and it is not easy to separate from it, the truth. That he was a magician, and framed an androis, or machine in the human form, of different kinds of metals, the several parts of which were formed under divers celestial aspects and constellations; that after thirty years' indefatigable labour, he brought this machine to such perfection, that it could speak, and under certain constellations, could reveal to Albert the solution of his most difficult questions; that this wonderful machine retained its power, till Thomas Aquinas, Albert's pupil, in terror broke it to pieces with his stick; that this great magician reproduced the flowers of spring in the midst of winter, for the entertainment of William, earl of Holland and king of the Romans, when he passed through Cologne; these and such like wonderful tales might obtain credit in an ignorant age, but will at present scarcely be read with patience. It is not impossible that Al-

bert possessed a degree of physical knowledge beyond his contemporaries, and that his acquaintance with mechanics and chemistry might enable him to frame a curious machine, which, by the help of air, might send forth sounds resembling the human voice, or to produce, as modern chemists have done, artificial resemblances of flowers and fruits. There is no proof that he was, as some have said, the inventor of fire-arms. His experiments in natural philosophy were, probably, chiefly confined to the search after the philosopher's stone, the common "ignis fatuus" of the age. It is probable that he practised the superstitious and deceitful art of astrology. A book entitled "The Mirror of Astrology," and another treatise "On wonderful things," full of idle superstition, are ascribed to him; though some have questioned whether these, as well as several other pieces that bear his name, were not written by other hands. The works which are indisputably his, are exceedingly numerous, and treat on various subjects; logic, ethics, metaphysics, theology, and physics. The whole mass of the works genuine and spurious, which have appeared under his name, was published by father Jammi, at Lyons, in 1651, in twenty-one volumes, folio. The following is the judgment of cardinal Fleury, upon the Writings of Albert. "I leave it to those who have read this author more carefully, to inform us how he merited the title of the Great. The few following remarks I have made upon his writings. In his three volumes of physics, he always cites Aristotle, and his Arabian commentators. He pays attention to those natural philosophers, whom Aristotle combats, whose writings are lost, and whose opinions are forgotten; he always supposes the four elements, and the four qualities of hot, cold, dry, and moist; he frequently lays down as principles, propositions which are neither self-evident, nor proved elsewhere. In treating of the heavens, he discovers little knowledge of astronomy; he supposes the influence of the stars, and speaks of astrology as a true science, without condemning it; he even mixes it with politics in treating on the subject of meteors. He betrays great ignorance of geography. and places Byzantium with Tarentum in Italy. Speaking of minerals, he attributes to precious stones, virtues similar to those of the load-stone, relying upon experiments which he had never tried; and he endeavours, afterwards, to assign the causes of these virtues. He often gives absurd etymologies, and attempts to explain Greek names without understanding the language, a common fault among the doctors of this period."

St. THOMAS AQUINAS, styled the Angelical doctor, was of the ancient family of the counts of Aquino, descended from the kings of Sicily and Arragon; and was born in the castle of Aquino, in the Terra de Zavora in Italy, A. D. 1224

or 1225. He entered into the order of the Dominicans; and after having taught school divinity in most of the universities of Italy, at last settled at Naples; where he spent the rest of his life in study, reading lectures, and acts of piety; and was so far from the views of ambition or profit, that he refused the archbishopric of that city, when it was offered him by pope Clement IV. He died in 1274, leaving an amazing number of writings. He was canonized by pope John XXII., in the year 1323; and Pius V., who was of the same order with him, gave him in 1567, the title of the Fifth Doctor of the church, and appointed his festival to be kept with the same solemnity as those of the other four doctors. His authority has always been of great importance in the schools of the Roman Catholics. Lord Herbert, in his life of Henry VIII., tells us, that one of the principal reasons which induced that king to write against Luther was, that the latter had spoken contemptuously of Aquinas. His works, making seventeen volumes folio, have been printed several times, the principal are the *Summa Theologiæ*, or Heads of Theology, the moral part of which is excellent, and the metaphysical ingenious. Hume is said to have not only studied, but copied Aquinas, without, however, acknowledging his obligations. When Thomas was at Rome, the pope showed him in his closet a vast heap of wealth, and observed, "You see, the church cannot now say, silver and gold have I none."—"True," replied he, "neither can she any longer say to the sick and infirm, take up thy bed and walk."

ALANUS DE INSULIS, or ALAIN DE L'ISLE, sur-named the Universal doctor, from his extensive knowledge. He taught theology in the university of Paris. He died in 1294, and left behind him many pieces in prose and verse, collected into one volume, in folio, at Antwerp, in 1653. He enjoyed the esteem and admiration of his contemporaries; it was thought a felicity to have known him; and it was proverbially said, "Suffice it to have seen Alain."

BRUNETTO LATINI, an early reviver of literature in Italy, was born at Florence in the early part of this century; he was employed by the Guelphs, in Florence, as ambassador to Alphonso, king of Castile, with the view of obtaining aid against Manfred, king of Naples and Sicily. By the prevalence of the opposite party he was driven from his country, and retired to France. At Paris he opened a school of philosophy, and wrote several books. We find him in his native country in 1284, and acting as syndic at Florence. He died in 1294. The most celebrated of his works was his "*Teson*," a compilation from various authors, in history, philosophy, rhetoric, and morals. He translated into the Italian language part of the first book of Cicero de *Inventione*, and he was author of a moral work in verse, entitled "*Il Tesoretto*." He

is represented as a profound rhetorician and philosopher, and is said to have been the first who began to polish the language, and refine the understandings of his countrymen. Though he does not appear to have been a public instructor at Florence, he probably gave private assistance in the studies of his friends, and he is mentioned as having been in some measure, the tutor of Dante.

RAYMOND MARTIN, a Spanish monk of the Dominican order. He was employed in 1264 by James, king of Arragon, to examine the Talmud, and sent in 1268 to Tunis to convert the Moors. He died in 1286. Martin wrote an excellent treatise against the Jews.

GUIDO CAVALCANTI, one of the early Italian literati, a native of Florence, in which city his family maintained a considerable rank. He was a disciple of Brunetto Latini, and an intimate friend of Dante. His own father was a free speculator in philosophy, whence he is placed by Dante, in his *Inferno*, among the condemned Epicureans in the lower regions, and Boccaccio intimates, that the son was addicted to similar opinions. Guido seems to have affected a retired and contemplative life, and to have attained among his countrymen a high character for philosophical knowledge, as well as for poetical talents. The devotion of the times led him to make a pilgrimage to St. James of Compostella, one fruit of which seems to have been an amorous attachment to a lady at Toulouse. He could not avoid engaging in the civil contentions of his country, and was particularly the enemy of Corso Donati, one of the principal persons in Florence, who attempted to procure his assassination on his pilgrimage. In the year 1300 he was banished with his party to Serezano, but falling sick through the unhealthiness of the place, he was allowed to return to Florence, where he died in that year, or the beginning of the succeeding. Though Guido himself appears more to have valued his philosophical than his poetical studies, he is only known to posterity by the products of the latter, which, indeed, according to the turn of the age, enter with some minuteness into the philosophy of the human mind. His poems are elegant and correct for the times in which they were written. They consist of sonnets and canzones, and were printed at Florence in 1527, in a collection of ancient Italian poets. His canzone on the nature of love was so celebrated, that many illustrious writers undertook to comment upon it. Some inedited pieces of Cavalcanti's are preserved in different libraries.

ÆGIDIUS DE COLUMNA, a Roman monk of the Augustine order, was distinguished in this century among the scholastics, and obtained the appellation of the Profound Doctor. He was preceptor to the sons of Philip III., of

France, and taught philosophy and theology with high reputation at Paris. He was preferred by Boniface VIII., to the episcopal see of Berri. He died in the year 1316, in the sixty-ninth year of his age. His body was conveyed to the church of the Augustine fraternity in Paris, and it was inscribed upon his tomb, that he was a most perspicuous commentator upon the prince of philosophers, Aristotle, and that he was *lux in lucern reducens dubia*, "the luminary which brought doubtful things to light." In a general council at Florence, his doctrine "which enlightened the whole world," was ordained to be received and inviolably observed, by all students and readers belonging to the Augustine order. His writings, which are numerous, afford little confirmation of this character, they treat abstruse questions with profound obscurity. His "*Lucubrations on the sentences of Lombard*," were printed at Basil, 1623; his work "*On Original Sin*," in quarto, at Oxford, in 1479; and his "*Questiones Metaphysicæ et quodlibeticæ*," at Venice, 1501.

RAYNERIUS, vernacularly Rainieri, a learned Italian Dominican monk, a native of Pisa. He acquired the character of a consummate divine and civilian, and was appointed professor of divinity, as well as raised to the most considerable offices of trust and honour belonging to his order. He left behind him several works of which the most important is a dictionary of divinity, with the subjects disposed in alphabetical order, and has been held in high estimation among the members of the Catholic communion. It was first published at Nuremburg in 1473, and last at Paris in 1655, 3 vols. folio.

VINCENT, of BEAUVAIS, a Dominican monk, was appointed by St. Lewis, king of France, inspector of the education of his children. About the year 1244, he compiled a kind of encyclopædia, entitled "*Speculum Magus*."

JOHN BALBI, a learned Dominican monk, was born at Genoa, whence he is sometimes called Balbi Januensis. He wrote a celebrated grammatical work, entitled "*Catholicon*."

HENRY FRAUWENLOB, a German writer, who died in 1317. He wrote in favour of the ladies, who, it is said, attended his funeral, and poured such quantities of wine into his grave, as almost inundated the church.

LE ROI ADENEZ, a writer of Romance, and, probably, so called from often wearing the laurel crown, was minstrel to Henry III., duke of Brabant and Flanders, and wrote the following romances:—1. William of Orange. 2. The Infancy of Ogier the Dane. 3. Cleomades. 4. Aymer of Narbonne. 5. Pepin and Bertha. 6. Buenon of Commerchis. Some of these have been frequently printed.

ALBETANO, of Brescia, a literary character; being appointed governor of Gavardo by the emperor, the place fell

into the hands of the enemy,¹ and he was thrown into prison, where he wrote a book "*De Dilectione Dei et Proximi.*" He was also the author of some other works, particularly one on the duty of speaking and keeping silence. His tracts were printed at Mantua, in 1732, 4to.

JOHN EZENKANTZI, was born at the city of Ezenka, whence he is named, and studied at a monastery near Erzeroum, situated on Mount Lebough. He afterwards taught grammar and rhetoric in the monastery of Dzordzor, was distinguished by the patriarch of Cilicia, and by king Leon II., who convened him, in 1307, to an ecclesiastical council, held at Adana. He died in 1323, leaving the following works; an Armenian Grammar, a Treatise on Astronomy, which was printed in 1792, at Nakhtshevan, on the banks of the Don; a Commentary on St. Matthew; Poems of Piety; and Sermons and Moral Discourses. The last three articles remain in manuscript, in the library of Paris.

DON JUAN MANUEL, grandson of king St. Fernando, of Castile, is frequently referred to in Spanish history, during the reigns of Ferdinand IV. and Alonzo XI., with whom he was sometimes at open war; but having, at length, effected the marriage of his daughter Costanza with the Infante D. Pedro, then heir of Portugal, peace was established between them. He was present at the great battle of Salado, in October, 1340, after which, the victory being so complete and tremendous, Spain was never more endangered by the African Moors. He died in 1347. Don Juan Manuel holds a still higher rank in the literary than in the political history of his country; his writings are among the earliest specimens of Castilian prose; they are twelve in number, but only one of them, viz. *El Conde Lucanor*, has yet been published. This was first printed by Argote de Molina, in 1575, and it was reprinted in 1642. It is a dialogue between the conde Lucanor, and his friend Patronio, in which the latter offers his friend some good advice, and illustrates all his precepts by examples.

BEN GERSHOM LEVI, a learned rabbi, who was born in Provence, about the year 1290. His celebrity is founded chiefly on his philosophical and theological writings. He was a disciple of Aristotle, and philosophizes in the spirit of his master, when discussing subjects of sacred literature. He died in 1370, when he was eighty years of age. He was author of "*Commentaries*" on all the books of the Old Testament, of which some are inserted in the great Bibles of Venice and Basil; and others were separately printed at Persara, Venice, and Paris. He was author of a philosophical work, entitled "*Millemont Aschem,*" or "*the Battles of the Lord,*" divided into treatises on the immortality of the soul, the knowledge of future events, prophecy, the interpretation of dreams, the omniscience of God,

&c. ; and of various other treatises, which were formerly preserved in MS. in the Vatiean library, and in that belonging to the congregation of the fathers of the oratory at Paris.

ROGER BACON, an English monk of the Franciscan order, celebrated for his genius, learning, and philosophy, was born near Ilchester, in Somersetshire, in the year 1214. He commenced his studies at Oxford, from whence he removed to the university of Paris, which, at that time, was esteemed the centre of literature; here he made such progress in the sciences, that he was esteemed the glory of the university, and was in high estimation with several of his countrymen, particularly with Robert Grosseteste, afterwards bishop of Lincoln, his great friend and patron. Having taken the degree of doctor, he took the habit of the Franciscan order, either while he was in France, or soon after his return to England, about the year 1240. He now pursued his favourite study of experimental philosophy with unremitting ardour and assiduity. In this pursuit, in experiments, instruments, and in scarce books, he informs us he spent, in the course of twenty years, no less than 2000*l.*, which sum was generously furnished to him by some of the heads of the university, to enable him the better to pursue his noble researches. But such extraordinary talents, and progress in the sciences, which, in that ignorant age, were so little known to the rest of mankind, while they raised the admiration of the more intelligent, could not fail to excite the envy of his illiterate fraternity, whose malice he further drew upon him by the freedom with which he treated the clergy in his writings, in which he spared neither their ignorance, nor their want of morals. These, therefore, found no difficulty in possessing the vulgar with the notion of Bacon's dealing with the devil. Under this pretence, he was restrained from reading lectures; his writings were confined to his convent, and, at length, in 1278, he himself was imprisoned in his cell, at sixty-four years of age; being allowed, however, the use of his books, he still proceeded in the rational pursuit of knowledge, correcting his former labours, and writing several curious pieces. When Bacon had been ten years in confinement, Jerom de Ascoli, general of his order, who had condemned his doctrine, was chosen pope, by the name of Nicholas IV., and being reputed a person of great abilities, and one who had turned his thoughts to philosophical studies, Bacon resolved to apply to him for his discharge; and to show both the innocence and the usefulness of his studies, addressed to him a treatise, "On the Means of avoiding the infirmities of old Age." What effect this had on the pope, does not appear; it did not, at least, produce an immediate discharge; however, towards the latter end of his reign, by the interposition of some noblemen, Bacon obtained his liberty, after which, he spent

the remainder of his life in the college of his order, where he died, in the year 1294, at eighty years of age, and was buried in the Franciscan church. Such are the few particulars which the most diligent researches have been able to discover concerning the life of this extraordinary man. His numerous writings show the great genius and force of mind which he possessed. In his treatise "Of the secret Works of Art and Nature," he shows, that a person perfectly acquainted with the manner observed by nature in her operations, would be able to rival her. In another piece, "Of the Nullity of Magic," he points out, with great sagacity and penetration, whence the notion of it sprung, and how weak all pretences to it are. From a perusal of his work, it is evident, that Bacon was no stranger to many of the capital discoveries of the present and past ages. Gunpowder he certainly knew; thunder and lightning, he tells us, may be produced by art; for that sulphur, nitre, and charcoal, which, when separate, have no sensible effect, when mixed together, in due proportion, and closely confined, and fired, yield a loud report. A more precise description of gunpowder cannot be given in words. He also mentions a sort of unextinguishable fire, prepared by art, which proves that he was not unacquainted with phosphorus; and that he had a notion of the rarefaction of the air, and the structure of an air-pump, is past contradiction. He was the miracle, says Dr. Friend, of the age in which he lived, and the greatest genius, perhaps, for mechanical knowledge, that ever appeared in the world since Archimedes. He appears, likewise, to have been a master in the science of optics; he has accurately described the uses of reading-glasses, and shows the way of making them. Dr. Friend adds, that he also describes the camera obscura, and all sorts of glasses which magnify or diminish any object, or bring it nearer to the eye, or remove it further off. Bacon says himself, that there were none ever in use among the Latins, till his friend Peter de Mahara Curia applied himself to the making of them. That the telescope was not unknown to him, appears from a passage where he says, that he was able to form glasses in such a manner, with respect to our sight and the object, that the rays shall be refracted and reflected wherever we please, so that we may see a thing under whatever angle we think proper, either near or at a distance, and be able to read the smallest letters at an incredible distance, and to count the dust and sand, on account of the greatness of the angle under which we see the objects; and, also, that we shall scarce see the greatest bodies near us, on account of the smallness of the angle under which we view them. His skill in astronomy was amazing; he discovered that error which occasioned the reformation of the calendar, one of the greatest efforts, according to Dr. Jebb, of human industry; and his plan for correcting it was followed

by pope Gregory XIII., with this variation, that Bacon would have had the correction to begin from the birth of our Saviour, whereas Gregory's amendment reaches no higher than the Nicene council.

Bishop Bale mentions more than eighty treatises written by this extraordinary man. Dr. Jebb, the editor of his *Opus Majus*, classes his writings under these heads; grammar, mathematics, physics, optics, geography, astronomy, chronology, chemistry, magic, medicine, logic, metaphysics, ethics, theology, philology, and miscellanies. It must, however, be confessed, that one and the same work by him has in other copies borne another title. His chemical tracts are in the *Thesaurus Chemicus*, printed at Frankfort, in 8vo. 1620. His treatise on avoiding the infirmities of old age, was printed at Oxford in 1590; and an English translation of it, by Dr. Richard Browne, appeared in 1683. Several pieces yet remain in MS. particularly one on chronology, entituled *Computus Rogeri Baconis*; another, called *Libec Naturalium*, and the *Compendium of Theology*, all which are in the library which was collected by the late king; and has so generously been given to the public, by our magnanimous king, George IV.

RICHARD DE MIDDLETON, an English scholastic, called the Profound and Abundant, was a monk of the order of Cordeliers, and distinguished himself at Oxford and Paris. He wrote commentaries on Peter Lombard, and other works. He died in 1304.

RICHARD BELGRAVE, of the ancient family of the Belgraves, in Leicestershire, was educated in the university of Cambridge, where he took the degree of D.D. He entered into the order of Carmelite friars, and was distinguished by his skill in the Aristotelian philosophy and school divinity. He was a man of eminent integrity and piety. He flourished in the reign of Edward II.

JOHN BACONTHORPE, or **BACONDORPE**, stiled the Resolute Doctor, a learned monk, was born at Baconsthorpe, in Norfolk. He spent the early part of his life in the convent of Blackney, near Walsingham, whence he removed to Oxford, and thence to Paris, where he obtained degrees in divinity and laws, and was esteemed the principal of the Averroists. In 1329, he returned to England, and was chosen twelfth provincial of the English Carmelites. In 1333, he was sent for to Rome, where, we are told, he first maintained the pope's sovereign authority in cases of divorce, but that he afterwards retracted his opinion. He died in London, in 1346, with the character of a monk of genius and learning.

RICHARD AUNGERVYLE, commonly known by the name of Richard de Bury, was born in 1281, at St. Edmund's Bury, in Suffolk, and educated at the university of Oxford;

after which, he entered into the order of Benedictine monks and became tutor to Edward Prince of Wales, afterwards king Edward III. Upon the accession of his royal pupil to the throne, he was first appointed cofferer, then treasurer of the wardrobe, archdeacon of Northampton, prebendary of Lincoln, Sarum, and Lichfield, keeper of the privy seal, dean of Wales, and, last of all, bishop of Durham. He likewise enjoyed the offices of lord high chancellor and treasurer of England, and discharged two important embassies at the court of France. Learned himself, and a patron of the learned, he maintained a correspondence with some of the greatest geniuses of the age, particularly with the celebrated Italian poet Petrarch. He was also of a most humane and benevolent temper, and performed many signal acts of charity. Every week, he made eight quarters of wheat into bread, and gave it to the poor. Whenever he travelled between Durham and Newcastle, he distributed eight pounds sterling in alms; between Durham and Stockton, five pounds; between Durham and Auckland, five marks; and between Durham and Middleham, five pounds. He founded a public library at Oxford, for the use of the students, which he furnished with the best collection of books then in England, and appointed five keepers, to whom he granted yearly salaries. At the dissolution of religious houses, in the reign of Henry VIII., Durham college, where he fixed the library, being also dissolved, some of the books were removed to the public library, some to Baliol college, and some into the hands of Dr. George Owen, who bought the college of king Edward VI. Bishop Aungervyle died at his manor of Auckland, April 24th, 1345, and was buried in the south part of the cross aisle of the cathedral church of Durham, to which he had been a benefactor. He wrote, 1. *Philobiblos*, containing directions for the management of his library at Oxford, and a great deal in praise of learning, in Latin. 2. *Epistolæ familiarum*; some of which are written to the famous Petrarch. 3. *Orationes ad Principes*; mentioned by Bale and Pitts.

JOHN DUNS-SCOTUS, a Franciscan Friar, commonly called Doctor Subtilis, was born in 1274; but whether in England, Scotland, or Ireland, has long been a subject of dispute among the learned of each nation. Dempster, Mackenzie, and other Scottish writers, assert positively that he was born at Dunse in Berwickshire; and to secure him more effectually, Mackenzie makes him descend from the Dunse in the Mers. Mac Caghwell, an Irish author, who wrote his life, insists that he was born at Down in the province of Ulster; but Leland, Bale, Camden, and Pitts, assure us that he was born at Dunstone in the parish of Emildune, near Alnwick in Northumberland; and in proof of this quote the following conclusion of his manuscript works in the library of Merton college in Oxford.

"Here end the writings of this subtile doctor of the University of Paris, John Duns, who was born in a certain village in the Parish of Emildune, called Dunston, in the county of Northumberland." These lines however appear evidently not to have been written by himself, and therefore are no decisive proof. Indeed if he had been born either in England or Ireland, it is not easy to conceive why he should be styled Scotus. But the reverend Dr. Bowmaker of Dunse, puts the matter out of all doubt. "Nothing is more certain," he says, "than that the family of which this extraordinary man was a branch, were heritors of the parish of Dunse, and continued to be proprietors of that estate, which now belongs to Mr. Christie, till after the beginning of the eighteenth century, called from them in all ancient writings Duns's half of Gruel-Dykes. These lands are adjoined to the town of Dunse. The father of John Duns-Scotus had been a younger brother of the family of Gruel Dykes, and resided in Dunse. The site of the house where he was born is still well known, and has been, generation after generation, pointed out to the young people by their parents, as the birth place of so great and learned a man." When a boy he became accidentally known to two Franciscan friars; who finding him to be a youth of extraordinary capacity, took him to their convent at Newcastle. From thence he was sent to Oxford, where he was made fellow of Merton college and professor of divinity, and Mackenzie says that not less than 30,000 students came to Oxford to hear his lectures. His fame was now become so universal, that the general of his order sent him to Paris in 1304, where he was honoured first with his degree of B. D. then of D. D. and in 1307 was appointed regent of the divinity schools. During his residence here, the famous controversy about the Immaculate Conception of the Virgin Mary arose. Alberto Magnus maintained that she was born in original sin. Scotus advanced 200 arguments in support of the contrary opinion, and convinced the university, that she was really conceived immaculate. This important nonsense continued to be disputed till 1496, after the council of Basil, when the university of Paris made a decree, that no student who did not believe the Immaculate Conception, should be admitted to a degree. Our author had not been above a year at Paris, when his general sent him to Cologne, where he was received with great pomp and ceremony by the magistrates and nobles of that city, and where he died of an apoplexy soon after his arrival, in 1308, in the thirty-fourth year of his age. Paul Jovius and others have reported, that Scotus was buried in an epileptic fit, and that, upon removing his bones, he appeared to have turned himself in his coffin. He was doubtless one of the first wranglers of his time, admirably well versed in scholastic divinity, and a most inde-

fatigable writer ; but if all his huge volumes hardly contain a page now worth perusal, it was the fault of the age. He was the author of a new sect of schoolmen called Scottists ; who opposed the opinion of the Thomists. He was a most voluminous writer, his works making twelve volumes folio, as published at Lyons by Luke Wadding, in 1639.

JOHN CANON, or **CANONICUS**, called also Marbres, an English Franciscan monk, and an able Aristotelian. He studied first at Oxford, and afterwards at Paris, where he became a pupil of the famous Duns-Scotus. He returned to Oxford and became a teacher of Theology. He died in 1340. In Lincoln college library, Oxford, is one of his manuscripts, to which is prefixed many verses in honour of him.

RICHARD DE BADEW, the original founder of Clare-hall, Cambridge. He was born at Badon, in Essex, and in 1326 was Chancellor of Cambridge, when he laid the foundation of a building to which he gave the name of University-hall. This being afterwards burnt down, was rebuilt by a daughter of Sir Gilbert de Clare, Earl of Gloucester, and named Clare-hall.

MICHAEL SCOT, of Balmirie, a learned Scottish author. He made the tour of France and Germany ; and was received with distinction at the court of the emperor Frederic II. On his return to Scotland, he gave himself up to study. He was skilled in languages ; and, considering the age in which he lived, was no mean proficient in philosophy, mathematics, and medicine. He translated into Latin from the Arabic, the History of Animals, by the celebrated physician Avicenna. He published the whole works of Aristotle with notes, and reasoned on his principles. He wrote a book on The Secrets of Nature, in which he treats of generation, physiognomy, and the signs of the temperaments of men and women ; also a tract On the Nature of the Sun and Moon. He there speaks of the grand operation of the alchemysts, and is exceedingly solicitous about the projected powder, or the Philosopher's stone. He likewise published *Mensa Philosophica*, a treatise on Astrology and Chiromancy. He was much admired in his day, and was even suspected of magic ; and had Roger Bacon and Cornelius Agrippa for his panegyrists.

JOHN BLAIR, a Scottish author, was contemporary with, and the companion, some say, the chaplain, of Sir William Wallace. He attended that great hero in almost all his exploits ; and, after his death, he wrote his memoirs in Latin. The injury of time has destroyed this work, which might have thrown great light on the history of a very busy and remarkable period. An inaccurate fragment of it only has descended to us, from which little can be learned, and which was published with a commentary, by Sir Robert Sibbald.

RELIGION.

INNOCENT IV., pope, was a native of Genoa, and being distinguished for his learning and attainments, he was in early life made canon of Parma, from which he was promoted to the chancellorship of the Roman church. In 1227 he was raised to the purple by Gregory IX., and in 1243 he was elevated to the papal throne, when he took the name of Innocent IV. Previously to this he was on terms of strict intimacy with the emperor Frederic II., who had been engaged in a contest with the court of Rome, and that prince no sooner received the news of his exaltation, than he sent a splendid embassy to congratulate him upon his election, and to assure him that nothing should be wanting to re-establish harmony between the church and the empire. The pope, however, began to assume a dignity inconsistent with friendship, and he plainly declared that he was resolved to maintain the highest pretensions of the apostolic see. Legates were despatched to accommodate all differences, but it was of no avail, and all hope of reconciliation being at an end, Frederic prepared to reduce the pope to reason by the terror of his arms. Innocent, unable to resist the power of the emperor, fled for protection to his native city, where he was received with every mark of distinction. Here he assembled a council, consisting of about 140 prelates, some princes, and the ambassadors of most of the crowned heads in Europe; he laid before this august assembly the motives which induced him to call them together, describing the emperor as a tyrant, a persecutor of the church, and as guilty of heresy, sacrilege, and other grievous crimes. The council gave credit to the pontiff, and sanctioned the sentence of excommunication pronounced against him. This led to a most destructive war, which was carried on in Germany and Italy till the death of the emperor Frederic in 1250. He was succeeded by his eldest son Conrad, who took up his father's cause with such zeal and intrepidity, as rendered Innocent fully sensible of his inability to withstand that prince with his own forces only. He accordingly made many unsuccessful attempts for obtaining assistance, and his army was defeated, which so affected the pontiff, that he fell sick and died in the month of December, 1254, after he had presided over the church nearly twelve years. He had high notions respecting the power and authority of the papal see; he possessed considerable learning; was well acquainted with the divinity of the times, and was regarded as the best civilian of his age. He was author of a work entitled "*Apparatus, Libris quinque distinctus in totidum Libros Decretalium*," first printed at Venice in 1570, and of several other pieces, besides twenty letters, which are inscrted in the eleventh volume of the Collect. Concil. He was not only learned but

a great encourager of learning, and is said to have been the first who gave red hats to the cardinals.

ALEXANDER IV., pope, whose name, before his election to the papal chair, was Raynald, succeeded Innocent IV., in the year 1254. He was born in the diocese of Anagni, from which he is called Anagninus. He came to the popedom in the midst of the contest between the Guelphs and Ghibelines. The kingdom of Sicily having been for some time in a state of feudal vassalage to the holy see, Alexander's predecessor had carried on a war in the support of the papal claims against Manfred, who exercised the regency of the kingdom for young Conradin, son of the emperor Conrad. Innocent IV., who, both as feudal lord of Sicily, and vicar of Christ, claimed a right over the Sicilian crown, had, from the hope of obtaining a powerful ally, presented it to Edmund, the second son of Henry III., king of England. Alexander III. continued the same policy, and began his pontificate by publishing a crusade; for, under the cloak of religion, the holy fathers did not scruple to disguise their ambitious projects. Henry III. was called upon for large contributions to support his son's claims to Sicily, and a tenth was levied on all ecclesiastical benefices in England for three years. The enterprise did not succeed, and a legate was sent to England to demand fresh supplies, and with a threat of excommunication if they were not instantly complied with. The demand was refused; and the crown of Sicily returned into the hands of Alexander; when it was no longer his to bestow. Manfred defeated the crusaders; and in 1258, usurped the crown of the two Sicilies.

This pontiff was equally unsuccessful in his attempt to oppose the progress of Ezzelin, who, having headed the Ghibelines, had made himself master of all Lombardy. Though the banner of the cross was displayed under the command of an ecclesiastic, the pope's legate, the papal army, after some partial advantages, was totally defeated, and the legate himself put in prison.

Even the fulmination of anathemas, from the apostolic see, was unavailing. In defiance of these, Ezzelin kept the legate in prison, and pursued his victories; and Manfred kept the crown which he had seized, without the consent or knowledge of the pope.

Alexander IV., considered in the light of a prince contending for territory against other powers, may be pronounced unfortunate. In his proper ecclesiastical character he is entitled to little praise. He chiefly employed his apostolic bulls in support of the mendicant Dominican friars against the members of the university of Paris, who refused to permit them to divinity professorships, and to other rights and privileges of their society. In the course of the disputes, one of the doctors of the Sor-

bonne, William de Saint Amaur, published a book under the title of "The Perils of the Last Times," in which are described the character and conduct of the Dominican Friars, and their pride, hypocrisy, and licentiousness, indirectly but severely censured. The pope condemned this work as containing perverse opinions, contrary to the honour of those who make profession of poverty for God's sake, and as likely to raise great scandals, and to divert the faithful from devotion and charity. This pope condemned another work in the council of Arles in 1260, entitled "The Everlasting Gospel," written by the abbot Joachim, of which the leading doctrine was, that the law of the Gospel would soon be superseded by another law much more perfect, the law of the Spirit, in the third state of the world, in which the active life will give way to the contemplative life. The professors of this doctrine, called Joachimites, who were numerous, were at the same time proscribed. From these affairs which, however uninteresting they would now be thought, at that time excited general attention, the pontiff was called to the laudable office of settling the differences which had arisen between the states of Venice and Genoa. A council for this purpose was appointed to be held at Viterbo; but before the time fixed for its meeting arrived, in 1261, Alexander died, from apprehension and vexation, as it is supposed, on account of the dissensions which disturbed the church. He appears to have been a narrow-minded bigot, more concerned to preserve and enlarge the privileges of a monastic order, than to correct abuses, or encourage improvements.

URBAN IV., pope, named Pantaleon, born of mean parentage at Troyes, in Champagne, studied at Paris, where he took the degree of doctor in canon law. Being created archdeacon of Liege, he was sent by Innocent IV. as his legate into Poland. On his return, he was preferred to the see of Verdun, and Alexander IV. nominated him patriarch of Jerusalem, and legate to the crusading army in the east. On the death of that pope, in 1261, he was chosen his successor, when he took the name of Urban. The college of cardinals having been reduced to nine members, at two promotions he created fourteen new ones, who are said to have done honour to his choice. Manfred having for some time held the crown of Sicily by usurpation, Urban summoned him to Rome, but he refused to obey the summons, and he excommunicated him, and then caused a crusade to be preached against him. An army was raised, and the troops of Manfred were obliged to evacuate the parts of Italy which they occupied; but, in the mean time, his friends in Rome having raised disturbances there, the pope retired to Orvieto, where he resided with the cardinals during the greatest part of his pontificate. Germany was, at this time, raging with war, on account of a competition for the empire, and several of the electors choosing young Conradin, Urban threatened to ex-

communicate them for electing the heir of a family which had been so hostile to the church. He afterwards endeavoured to put an end to the disturbances in Germany, by persuading the two rivals, the king of Castile and the earl of Cornwall, to submit to the judgment of the Holy See, and summoned them to appear by their deputies for that purpose, but nothing was effected. A negotiation with Manfred had been broken off, Urban had determined to give the crown of Sicily to some other prince, and, with the concurrence of the cardinals, he offered the kingdom to Charles of Anjou, brother of Lewis IX., king of France, with the support of the papal power, which offer was accepted, but before the pontiff could be acquainted with the result, he died at Perugia, in October, 1264, after having presided over the Roman see little more than three years. This pope instituted the festival of Corpus Christi, in honour of the holy sacrament, the bull for which is dated in 1264. Some epistles of his are extant, but are not of great importance. He has the reputation of sanctity of manners, and of being liberal to the poor, and Tiraboschi has produced evidence of his being a great encourager of philosophical studies. Campano, the mathematician, in a dedication of one of his works to this pontiff, returns him thanks for raising philosophy from the dust in which it had been buried, and speaks of his entertaining men of learning at his table, whom he invited to dispute with each other, himself proposing various questions, and joining in their discussion. He likewise laid his injunctions on the celebrated Thomas Aquinas, to write commentaries on the works of Aristotle.

CLEMENT IV., pope, was a native of St. Gilles on the Rhone, and descended from the illustrious family of Le Gros. His original name, however, appears to have been Guy Faucault. In his youth, he followed the profession of arms, which he exchanged for that of the law, and became one of the most eminent civilians of his time. He was some time secretary to Lewis IX., king of France. He married, and had two daughters, but on the death of his wife, he entered into holy orders, and was made bishop of Puy, and afterwards archbishop of Narbonne. Urban IV. created him, in 1261, cardinal-bishop of Sabina, and sent him legate *a latere* into England. During his absence, he was elected pope at Perugia, in 1264, on the death of Urban IV. He immediately declared his resolution against imitating his predecessors in the partial promotion of his relations, and he faithfully adhered to it. His brother, who was a parish priest, was only advanced by him to a living somewhat richer; he obliged his nephew to give up two out of three benefices he possessed; and he offered so little encouragement to those who should marry his daughters, that they both entered into a convent. The great political event of his reign, was the investiture of Charles of Anjou in the kingdom of

Naples, upon conditions very favourable to the see of Rome, with respect to ecclesiastical matters. The pope promoted, with great zeal, the cause of Charles against Manfred and Conradin, and has been accused, by some of the German writers, of advising the execution of the latter, but, apparently, with injustice. Clement died at Viterbo, in November, 1268, leaving a high character for charity, disinterestedness, and sanctity of life. He wrote the life of St. Hedwig, a queen of Poland, some letters, and other pieces.

GREGORY X., pope, whose original name was Theobald, was descended from the illustrious family of Visconti, and born at Placentia. After being a canon in the church of Lyons, he was appointed archdeacon of Liege, in 1250, and taking the cross, accompanied Edward, prince of Wales, in his expedition into Syria. After the death of Clement IV., in 1268, the papal chair was vacant for nearly three years, when, in 1271, they chose Theobald, who was then with the crusaders in the east. Immediately some friars were despatched to inform him of his election, and to intreat him to hasten to Viterbo, whence the cardinals were not to depart until his arrival. The friars found him at Ptolemais, now Acre, from whence he intended to pass to Jerusalem, but upon receiving this news, he resolved to embark with all possible speed for Italy. Before he departed, however, he preached to the Christians at Ptolemais, from Ps. cxxxvii. 5 and 6; "If I forget thee, O Jerusalem, let my right hand forget her cunning," &c.; and in his sermon, assured them of all the assistance which he could possibly procure for them. He arrived at Viterbo in the beginning of 1272, attended by Charles king of Sicily, whence he proceeded to Rome, where he was consecrated, and took the name of Gregory X. Before he was consecrated, he began to make good the promise which he had made to the Christians in Palestine, by earnestly exhorting most of the Christian princes and states to send men and money into the east, himself setting the example, by raising, at his own expense, a considerable body of troops, and hiring Venetian vessels to convey them thither. After his consecration, this object was still one of the nearest to his heart; and with the view of promoting it, he resolved to attempt to bring about a union between the Greek and Latin churches, that the eastern and western empires might be induced cordially to concur in making war upon their common enemy. With this design, he wrote several letters, addressed to the Christian princes and prelates, signifying his intention of convening a general council at Lyons, in 1274, and requesting that they would be ready to attend it at the appointed time. He likewise despatched four friars to Constantinople, to invite the emperor Michael Palæologus to meet it, with able and well-disposed persons, in order to complete a work so necessary for the harmony and security of Christendom. In 1275, while Gre-

gory was at Orvieto, Edward, who was now king of England, arrived at that city, on his return from the Holy Land, and he was received by the pope with all possible marks of esteem and affection. On the king's complaining of the cruel murder of his cousin Henry, son of the earl of Cornwall, by Guido, another son of the earl of Leicester, who was now dead; the pope summoned Guido to appear before him in a limited time. Upon his not regarding the summons, he was not only excommunicated, but declared infamous, with all his children to the fourth generation, and all were anathematized who should receive, favour, or admit him into their houses. Finding himself thus driven out of all human society, he embraced the opportunity of the pope's travelling from Orvieto to Florence, unexpectedly to appear before him, stripped of his garments to his shirt, with a rope about his neck, begging for mercy, and submitting himself entirely to the will of his holiness. Gregory granted him his life, but delivered him up to the king of Sicily, who was to keep him closely confined until his death. Gregory undertook this journey to Florence with the pious design of producing a reconciliation between the Guelphs and Ghibelines, whose mutual animosity and outrages had long kept that city involved in the utmost confusion. He succeeded so well, that he brought the leading men of both parties to agree to a peace, which, however, was but of short duration. When Gregory found that hostilities had recommenced, and that his remonstrances were of no avail, he put the city under an interdict, which continued during the remainder of his pontificate. He interdicted the city of Milan, when he found that he could not reconcile the opposite factions, in order to restore peace to the country. Gregory's next memorable act, was his sending threatening letters to the ecclesiastical and secular electors of the German empire, upon the death of the earl of Cornwall, who had been elected king of the Romans, in which he took upon himself to set aside the pretensions of Alphonsus, king of Castile, to that dignity, though he had an equal number of votes with the late earl, and commanding them to elect another person, assuring them, that if they did not do it immediately, he would do it for them. These imperious letters produced their intended effect, and Rodolph, count of Hapsburgh, from whom the present house of Austria is descended, was elected king of the Romans. This election was afterwards confirmed by Gregory. In 1274, Gregory summoned a general council to meet at Lyons, which was the most numerous of any that had ever been held. The principal points which occupied its attention were, the procuring relief for the Christians in the east, and the union of the eastern and western churches. In this council, Gregory deposed the bishop of Liege, on account of his irregularities and profligacy. After the termination of this council, the pope returned to Italy,

having had an interview with Rodolph, at Lausanne, who restored to the apostolic see the province of Romagna, and the exarchate of Ravenna. But Gregory had scarcely arrived at Arezzo, in the beginning of 1276, when he was taken ill, and died in a few days, after a pontificate of four years, and a little more than four months. He is highly spoken of for his extraordinary sanctity, and appears to have been influenced by a milder spirit than many of his predecessors; yet, that he was not indisposed to carry his pretensions to power as far as any of them, is sufficiently manifest from the part which he took in relation to an election of a king of the Romans. Several of his "Letters" are extant in the eleventh volume of the "Collect. Concil.," and Waddingus's *Annal Minor*, ad an. 1272, &c.

INNOCENT V., was born at a town on the Iserre, in Burgundy. When very young, he entered the Dominican order of preaching friars, and pursued his studies in divinity with so much success, that he was appointed to fill the theological chair in the university of that city, and was considered as one of the most learned divines of the age. He obtained considerable preferment in the church, and, about 1271, was nominated, by pope Gregory X., archbishop of Lyons, and soon afterwards was promoted to the sacred college by the title of cardinal bishop of Ostia. On the death of Gregory, he was unanimously chosen his successor in the papal dignity, and took the name of Innocent V. Besides reconciling those states of Italy, which were carrying on the most bloody wars against each other, under the opposite denominations of Guelphs, and Ghibelines, and bringing about a peace between the republics of Lucca and Pisa, he projected the mission of a splendid legation into the east, to obtain from the emperor Michael Palæologus, the confirmation of the articles of the union, but he died before he could carry his design into execution, after a short pontificate of about five months. He wrote "Commentaries upon the Pentateuch, the Canticles, and the Gospels;" "Notes of the Epistles of St. Paul," and other pieces have been published since his death.

ADRIAN V., pope, a native of Genoa, whose former name was Ottoboni Freschi, succeeded Innocent V., in the year 1276. He was nephew of Innocent IV., who, with other ecclesiastical preferment, created him cardinal deacon of St. Adrian. In 1254, he was sent by his uncle into England, in the capacity of legate, to settle the disputes between Henry III. and his barons; and was employed again on the same legation, in 1265, by Clement III., when he issued a sentence of excommunication against the king's enemies. The king honoured the legate by placing him in his royal chair at a public festival, and ordering him to be first served. Several years after his return to Rome, when his health was much declined, he was elected to the papal chair. When his relations came to congratulate him on his

accession, he said, "I wish you had found me a healthy cardinal, rather than a dying pope." Leaving Rome immediately after his election, he went to Viterbo, whither he had invited Rodolphus, the emperor, to oppose the usurpation of Charles, king of the two Sicilies; but his illness increasing, he died soon after his arrival, having enjoyed his dignity only thirty-eight days. He was a zealous supporter of the crusade to the Holy Land, and immediately after his election, sent a considerable sum to Constantinople, for the purpose of building galleys, with the promise of further supplies.

JOHN XX., or XXI., pope, was a Portuguese by nation, and born at Lisbon. His original name was Peter, and he was the son of one Julian, a physician; whence he was called Petrus Juliani. He became eminent for his acquaintance with the sciences, and particularly with medicine, the profession of which he followed for a time with great reputation. Afterwards he devoted himself to the service of the church; and having entered into orders, obtained the archdeaconry, and subsequently the archbishopric of Braga. In the year 1268, pope Gregory X. made him a cardinal, by the title of cardinal bishop of Tusculum. On the death of Adrian V., in 1276, he was elected to succeed him, when he took the name of John XX., or XXI. The first act of his pontificate was to revoke the famous constitution of Gregory X., which provides that the cardinals shall be shut up in the conclave during the vacancy of the papal see. Having much at heart the relief of the Christians in the East, soon after his election he sent a legate into France, to procure them such supplies as should enable them to retain the little which they still possessed in the Holy Land; and he wrote to the king of the Romans, also of Spain, and of Hungary, earnestly exhorting them to lay aside all animosities against each other, and to join in the common cause. He also sent nuncios to mediate a reconciliation between Philip the Bold of France, and Alphonso of Castile, enjoining them to excommunicate either of the princes who should not acquiesce in the terms of accommodation judged reasonable by the apostolic see. Being attached to the study of judicial astrology, he became a complete dupe to that pretended science, and flattered himself that he should live a long time. The event soon showed the absurdity of his calculations; for, having added a new room to his palace at Viterbo, the roof suddenly fell in upon him, and so bruised him, that he died within a few days, after a pontificate of only eight months. He is said to have been ignorant in the management of temporal affairs; but, at the same time, to have been the kind benefactor of the poor, an encourager of learned men, in whose company he always took delight, of whatever rank or condition they might be; and unbounded in the generosity with which he rewarded those who excelled in any branch of literature. He is said also to have been no friend to the mo-

nastic orders, against whom he was meditating a blow, at the time when he was killed. He was the author of "*Summulæ Logicales*," first printed at Paris, in 1487, folio; "*Parva Logica*, in Partes et Capita distincta," first printed at Venice in 1593, quarto; "*Tractatus Logicales VI.*," first printed at Cologne in 1503; a work, "*In Physionomiam Aristoteles*;" some medical treatises, &c. One of his "Letters" to Edward I., king of England, may be seen in the tenth volume of the "*Collect. Concil.*;" and four in the second volume of Waddingus's "*Annal. Minor*," and the Appendix to the same work.

NICHOLAS III., pope, whose original name was John Cajetan, was born at Rome, and descended from the noble family of the Ursini. When he was raised to the purple, he was made cardinal deacon of St. Nicholas in carcere Juliano. Upon the death of pope John XX., at Viterbo, in the year 1277, the cardinals showed little disposition to agree in the choice of a successor; the Italians opposing the election of a Frenchman, and the French of an Italian. It should be observed, that the constitution of Gregory X. concerning the conclave, had been revoked by the late pope, and that the cardinals now contented themselves with meeting only once a day on this business, and then returned to their respective homes. At length they elected cardinal Cajetan. Soon after his election, which took place in November, 1277, he repaired to Rome in order to be ordained, as he was only in deacon's orders; and upon his being crowned, he took the name of Nicholas, from the saint who gave the title to his cardinalate. Before he was crowned, he wrote to the emperor Rodolph, in order to prevent, if possible, the war which threatened to break out between him and Charles king of Sicily. Charles had been appointed vicar of the empire in Tuscany, by pope Clement IV., during the dispute between the earl of Cornwall, and the king of Castile, respecting the imperial crown. As, however, Rodolph was now acknowledged by all king of the Romans, he maintained that the office of vicar of the empire had ceased, and that all the power annexed to it devolved upon him. Charles refused to relinquish this power, and Rodolph prepared to drive him from Tuscany by force of arms. The pope's object, therefore, was to persuade Rodolph to suspend his intended march into Italy, and to refer the subject in dispute to the judgment of the apostolic see. In 1278, ambassadors arrived at Rome from the Greek emperor, Michael Palæologus, and his son Andronicus, to confirm the union agreed upon at the council of Lyons, between the Greek and Latin churches. On this occasion Nicholas received them in the most honourable manner, and they subscribed to all the articles which were subscribed by the former ambassadors at the above-mentioned council. In the same year, Rodolph confirmed to the pope all the grants made, or which were pretended to have been made, by former emperors

to the holy see, which thus became possessed of the whole exarchate of Ravenna, and the province of Remandiola, afterwards called the Romagna. He also obtained the concurrence of all the electors of the empire to his diploma of confirmation. In return for this liberality, the pope obliged the king of Sicily to resign the vicariate of Tuscany, declaring that the office was annulled by the lawful election of Rodolph to the dignity of king of the Romans.

By depriving Charles of his power in Tuscany, Nicholas not only rendered an agreeable service to the emperor, but also gratified the hatred which he had conceived to the king of Sicily. One cause of this hatred was the death of a Roman nobleman, who had married a niece of Nicholas while cardinal, whom Charles, as senator, had caused to be beheaded, for taking the part of Conradin against him, though most of the Roman nobility, and among the rest our cardinal himself, had interceded for his life. Another cause was, the king's indignant and haughty rejection of a proposal made by the pontiff, soon after his promotion to the popedom, for a match between his nephew and a daughter of Charles. From this time he omitted no occasion that offered of showing his enmity to the king, and of joining the emperor against him. He forced Charles to resign the dignity of senator of Rome, which pope Clement IV. had conferred upon him, and then issued a bull, which forbade any emperor, king, prince, duke, marquis, count, or baron, as well as their children, brothers, or nephews, from being henceforth elected to that dignity. The same bull ordained that the senatorial dignity should not be conferred on any person for life, but only for one year; at the end of which, another person should be chosen, unless the pontiff for the time being thought fit to continue the former in his dignity. This pope died at Suriano near Viterbo, in 1280, after presiding over the church two years and nearly nine months. His moral character is said to have been unexceptionable, and he is commended for his great generosity to the poor, his liberality in building and repairing churches, his encouragement of learning, and learned men, and the strictness with which he caused the canons of the church to be observed in all places immediately subject to his see. But, with all his commendable qualities, he carried the practice of nepotism to an extravagant excess, bestowing all the best and most lucrative employments upon his relations, and making it his business to raise and enrich them. He had even formed the design of raising two of his family to the royal dignity, one of whom was to be king of Lombardy, and the other king of Tuscany. He granted many privileges to the religious orders, particularly to the Franciscans, and in the year 1279, published that famous bull vulgarly called the Constitution *EXIIT*, from the first word in it, which confirmed the rules of St. Francis, and contained an accurate and

elaborate explication of the maxims it recommended, and the duties it prescribed. To this pope is attributed a treatise "*De Electione Dignitatum*."

MARTIN IV., pope, whose original name was Simon de Brie, or de Brion, was descended from an illustrious family, and born at the castle of Montpensier, in the Touraine. He was for many years canon and treasurer of the church of St. Martin, at Tours, and in the year 1260, he was appointed keeper of the seals to Lewis IX. In 1261 he was created a cardinal by pope Urban IV., by the title of cardinal presbyter of St. Cecilia; and he afterwards sustained the character of papal legate in France, both under that pope and under Gregory X. After the death of Nicholas III., and when the Roman see had been vacant six months, he was chosen to fill it in February, 1281, and took the name of St. Martin of Tours. This election took place at Viterbo, in the neighbourhood of which Nicholas died; but as the city was under an interdict, on account of the violences which were committed in it during the vacancy, and Rome was in a state of confusion, owing to the animosity between the two rival factions struggling for power, he was consecrated and crowned at Orvieto. From the moment of his accession, Martin directed his whole attention towards promoting the power and dignity of the Roman see, and he was not inferior to any of his predecessors in the ambition, boldness, and arrogance, which his conduct displayed. In order to restore tranquillity to Rome, he negotiated successfully with the chiefs of the rival factions, both of whom had been chosen senators by their respective parties, and engaged them to resign that dignity to himself, and to secure the consent of the people to his holding it for life, and with the power of appointing whom he should think proper to discharge the office in his name. As soon as a decree to this purport had received the approbation of the people, the pope appointed Charles king of Sicily, to act as senator in his room; a dignity which Nicholas III. had forced him to resign. With the real design of favouring the views of that prince on the Greek empire and the city of Constantinople, by whose possession of which the influence of the papal see would be rendered triumphant in the East, he soon afterwards excommunicated Michael Palæologus, under the pretext of his having broken the peace which had been concluded between the Greek and Latin churches at the council of Lyons, in the pontificate of Gregory X. This design, however, was defeated by the famous conspiracy known by the name of the Sicilian Vespers, by which all the French in the island were inhumanly massacred, and Peter, king of Arragon, seated on the Sicilian throne.

As soon as information of these events was brought to the pope, Charles requested him to issue forth the most dreadful

curses and anathemas against all who were concerned in them, and when he was informed that Peter had landed in the island, and had been crowned king, he wrote several threatening letters to that prince, haughtily commanding him immediately to resign his pretensions, and to withdraw from a country which was subject to the apostolic see, upon pain of excommunication, and the forfeiture of his own dominions. Unmoved by the papal proceedings, the king of Arragon determined to keep possession of Sicily as his wife's inheritance, and was readily obeyed by the clergy in both of his kingdoms, when he directed that they should continue in the regular exercise of their functions, notwithstanding the interdict. In derision of the pope's pretended power to deprive him of the regal title, the king of Arragon now began to style himself "Peter, a gentleman of Arragon, the father of two kings, and lord of the sea." Martin offered Peter's Spanish dominions to Philip the Bold, king of France, for Charles de Valois, his son, and sent a legate into France to settle the conditions on which he was to hold them; one of which stipulated, that the new king and his successors should swear fealty to the holy see, acknowledge themselves to be feudatories of the Roman church, and pay a yearly tribute into the apostolic chamber. To assist Philip in executing his vengeance on Peter, the pope granted him the tenth of the ecclesiastical revenues, and encouraged his subjects to flock to his standard, by granting indulgences to all who should engage in that war. He determined also to cause a general crusade to be preached against the king of Arragon and the Sicilians; but while he was meditating grand designs for the glory of the holy see, he was cut off by a sudden death in 1285, after a pontificate of four years and a few days. Five of his "Letters," and the sentence which he pronounced against Peter of Arragon, may be seen in the eleventh volume of the Collect. Concil.; three "Letters" in "Wadingus Annal." ad ann. 1281—1285; and ten others in the Appendix to the work last mentioned.

HONORIUS IV., pope, who, before his elevation to the popedom, was called James Sabelli, or Savelli, was descended from the same family with Honorius III., and was created cardinal deacon, by pope Urban VI., in 1261. In 1285 he was elected pope, as successor to Martin IV., and on this occasion he assumed the name of Honorius IV. He was so much afflicted with the gout, that he was unable to solemnize the mass in a proper manner, and only in a sitting posture; but he had a mind equal to all the difficulties of his situation. One of his earliest acts was to renew the anathemas which his predecessor had fulminated against Peter of Arragon, and by causing a crusade to be preached against him in France, he raised a powerful army in that country, at the head of which king Philip

entered Arragon, and gained a bloody victory over Peter. That prince died in a short time after the battle, and by his will devised the kingdom of Arragon to his son Alphonsus, and that of Sicily to his son James. Honorius no sooner heard of his death, and the distribution which he had made of his territories, than he issued his bull, commanding Alphonsus to release, without delay, Charles, prince of Salerno, who had been taken prisoner by his father's fleet, and, at the same time, ordering James to quit the island of Sicily, and to deliver it up to Charles as the lawful heir. As those princes paid no regard to his holiness's bull, he excommunicated them, at three different times, in the year 1286, and laid the whole island of Sicily under an interdict. Honorius condemned and suppressed a new sect founded by Gerhard Sagarelli, who styled themselves "The Order of the Apostles," or "The Apostolic Brethren." But the objects apparently nearest the heart of Honorius were the extension of the papal power against all daring opponents, and the triumph of the crusaders over the infidels. His first attention was directed to the former; and in subserviency to it, he had projected a design of uniting all the Christian princes in a holy league against the two kings of Arragon and Sicily. While, however, he was wholly intent upon carrying it into execution, he was cut off by death, in 1287, when he had but just completed the second year of his pontificate. He is said to have been eminent for wisdom, temperance, and a sound discretion; and as a proof of his regard to the interests of learning, he made provision for the establishment of a college at Paris, for the study of the Oriental languages, though he did not live to see the completion of such an institution. He confirmed the order of the hermits of St. Augustine, and that of the Carmelites, which had been only tolerated by the second council of Lyons. Some of his letters are preserved.

NICHOLAS IV.; pope, whose former name was Jerome of Ascoli, was descended from parents in humble life, and born at the place from whence he derived his surname, situated in the Marche of Ancona. He entered at an early age into the order of minorities, and acquired such reputation by his learning and exemplary conduct, that he was raised to the post of general of the fraternity. Before he obtained this honour, pope Gregory X. sent him on a mission to Constantinople, to endeavour to bring about a union between the two churches, and from thence into Tartary, to promote the conversion of infidels. Pope Nicholas III. made him a cardinal, and he was employed by that pontiff and by Honorius IV. in various legations. Martin IV. preferred him to the see of Palestina. Upon the death of Honorius IV., the unanimous voice of the conclave was given in favour of the bishop of Palestina, who twice declined the dignity to which he was chosen, but was compelled, after being elected

a third time, to accept of it. At his coronation, out of gratitude to Nicholas III., who had created him a member of the sacred college, he took the name of Nicholas IV. Soon after his election, he interested himself with great zeal in the cause of Charles prince of Salerno, who was kept in prison by Alphonsus king of Arragon, and he sent legates to that monarch to treat about the prince's liberty, and also to summon Alphonsus to appear at Rome within a limited time. In the mean while Charles impatient at his confinement, signed a treaty by which he obtained his freedom upon hard terms, and, after visiting his dominions in Provence, returned into Italy. Hearing that the pope was at Ruti, he repaired thither in 1289, and laid before his holiness the terms on which he had been permitted to quit Arragon. These terms Nicholas pronounced null; absolved Charles from his oath to observe them; and crowned him with great solemnity, king of Apulia and Sicily. In 1290, under the mediation of the pope, peace was concluded between the kings of France and Arragon; by one article of which Alphonsus agreed not to assist his brother James, who had usurped the kingdom of Sicily, and to recall all the Arragonese in his service. The object, however, which of all others occupied his thoughts and laborious efforts, was the desperate state of the kingdoms in the East, who were reduced to the greatest distress. In 1289, the city of Tripoli being taken by the Turks, and the inhabitants either put to death or carried away captives, he raised four thousand foot, and five hundred horse at his own expense, and hired twenty Venetian galleys to carry them into the East. In 1291, the sultan of Egypt having taken by storm the city of Ptolemais, levelled it with the ground, and massacred all the Christians that fell into his hands, which so terrified the inhabitants of Tyre, Sidon, and several other Syrian cities, that they left them a prey to the enemy, and transported themselves to the island of Cyprus. Thus was the Holy Land irrecoverably lost, nothing remaining to the Christians but this island and the Lesser Armenia. Nicholas felt such extreme mortification at the loss of Palestine, that it greatly contributed to hasten his death, which happened in April, 1292, after a pontificate of four years and between one and two months. He has been highly commended for his humility, good nature, and contempt of worldly grandeur. As he was a man of great learning himself, he encouraged it in others, employing and rewarding, with uncommon generosity, such as excelled in any branch of literature. He expended large sums in adorning Rome with several stately buildings, in widening the streets, in building new churches, and in repairing others. On a magnificent mausoleum which Sextus V. erected to his memory, it is recorded in his praise, that men of probity and men of learning were his only relations. He wrote "Com-

mentaries," on some of the books of Scripture, and upon the four books of the Master of Sentences, and several "Sermons," but none of them are extant. His "Constitutio pro Benedictinis" was published in Paris in 1519, octavo; and is inserted, with five others, in the first volume of Cherubini's "Bullarum." Of his "Letters," which are said to fill three large manuscript volumes in the Vatican library, several in the "Annales" of Bzavius and Wadingus, under the year 1288, &c. and in the appendix to the second volume of the last mentioned annalist.

CELESTINE V., whose original name was Peter de Murrhone, was born at Isernia, in Naples, in 1215, of mean parents. He retired while very young to a solitary mountain, to dedicate himself to prayer and mortification. The fame of his piety, brought several, out of curiosity, to see him; some of whom, charmed with his virtues, renounced the world to accompany him in his solitude. With these he formed a kind of community in 1254; which was approved by pope Urban IV., in 1264, and created into a distinct order, called the hermits of St. Damien. Peter governed this order until 1286, when his love of solitude and retirement induced him to quit the charge. In July, 1294, the great reputation of his sanctity raised him, though much against his will, to the pontificate. He then took the name of Celestine V. He made his entry into the city of Aquila, mounted on an ass, the kings of Apulia and Hungary holding the stirrups. Celestine's ignorance and incapacity created disgust; and cardinal Cajetan, an artful man, persuaded him to resign his post. A doubt being suggested whether a pope could abdicate, a law was passed, empowering all sovereign pontiffs to resign at their pleasure, a privilege which none of Celestine's successors have thought proper to exercise. Celestine, however, gladly accepted of it; and after reading his act of renunciation before the cardinals, divested himself of the pontifical ornaments, resumed his monk's habit, and sat down at their feet. This was at the close of the year 1294, after a popedom of less than six months. Cajetan, who was chosen in his place by the name of Boniface VIII., fearing lest he might be persuaded or compelled to resume his dignity, refused the poor hermit's earnest request of being allowed to return to his solitude, and resolved to carry him to Rome. He escaped, however, from his guards, and concealed himself among other hermits in a wood in Apulia. Finding himself not safe there, he embarked in a small vessel with the intention of passing over to Dalmatia; but he was driven back by contrary winds, and arrested by the governor of Capitanata. Boniface had him conveyed thence to Anagni, the people every where on the road crowding round him for his blessing, and plucking the hairs of the ass he rode, as relics. Boniface received him roughly, kept him sometime confined in his palace at Anagni,

and then sent him to close confinement in the castle of Fumoni. There the unfortunate hermit ended his life in May 1296, aged eighty-one. He was canonized in 1313 by Clement V.; and a religious order which he founded still subsists under the name of Celestines. Some writings are attributed to him, which are nothing more than collections of passages from the Scriptures, the fathers, the popes, and the canonists under various heads.

BONIFACE VIII., pope, a native of Anagni, was descended from Catalan ancestors, who first settled at Gaetani, or Cajetan. He was raised to the papal chair in 1294, on the uncommon event of the resignation of Celestine V. Alstedius says, "that he entered like a fox, reigned like a lion, and died like a dog." In 1297, he canonized St. Lewis king of France; and in 1300, instituted a jubilee to be held every 100 years following. At this jubilee he dressed himself the one day in his pontifical habit, and the next in imperial robes; telling the emperor Albert's ambassadors, that their master's election was of no avail, without his authority. He boasted that he was the keeper of the keys of heaven; and caused two drawn swords to be carried before him, as emblems of his two-fold authority. He died in October, 1303, in the ninth year of his pontificate. He was interred at St. Peter's in a grand mausoleum, which he had erected for himself. His character is sufficiently shown from his transactions, to have been violent, ambitious, crafty, and overbearing. His abilities, courage, and erudition, were equal to those of most who have sat in the pontifical chair. He encouraged learning by granting many privileges to the university of Rome; and he was the author of various works, as, a number of epistles and decrees, two discourses on the canonization of St. Lewis, two celebrated prayers, one to Christ, and one to the Virgin, &c. It was by his order that the 6th book of decretals were composed.

BENEDICT XI., pope, whose name was Nicholas Bocasine, was the son of a shepherd, or, according to some, of a notary, at Trevigi, in the state of Venice. After teaching a school sometime at Venice, he entered into the order of preaching friars, or Dominicans, of which, in 1290, he became a general. He was then created, by pope Boniface VIII., cardinal bishop, first at Sabina, afterwards of Ostia. He discharged several legations with reputation; and was just returned from Hungary, when Boniface was imprisoned in his palace of Anagni. After the death of that pope in 1303, he was elected to succeed him; and immediately began to restore peace to the church. He annulled the censures passed against Philip le Bel king of France, and reconciled that country to the holy see. He restored the Colonna family to their dignities and possessions, with the exception of Seiarra, whom, with Nogarat, he summoned to Rome, and on their disobedience, solemnly excom-

municated them. He endeavoured to appease the troubles arisen at Florence from the parties of the Bianchi and Neri ; and not being able to succeed ; he laid the city under an interdict. But his efforts for the good of the church were soon brought to a period ; for in the ninth month of his pontificate, July, 1304, he was carried off by a short illness at Perugia, not without suspicion of poison. This pope was disposed not only to conduct all public affairs with moderation, but to act with the same spirit with respect to his family. His mother coming to visit him soon after his promotion, dressed in rich apparel, he turned from her, saying, " My mother is not a princess, but a poor woman." The next day, when she presented herself in her usual dress, he tenderly embraced her, and treated her with filial regard, yet he would not suffer her to receive presents, or interfere in public affairs. He was buried by his own direction among his brother monks at Perugia. He wrote commentaries upon Job, the Psalms, St. Matthew, and the Revelations ; and also a ritual and some sermons. Some letters of his to the king of France and other princes, are extant.

CLEMENT V., pope, whose original name was Bertrand de Gouth, or de Goth, was created bishop of Comminges, then archbishop of Bourdeaux, by Boniface VIII., and elected to the holy see in 1305. He was consecrated at Lyons, on which occasion a wall gave way from being overburdened with spectators. By this accident, John II., duke of Brittany, lost his life ; the king was severely wounded, and the pope had the tiara thrown from his head. This circumstance was considered as prognostic of the calamities which afflicted Italy, and the whole Christian world, during the reign of this pope. Clement V. was the first pope who resided at Avignon. In 1311, he held the general council of Vienne, appropriated to himself the first year's revenue of all the English benefices, which was the origin of first fruits, and abolished the order of templars. Finding his health begin to decline, he projected a journey to Bourdeaux for the change of air, and died by the way at Roquemaure, in the diocese of Nismes, in April, 1314, having filled the papal chair nearly nine years. This pope is charged with avarice, simony and other vices, by Villani, who, as an Italian, was probably unfavourable to his memory, on account of his removal of the holy see to Avignon. He seems, in fact, to have been too much an instrument of king Philip, from motives of personal interest. Clement framed a number of constitutions, since known by the name of the " Clementines," which were published by his successor, John XXII., and were received as laws in the courts of justice. He founded the university of Perugia.

JOHN XXI., or XXII., pope, a native of Cahors, before called James d'Euse, was skilled in the civil and canon law ; and was elected pope after the death of Clement V., on the 7th August,

1314. He published the constitutions called Clementines, which were made by his predecessor, and drew up the other constitutions called Extravagantes. Lewis of Bavaria being elected emperor, John opposed him, which made much noise, and was attended with fatal consequences. That prince, in 1329, caused the anti-pope, Peter de Coribero, a cordelier, to be elected, who took the name of Nicholas V., and was supported by Michael de Cesenne, general of his order; but that anti-pope was the following year taken and carried to Avignon, where he begged pardon of the pope with a rope about his neck, and died in prison two or three years after. Under this pope arose the famous question among the cordeliers, called "the bread of the cordeliers;" which was, whether those monks had the property of the things given them, at the time they were making use of them? For example, whether the bread belonged to them when they were eating it, or to the pope, or to the Roman church? This frivolous question gave great employment to the pope, as well as those which turned upon the colour, form, and stuff of their habits, whether they ought to be white, grey, or black? whether the cowl ought to be pointed or round, large or small? whether their robes ought to be full, short, or long? of cloth, or of serge, &c.? The disputes on all these minute trifles were carried so far between the minor brothers, that some of them were burnt. This pope died at Avignon, in 1334, aged ninety. Many of his works are extant, "which show him to advantage as a man of science."

PETER CORBARUS, or CORBERIA, anti-pope, was a native of a small village of Abruzzo, whence he derived the name by which he is more commonly distinguished, than his family one of Raynalducci. He was a Franciscan friar in the convent of Ara Cœli, at Rome, when Lewis of Bavaria, king of the Romans, was crowned emperor in that city, by some of the clergy of the Ghibeline party, notwithstanding the sentence of excommunication thundered against him by pope John XXII., who then resided at Avignon. Out of resentment to the papal sentence, the new emperor issued an edict, in which he declared John a notorious heretic and rebel against his lawful sovereign, and divested him of his pontifical, and every other ecclesiastical dignity. This edict was followed by an assembly of the people and clergy, convened by the emperor's order, in the year 1328, for the election of a new pope; when our friar was selected for that dignity by the imperial recommendation, seconded by the popular voice, and took the name of Nicholas V. After his consecration, at which the emperor himself placed the crown upon his head, he imitated the former possessors of the Roman see in the creation of cardinals; the appointment of his friends to lucrative benefices; and the splendour and magnificence of his court, supported by the customary funds which power and superstition provided. He, likewise,

re-crowned the emperor Lewis, some of whose subjects were not quite satisfied, that an acknowledged successor of St. Peter was not engaged in the first ceremonial; deposed those bishops and governors who would not submit to him as lawful pope; issued his fulminations against his rival at Avignon; and burnt as heretics some bold men who maintained that John was the true pope, and himself an anti-pope, and apostate. The emperor's affairs, however, taking an unfavourable turn, and obliging him to retire into Germany, a revolution took place in ecclesiastical matters, and the legate of pope John received the submission of the Roman people to his master. In these circumstances Nicholas, who had before retired to Pisa, under the protection of the emperor, not being permitted to follow him to Germany, fled for concealment to the castle of a friendly nobleman, who pitied his condition, and was desirous of preventing him from falling into the hands of persons who had orders to seize him, and send him to Avignon. When his asylum was discovered he thought it the safest policy to have recourse to the generosity and mercy of his rival. He accordingly wrote to him a most submissive letter, in which he accused himself of an enormous crime in assuming and exercising the pontifical rights, and offered to renounce them for ever at whatever place his holiness should appoint, and in the most humiliating strains solicited his forgiveness and his mercy. Pope John, glad of the opportunity of putting an end to the claims of his competitor, wrote to him, congratulating him on his repentance; absolved him, on his abjuration before his nuncio, from all the censures which he had incurred; and engaged for the safety of his person, and his enjoyment of a liberal income. On Nicholas's arrival at Avignon, prostrating himself, with a rope about his neck, at the feet of pope John, he was re-admitted to the communion of the church, and received the kiss of peace. From that event, until his death in 1333, he lived in the papal palace, in a state of honourable confinement, treated as a friend, but guarded as an enemy.

BENEDICT XII., pope, by name James Fournier, or Du Four, was a native of Saverdun, in the county of Foix, where his father carried on the trade of a miller. He entered young into the Cistercian order of monks, and after receiving the degree of doctor in divinity at Paris, was made abbot of the monastery of Hont-froide, which he governed six years with applause. Thence he was preferred to the bishopric of Pamiers, and afterwards to that of Mirepoix; and in 1327 he was created cardinal priest of St. Prisca. On the vacancy at that pope's death, he was very unexpectedly, by a collision of opposite parties, chosen to the Pontifical chair in December, 1334. He had the character of being little versed in the refinements of politics, but profoundly skilled in divinity and law, and of exemplary probity. He immediately showed his disinterested-

ness by liberal distributions out of his predecessor's treasures; and his zeal for the good order of the church, by ordering all ecclesiastics with cure of souls to quit Avignon, where the papal court was then held, in a short period, and return to their churches. It was, indeed, his own desire, though a Frenchman, to restore the apostolic see of Italy, and he made proposals to the Bolognese for that purpose, Rome being then a prey to contending factions. But Bologna having revolted from the church, with most of the other cities in the papal territories, he was obliged to continue at Avignon. Here he began the erection of a magnificent palace, strongly fortified, which work he carried on at a great expence, but did not live to finish. Soon after his accession, he preached a sermon on the beatific vision, or the view of God face to face, enjoyed by the just before the resurrection, which was in direct contradiction to the doctrine of his predecessor; and he afterwards published a constitution, deciding several nice questions relative to the state of the souls of the departed, which he commanded to be received as the orthodox faith. His conduct with respect to the emperor Lewis of Bavaria, is differently stated by different writers; some say that he confirmed all the ecclesiastical censures under which that prince had been laid by his predecessor; others, that he endeavoured by gentle means to bring him back to the bosom of the church, and would have absolved him, had it not been for the interposition of Philip of France. He would not, however, comply with the solicitations of the French king, to be permitted to levy upon the ecclesiastical benefices those tenths, for the support of his war with Edward III., of England, which had been granted for an expedition to the Holy Land. In 1338 Benedict made a promotion of six cardinals, all men of known merit, which was the only one of his reign; for he thought it one of the greatest sins of which a pope could be guilty, to admit improper subjects into the sacred college; and he was equally cautious and reserved with regard to the appointment to benefices in general. No pope was ever more free from the crime of nepotism; for he could scarcely be prevailed upon to suffer any of his kindred to come near him, and was used to say, "James Fournier has relations, but pope Benedict has none." It was not without much importunity that the cardinals procured for a nephew of his, a man of merit, the vacant see of Arles; and he refused to give a niece in marriage to various persons of rank, who were ambitious of the connection, but gave her, with a suitable portion, to a merchant of Toulouse. He occupied himself diligently in restoring discipline and morals among several religious orders, which had fallen into great abuses, for which he gained the ill-will of the monks, who have propagated many calumnies against his memory. He had the satisfaction, in 1340, of receiving the submission of the Bolognese, who returned to their allegiance to

the Roman see, and were readily admitted by him to pardon. While intent upon the reconciliation of the kings of England and France, he was seized with an illness, of which he shortly died, at Avignon, in April, 1342. The worth of his character is attested by the consent of many contemporary writers of credit; so that the tales of the monks respecting his licentious indulgences, may be placed to the account of personal rancour. The most remarkable printed works of this pope are his "Decretum de animalibus separatis," and his "Constitutions for the Reform of various Religious Orders." He left also, Sermons for the chief festivals of the year, Commentaries on the Psalms, Letters and Poems.

CLEMENT VI., pope, first named Peter Roger, son of William, lord of Roziers, in the Limosin, was born about 1292. He entered young into the Benedictine monastery of Chaise-Dieu, in Auvergne, and then studied at Paris, where he obtained the degree of doctor in divinity. Pope John XXII. created him abbot of Fescamp, and afterwards bishop of Arras. He was also well received at the court of Philip, king of France, who admitted him into his council, and created him archbishop, first of Rouen, and then of Sens. Benedict XII. raised him, in 1338, to the dignity of cardinal. On the death of that pope, in 1342, he was unanimously elected his successor in the pontifical chair, then fixed at Avignon. The Romans, upon his election, sent him a solemn embassy to offer him the government of their city during life, not as pope, but as Peter Roger, and to request his removal of the papal seat to Rome, and the celebration of the jubilee every fiftieth, instead of every one hundredth year. The first request he evaded, with the second he complied. He renewed the excommunication pronounced against the emperor Lewis of Bavaria; and upon his suing for absolution, the terms upon which the pope offered it were so humiliating, that the German States and princes met at Frankfort, and caused them to be rejected, as derogatory to the dignity of the empire. The pope thereupon commanded the election of a new emperor, and recommended Charles of Bohemia, who was chosen by a party, and succeeded after the death of Lewis. The tragical death of Andrew of Hungary, king of Naples, happened about this time, in consequence of which queen Joan, suspected of the murder, fled to Avignon, where she pleaded her cause before the pope and cardinals. They acquitted her, and the pope confirmed her new marriage with Lewis of Taranto. In return, she either gave, or sold at an under price, the city of Avignon and its territory to the holy see, which thenceforth remained in possession of it. The revolution in the government of Rome, caused by the famous Nicholas Rienzi, took place in 1347, which, however, little affected the papal court at Avignon. A plague, which spread over the greatest part of Europe, broke out in 1348, and gave

occasion to the display of Clement's charitable bounty. A sect of enthusiasts, to whom the calamities of the pestilence gave rise, called the Flagellants, from their practice of publicly scourging themselves, was prudently suppressed by the pope, notwithstanding the high support it had obtained. Clement, however, took the part of the mendicant friars against the parochial clergy, who envied the former the bequests they had obtained, and the reputation they had acquired, by their assiduous attendance on the sick and dying in the plague. He mitigated the rigour of the constitution of Gregory X. concerning the conclave; and in an illness not long before his death, he issued a declaration, by which he retracted any thing which in disputing, teaching, or preaching, he might have delivered repugnant to the catholic faith or good morals. He died in December, 1352, and was interred in the monastery of Chaise-Dieu. Very different characters have been given of this pontiff; but on the whole it appears, that he was fond of pomp and splendour, enjoyed the company of the fair sex, and lived more like a secular than an ecclesiastical sovereign; that he was immoderately intent upon aggrandizing his family, and regarded favour more than merit in his promotions; yet that he was able, learned, and liberal, a lover of peace, and impartial in his political conduct. He has been much praised by Petrarch, whom he encouraged in his literary pursuits, particularly in his labours on the writings of Cicero. The only printed works of Clement VI. are Letters, a Treatise on Ecclesiastical Powers, some Orationes, Decretals, and a Book on the Canonical Trial of St. Ivo. He made great additions to the pontifical palace at Avignon, and founded a college at Rouen.

GERMANUS II., surnamed Nauplius from the place of his birth on the Propontis, was patriarch of Constantinople in this century. He entered into the monastic state, and acquired so high a reputation for learning and piety, that upon a vacancy taking place in the patriarchal see, about the year 1222, Germanus was transferred immediately from the cloister to that dignity. As Constantinople was at that time in the hands of the Latins, he fixed the patriarchal residence of the city of Nice, where he held a synod in the year 1233. He was deposed from his dignity in the year 1240, and again restored to it in the year 1254. His death took place either in that, or in the following year. He wrote Homilies, Orationes, &c.

BLEM MIDAS NICEPHORUS, an ecclesiastic of Mount Athos. He refused being patriarch of Constantinople, because he was inclined to the Latin church. He was of a peaceable disposition. He wrote two treatises to refute those who denied that the Holy Ghost proceeded from the Father and the Son, which are printed in Greek and Latin by Allatius, who has also given us a letter written by Blemmidas on his

expelling from the church of her convent Marchesinos, mistress of the emperor John Ducas. There are several other pieces of his in the Vatican library.

ARSENIUS, bishop of Constantinople. He was a strict church dignitary, and excommunicated Michael Palæologus, for taking the imperial crown from John Lascaris, the son of Theodore. Though Michael solicited absolution, the bishop refused, unless he would restore the crown; in consequence of which Arsenius was banished to a small island, where he died.

EBEDJESU, a learned Syrian writer, of the sect of the Nestorians, was bishop of Nisibis, called by the Syrians Soba, died in the year 1318. Dr. Asseman first published an accurate edition of his catalogue of ecclesiastical writings at Rome, in 1725. Ebedjesu having, in his catalogue, mentioned the writers of the Old Testament, proceeds to enumerate those of the New, arranging the Gospels, the Acts of the Apostles, three Catholic epistles, and St. Paul's fourteen epistles in the order which now obtains among us, and specifying the places and languages in which the several gospels of Matthew, Mark, Luke and John were written, agreeably to the common opinion of the Syrians in general. Accordingly, he says, that Matthew wrote his Gospel in Hebrew, and published it in Palestine; that Mark preached in Latin at Rome, Luke taught and wrote at Alexandria in the Greek tongue, and John wrote his Gospel at Ephesus in the same language.

HUGH of St. Charus, or St. Theodoric, a learned French monk and cardinal, was born in the vicinity of Vienne, in Dauphiné. In 1225 he entered into the Dominican order of preaching friars, of which, within two years, he was appointed provincial. Afterwards he was created doctor by the faculty of Sorbonne, and was sent by pope Gregory IX. on a mission to Constantinople, to attempt bringing about a union between the eastern and western churches. Upon his return home, he was elected a second time provincial of his order, in 1236. In the year 1245, pope Innocent IV. created him a cardinal of the Roman church, under the title of St. Sabina, and employed him in many important and difficult negotiations; as did likewise his successor, pope Alexander IV. He died at Orvieto, in the year 1263; whence in the following year his remains were transferred to Lyons. His principal works are 1. A collection of various readings of Hebrew, Greek and Latin manuscripts of the Bible, entitled "*Correctorum Bibliæ*." 2. A Concordance of the Bible, printed at Cologne in 1684, 8vo. 3. Commentaries on the Scriptures. 4. *Speculum Ecclesiæ*; Paris, 1480, 4to.

ROBERT DE SORBONNE, a native of the village of the same name, was born in 1201. Being educated, he entered into orders, and became so famous for his preaching, that Louis IX. appointed him his chaplain-confessor and almoner,

afterwards made him canon of Cambray, and last of the church of Paris. Robert was not only a very learned man for the age he lived in, and wrote several works on theology, but gave birth to that seminary of learning which continued to bear his name till the revolution. He died in 1274.

JAMES DE VORAGINE, an Italian prelate, was born in Genoa, about 1230. After being provincial of his order, he was made archbishop of Genoa, where he held a council in 1293 and died in 1298. He was highly respected for his piety and virtues. He devoted almost all the revenues of his archbishopric to charitable purposes. He wrote a chronicle of Genoa, published by Muratori; and other works, the principle of which is the "Golden Legend," printed at Cologne, in 1470, folio.

AARON, a Levite, of Barcelona, wrote 617 precepts on Moses, printed at Venice. He died in 1292.

WILLIAM DE ST. AMOUR, a French ecclesiastic, was born at St. Amour, in Franche Comte. He was a canon of Beauvais, and a doctor of the Sorbonne. He distinguished himself in the contest which arose, in the year 1228, between the mendicant friars of the Dominican order and the university of Paris. The privileges, which had been lavished by the Roman pontiffs on the Franciscan and Dominican friars, had excited the jealousy of other ecclesiastics, and bitter dissensions had arisen between these mendicant orders and the bishops. In the university of Paris the Dominicans had claimed a right to two divinity professorships; the secular doctors contested this right, and passed an academic law, prohibiting any of the regular orders to hold more than one. The Dominicans asserted their claim; and the dispute was referred to the court of Rome. In this debate, William de St. Amour became the champion of the university, and maintained its rights with great ability and zeal. He in various treatises vehemently attacked the whole mendicant tribe, particularly in a book "Concerning the perils of the last times," in which he endeavoured to prove, that St. Paul's prophecy, relating to the perilous times which were to come in the last days, was fulfilled in the establishment of the mendicant friars. This book was condemned by pope Alexander IV. as containing perverse opinions, contrary to the honour of those who made profession of poverty for God's sake; and the author was sentenced to perpetual exile. From France St. Amour retired into Franche Comte, where he remained till the death of the pontiff, who had supported, with so much violence, the cause of the Dominicans. Upon the accession of Clement IV. he returned to Paris, and collected and enlarged his former works, exhibiting, in bold portraits, the character and conduct of the mendicants. This pope, who respected the talents and merit of St. Amour, suffered him to remain unmolested till

his death, which happened in the year 1272. The mendicant fraternities reprobated him as a heretic, while the learned doctors of the Sorbonne treated his memory with the highest respect. The resolute opposition which he made to idleness and hypocrisy veiled under the mask of humility and sanctity, entitles his memory to respect; and the talent and spirit which his writings discover, may justify the eulogy of Mosheim, that St. Amour was "a man of true genius, worthy to have lived in better times, and to have adorned a more enlightened age." Such of his works as could be collected were published in 4to. by Pordesius, in Paris, in the year 1632, but the editor, in order to avoid the resentment of the mendicants, concealed his own name, as well as that of the printer, and place of publication, under the enigmatical inscription, "*Constantiæ ad Insigne bonæ Fidei apud Alitophilos.*"

CONSTANTINE DE MEDICIS, a descendant of the illustrious house indicated by his surname, and bishop of Orvieto. He was a native of Florence, and was a member of the Dominican order of preaching friars, and acquired much celebrity by his pulpit talents. He was appointed legate from pope Alexander IV., to Theodore Lascaris, the eastern emperor, with the design of promoting an union between the Greek and Latin churches; or rather of persuading the emperor and his clergy to submit to the Roman see. That prince, however, under the pretence of being obliged to place himself at the head of his armies against the Bulgarians, caused him to be civilly detained in his progress, when he had arrived at Berea, in Macedonia, where, or in some neighbouring part of Greece, he died in the year 1275. Constantine was the author of "The life of St. Dominic;" "Additions to the Chronicle of Jourdan of Saxony;" and according to some writers, of the "Office," in honour of their founder, which the Dominican monks are accustomed to chaunt on his festival.

ST. BONAVENTURE, a celebrated cardinal, originally named John Fidauza, and called from his works, the seraphic doctor. He was born at Bagnaria, in 1221, and became a monk of the order of St. Francis, in 1243, a doctor of Paris in 1255, and general of his order, in 1256. After the death of Clement IV., the cardinals, disagreeing about the election of a new pope, solemnly engaged to elect him who should be named by Bonaventure, even though it should be himself, but he chose Theobald, archdeacon of Liege, who was then in the Holy Land, and who took the name of Gregory X. This pope, in return, in 1271, made him cardinal and bishop of Alba, and appointed him to assist at the second general council at Lyons, where he died in 1274. His works, which are chiefly on divinity, were printed at Rome in eight vols. folio. Bellarmine praises him highly, and even Luther styles him *vir prestantissimus*, a most excellent man. He was canonized by Sextus IV. in 1484.

GUYARSEDES MOULINS, a French priest and canon. He is mentioned as being the first person who gave a translation of a considerable portion of the Scriptures in the French language. He was promoted in 1277, to the deanery of his chapter, after which we hear no more of him. His translation was finished in 1487, by order of Charles VIII.

NICHOLAS DE GORRAN, a learned French Dominican monk, was a native of the province of Maine. He principally resided at Paris, where he taught theology for some time with great reputation. He was also prior of the house of St. James, and was appointed by Philip the Hardy, king of France, confessor to his son, who succeeded him under the name of Philip the Fair. He was a celebrated preacher in his time, and composed a vast number of books, among which were Commentaries upon almost the whole of the Bible. He died 1295.

BARLAAM, a learned monk, was a native of Calabria. Having gone to Constantinople, to study the Greek language, he gained the favour of the emperor Andronicus the younger, of whom he received the abbey of St. Saviour, and was employed to negotiate a re-union between the two churches. The emperor also employed him to solicit the assistance of the Christian princes against the infidels; and on his return he occupied his pen in writing against the Latins. He, however, quickly changed his principles, on being made bishop of Gierace, in Italy, and commenced an opponent of the Greeks. He died in 1348. His letters were printed in Ingolstadt in 1604. He maintained that the light which surrounded Christ on Mount Tabor was neither the Divine essence, nor flowed from it. He was a great opponent of Greg. Palama and the Hesychastæ.

JUDENSIS LUCAS, or **LUC DE JUY**, a writer, who was first deacon and then bishop of Judæ, or Juy in Gallicia. He made several voyages to the East, and elsewhere, to study the religion and the ceremonies of various nations, and on his return composed an excellent work against the Albigenses; History of Spain, from Adam to the year 1236, and the life of St. Isidorus of Seville.

JOHN of Paris, a celebrated theological professor at Paris. He supported the cause of Philip the Fair, against Boniface VIII., in his treatise de regia protestate and papali, but the doctrines which he asserted with respect to transubstantiation proved highly offensive, and he was suspended from his offices by the archbishop of Paris. He appealed to Rome, but died in that city before his cause was heard, 1304.

PETER JOHN OLIVE, a French monk, was born in 1247, and died in 1297, aged 50. After his death his body was dug up, and he was condemned as a heretic, for having advanced, in his writings, "That the pope was the mystical anti-

christ, that St. Francis was the angel of the Revelations said to have the mark of the living God, and that his rule was the true gospel; that the perfect state of the church began with St. Francis; and that Christ and his apostles had no property, either in common or particular, but only the usufruct of what they enjoy.

NICHOLAS DE LYRA, a learned French monk and commentator on the Scriptures, was born in a small town in the diocese of Evreux, in Normandy. He was descended from Jewish parents, but becoming a Christian, he embraced a religious life in a monastery at Verneuil, in 1291. Having remained there some time, he was sent to Paris, where he applied with the greatest diligence to his studies, and was admitted to the degree of doctor. He died in this city in the year 1340. He was author of "Postills," or a compendium of the whole Bible, which he began in 1293, and finished in the year 1330.

WILLIAM DURAND, nephew of William Durand, was made by his uncle archdeacon of Mende, and became his successor in that see, in which he remained until his death, in the year 1328. His name is now chiefly recollected on account of his being the author of a work highly esteemed in the catholic world, which treats "of the manner of holding a general council," and presents us with a vast number of regulations made by councils and the fathers, for reforming the abuses and disorders of the popes and court of Rome, of the prelates, the ecclesiastics, and religious orders. It appeared in a collection of works on the same subject, by M. Faure, doctor of the Sorbonne, published in 1671.

DE ST. POURCAIN DURAND, an eminent French ecclesiastic, who was bishop of Meaux, where he died in 1333. He left Commentaries on the four books of Sentences, printed at Paris, 1550, two vols. folio, and *Traite de l'Origine des Jurisdictions*; quarto. He displayed great ingenuity in his disputes, and was called the Most resolute Doctor.

DULCINUS, a native of Novara, in the duchy of Milan. He was leader of a religious sect that was first founded by Gerard Sagarelli, who was burnt alive for his opinions, at Parma in 1300. On the death of the founder, Dulcinus boldly espoused the cause, and avowed his faith in the predictions of Sagarelli, that the Romish church would speedily be destroyed, and that a more pure church would be built on its ruins. The Dulcinists for some time maintained their ground by force of arms against the church of Rome, till at length their leader was captured and put to death. It is said the Dulcinists aimed at introducing among Christians the simplicity of the primitive times, especially the manner of life that was observed by the apostles, as nearly as could be collected from their writings.

JOHN LE MOINE, a French cardinal who founded the college at Paris called after him, was born at Cresse in Pouthen. He was educated in the University at Paris, where he studied divinity and the canon law, and was admitted to the degree of doctor. He was first promoted to the deanery of Bayeux in Normandy; after which he was preferred to the bishopric of Meaux. Having taken a journey to Rome, he was there appointed auditor of the Rota; and, in the year 1294 pope Celestine V. made him a cardinal. Boniface VIII. highly esteemed him, and appointed him legate of France at the time of his contest with Philip the Fair. In this business our cardinal conducted himself with the true spirit of a papal tool, and incurred the contempt and hatred of all good Frenchmen, by his endeavour to sacrifice the interests of his sovereign, that he might gratify the ambition of the court of Rome. At the time when he was employed on this unworthy mission, he founded his college at Paris. He died at Avignon in 1313. He was the author of a Commentary on the VI. book of the Decretals, which displayed the knowledge and abilities of an able and profound canonist. It was first printed at Paris, in 1535, and at Venice in 1586, with the additions of Probus.

PETER ORIOL, a celebrated French prelate, a native of Verberie upon the Oise in Picardy. He was appointed professor of divinity at Paris; which post he filled with such high reputation, that he acquired the title of the Eloquent Doctor. In 1321, he was promoted to the archiepiscopal see of Aix, and died in the following year. He was the author of various works.

GUILLELMA, a woman of Bohemia, who founded in Italy a sect which united enthusiasm with lewdness. She was respected during life as a saint, but when dead, was dug up from her grave and burnt with ignominy.

HUGH METEL, a pious and learned abbot of St. Leo de Floull, of the premonstrantensian order, was distinguished by his extensive knowledge of ecclesiastical affairs. His name has been preserved from oblivion by Father Hugo, of the same order, who published an edition of his "Letters," in folio; which contain much curious matter relative to the history of the eleventh and twelfth centuries.

JOHN DE RUYSBROECK, a famous Flemish mystical writer, was born at the village whence he took his surname, situated between Brussels and Hall, in the year 1293. He was placed for education under the instruction of a canon, to whom he was related; but at the age of fifteen, when he had made but small progress in grammar-learning, he renounced the study of all human wisdom, for that of spiritual knowledge, and for divine contemplation. Having been admitted to priests' orders, he became at first curate and next rector of the church

of St. Gedula at Brussels. Afterwards, he retired into the forest of Soignies, and at Groendal, two leagues from Brussels, founded a monastery for canons regular, of the order of St. Augustine, in which he filled the post of prior. The last office which he held was that of reformer of the order throughout the Low Countries. Before he quitted Brussels he published some pieces on mystical divinity, which were much esteemed by persons of the same spiritual taste. Of his fanatical turn of mind we may form some idea, from the answer which he gave to Gerard Magnus, who excepted against some singular notions and expressions in his books. "Be perfectly assured," said he, "that I never asserted a single word in my writings, without being inspired by the Holy Ghost; and in a certain singular and most delightful presence of the most Holy Trinity." It is said, that when he was about to compose any work, he was accustomed to retire alone into the most unfrequented parts of the forest, where he waited in the deepest silence expecting inspiration from above; and that whenever he imagined communications were made to him, he wrote them down, to serve as materials for the works which he drew up and digested after his return to his monastery. He died in the year 1381, at the great age of eighty-eight. His works were originally written in the Flemish language, and some of them were translated into Latin by William Fordan, a contemporary, and of the same order. Afterward the whole of them were translated into that language, by Lawrence Surius.

FULK BASSET, bishop of London, in the reign of king Henry III.; he had a warm dispute with archbishop Boniface, respecting the right of metropolitical visitation. Basset was supported by the canons of St. Paul's and St. Bartholomew's, on which Boniface excommunicated them all, along with the bishop. Both sides appealed to Rome, where Boniface, supported by money and the royal favour, pleaded his cause in person; and, notwithstanding the English clergy, by their proctors, offered the pope four thousand marks to be exempted from the archiepiscopal visitation, he obtained a confirmation of his visitatorial powers. Basset, in the next place, had to oppose Rustand, the pope's legate. The king and the pope had agreed to extort a large sum of money from the English clergy, and to share the plunder. To carry this into effect, Rustand summoned a council at London, in October, 1255, under a commission from the pope; the bishop of London rose up, and said, "Before I will submit to such great servitude, injury, and intolerable oppression, I will lose my head." The prelates then unanimously decreed, that the pope's command should not be complied with, nor any regard paid to Rustand's authority or censures. Rustand complained to the king, who sent for Basset, and threatened him with the severest censures of the church;

to which the bishop replied, "the king and the pope, though they cannot justly, yet, as being stronger than I, may force my bishopric from me; they may take away the mitre, but the helmet will remain." By these means, the scheme was totally disconcerted. This prelate died of the plague, in 1259, and was buried in St. Paul's church.

ADAM DE BROM, an English divine; he was almoner to Edward II., and had the honour of being a joint founder of Oriel college, Oxford, with that monarch. He was the first provost of that house; besides which, he was chancellor of Durham, and archdeacon of Stow. - He died in 1332.

JOHN BROMPTON, an English monk in the reign of Henry III., abbot of Jervall, near Richmond, in Yorkshire. The chronicon under his name, from 588 to 1198, is, probably, the work of some unknown author.

RALPH DE BALDOCK, bishop of London, under Edward I. and II., was educated at Merton college in Oxford; he became dean of St. Paul's, was afterwards promoted to the see of London, and, at last, was made lord high chancellor of England. He had a very amiable character, both for morals and learning, and wrote *Historia Anglica*, or an History of the British Affairs, down to his own time; and a Collection of the Statutes and Constitutions of the Church of St. Paul. He died at Stepney, July 24th, 1313.

JOHN BRETON, **BECTON**, or **BRITTON**, bishop of Hereford, was born in England, and educated there; and after he had made himself master of the Latin tongue, he applied himself to the study of the law, in which he made so great a progress, that he was created doctor of civil and canon law. He distinguished himself in the profession of the law, on which account, Henry III. raised him to the bishopric of Hereford. It is said, that he continued so attached to law, that he neglected his episcopal duties. He collected the laws of England from various authors, and digested them into one volume. He died in 1275.

WALTER DE MERTON, founder of Merton college, at Oxford, was born at Merton, in Surrey, and educated at the convent of that place. He was an ecclesiastic, and after obtaining several preferments, became lord chancellor in 1258, but was deprived of the seal the same year by the barons, restored to it in 1261, and, in 1274, consecrated bishop of Rochester. He died in 1277. He began his college in 1264, and completed it in 1274.

HUGH DE BALSHAM, or **BESALE**, the tenth bishop of Ely, was first a monk, and afterwards sub-prior, of the Benedictine monastery at Ely. In 1247, he was chosen bishop by the convent; but king Henry III., who had recommended his chancellor, Henry de Wengham, refused to confirm his

election, whereupon Balsham went to Rome, to be confirmed by the pope; which, however, was not done for ten years, when, at last, his holiness, confirmed his election, in 1257. Bishop Balsham then executed what he had long intended, by laying the foundation of St. Peter's college, Cambridge, the first in that university, which has immortalized his name, as the patron of literature. He was also very charitable to the poor. He died in 1286, and was buried in the cathedral of Ely.

JOHN PECKHAM, archbishop of Canterbury, was born in Sussex, about 1240, and educated in the monastery at Lewes, whence he was sent to Oxford. He was twice at Paris, and also visited Lyons, where he obtained a canonry in the cathedral, which was held with the archbishopric of Canterbury for two centuries after. Peckham visited Rome, where the pope appointed him auditor, or chief judge of his palace. In 1278, the pope consecrated him archbishop of Canterbury, on condition that he should pay his holiness 4000 marks; but he was so slow in remitting the money, that the pope threatened him with excommunication. He reformed various abuses in the English church, and punished such of the clergy as held pluralities, or were non-residents. In 1282, he went in person to the prince of Wales, then at Snowdon, and endeavoured to effect a reconciliation between him and the king, Edward I. Being unsuccessful, he excommunicated the prince and his adherents. Peckham died at Mortlake, in 1292, and was buried in Canterbury cathedral. He was a great persecutor of the Jews. He wrote a great number of works on divinity, which show that he was accomplished in all the learning of the age in which he lived. These remain, however, in manuscript, in our different libraries, except some of his letters, published by Wharton, and his statutes, institutions, &c. in the "Concil. Mag. Brit. et Hib." vol. ii. Two only of his works are published separately, and often reprinted;—viz. his "Collectanea Bibliorum libri quinque," Colon. 1513, 1591; Paris, 1514: and his "Perspectiva Communis," Venice, 1504, Colon. 1592, Norimb. 1542, and Paris, 1556, 4to.

MICHAEL GLICAS, of Sicily, lived in 1250, and wrote "Annals from the Creation of the World to Alexius Comnenus," who died in 1118, to which Lenenclavius added a fifth part, that came down almost to the taking of Constantinople.

ANTHONY BEK, or BEC, or BEAK, was elected bishop of Durham, in 1283; he is said to have been the richest bishop, excepting Wolsey, that had ever held the see of Durham; he had an estate of five thousand marks per annum, part of which, it is said, he gained by unjustly appropriating to his own use some lands, which he held in trust for the natural son of the baron of Vescey. He assisted king Edward I. in his war against John Baliol, king of Scotland, and brought

into the field a considerable army. This prelate expended large sums in building. He died at Eltham, March 3d, 1310. after having sat twenty-eight years, and was buried in the church of Durham. Bek was a man of uncommon pride, which, more or less, entered into the whole of his conduct; he was fond of military parade, and the attendance of a retinue of soldiers; his taste in architecture, however, and his munificence in contributing to so many once noble edifices, are the only favourable circumstances in his character.

WILLIAM AYRMIN, or **AYERMIN**, a bishop of Norwich, in the reigns of Edward II. and III., was descended of an ancient family, at Osgodby, in Lincolnshire. He was a canon in the cathedral of York, and afterwards in that of Wells, and was for some time keeper of the seal, and vice-chancellor to king Edward II., under John, bishop of Norwich. About A.D. 1319, a war broke out between England and Scotland, and Ayrmin was taken prisoner in a battle between the Scotch and Yorkists. Recovering his liberty, he was made chancellor, under Edward III., and afterwards treasurer. Being sent ambassador to the court of Rome, he neglected the business of his embassy, and employed his time and interest in obtaining the bishopric of Norwich, which was then vacant; in which application, meeting with success, he returned, to take possession of that see; which the king hearing, and being disgusted at his proceedings, sent soldiers to Norwich, to apprehend him; but Ayrmin lay hid in the cathedral church, till, by the interposition of friends, the king was reconciled to him, and consented to his consecration. He died in 1337.

WALTER STAPLEDON, an eminent English prelate, was a native of Monkleigh, in Devonshire, and received his education at Oxford. In 1307, he was raised to the bishopric of Exeter; after which, he became a member of the privy council, and lord treasurer. In 1326, he fell a victim to popular fury, on account of his fidelity to Edward II.; for while taking measures to secure London against the queen's adherents, he, with his brother, were seized by the mob, who beheaded them. This prelate founded Exeter college, Oxford.

HUGH ATRATUS, or **BLACK**, an English cardinal was a native of Evesham, in Worcestershire, and made so great a progress in the sciences, particularly philosophy, mathematics, and medicine, as to be called the phoenix of his age. Martin II. made him a cardinal, in 1281. He died of the plague in 1287. He wrote *Genealogiis Humanis*; *Problemata Canones Medicinales*, &c.

JOHN BLOUNT, a divine, who received his education at Oxford and Paris. At the former university, he became a celebrated lecturer, and obtained several preferments, particularly in the cathedral of York, of which he was chancellor.

In 1232, he was elected archbishop of Canterbury, but the pope rejected him, on which he retired to Oxford, and died there. He wrote "*Summarium sacræ Facultatis*;" and several commentaries.

D'ORLETON ADAM, was born at Hereford, and became bishop of Winchester. He was intriguing and turbulent, and, it is said, that the life of Edward II. was sacrificed to this ambiguous expression, which he used; "*Edwardum regum occidere nolite timere bonum est*," which, with and without punctuation after *nolite*, will admit of two very different meanings.

ROBERT DE BALDOCK, an ecclesiastic, who shared the misfortunes of Edward II., for when that prince was de-throned, Baldock was imprisoned in Newgate, where he died in a most wretched condition.

WILLIAM BATEMAN, bishop of Norwich, and founder of Trinity-hall, in Cambridge, was born at Norwich. In 1328 he was collated to the archdeaconry of Norwich; soon after he went and studied at Rome, and so distinguished himself, that he was promoted by the pope to the place of auditor of his palace. He was likewise advanced by him to the deanery of Lincoln; and so great an opinion had he of his prudence and capacity, that he sent him twice as his nuncio, to endeavour to procure a peace between Edward III., and the king of France. In 1343 he appointed him bishop of Norwich, and consecrated him with his own hands. In 1347 bishop Bateman founded Trinity-hall, in Cambridge, for the study of the civil and canon laws; and another hall dedicated to the Annunciation of the Virgin Mary, for the study of philosophy and divinity. He was often employed by the king and parliament in affairs of the highest importance, and particularly was at the head of several embassies, to determine the differences between the courts of England and France. In 1354 he was by order of parliament despatched to the court of Rome, with Henry duke of Lancaster and others, to treat in the pope's presence of a peace. This journey proved fatal to him, for he died at Avignon, where the pope then resided, in 1355, and was buried with great solemnity in the cathedral church of that city.

THOMAS BRADWARDEN, archbishop of Canterbury, was born at Hartfield in Sussex. He was educated at Merton College, Oxford, where he took the degree of D.D. and was esteemed a profound scholar, a skilful mathematician, and consummate divine. Pits says he was a professor of divinity at Oxford. From being chancellor of the diocese of London, he became a courtier and confessor to Edward III., whom he constantly attended during his war with France, assisting that victorious prince with his advice, animating the troops, and fervently praying for their success. After his return, he was made prebendary of Lincoln, and archbishop of Canterbury.

He died at Lambeth in 1349, forty days after his consecration. On account of the depth of his knowledge in divinity, he was called the profound doctor; and unquestionably his elaborate work "*De Causa Dei*," written against the Pelagians, justifies his claim to the title. It was edited in 1618 by Sir Henry Saville in one volume, folio. Bradwarden was also a skilful mathematician, and some of his works in that science have been published, as—1. *Geometria Speculativa, cum Arithmetici Speculativa*, fol. 1495, 2. *De Proportionibus*, fol. 3. *De quadratura circuli*, folio.

WALTER LOLLARD, founder of the sect of the Lollards, is said to be an Englishman. He first broached his doctrines, which, in many points, have been since adopted by most protestants in Germany, about A.D. 1315. After preaching with great zeal, and gaining many proselytes on the Continent, he returned to England, where his disciples were first called Lollards. He and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; insisting that Christ's sufferings were sufficient. He is likewise said to have set aside baptism as a thing of no effect; and repentance, as not absolutely necessary. But in that age, none who had the courage to oppose the errors of the church of Rome escaped slander or persecution. Lollard sealed his testimony with his blood, being burnt alive, 1322.

PETER RAMSAY, bishop of Aberdeen, was at first a monk at Aberbrothock, and succeeded Radolph, the tenth bishop of Aberdeen. About the year 1247, Hector Boece, in his lives of the bishops of Aberdeen, said he was a man skilled in all sorts of learning; he composed the canons of the cathedral church of Aberdeen, out of which Dempster makes two books, the one which he calls *variæ Ecclesiæ Sanctiones*, and the other *Decreta ad Sacerdotes*. Ramsay died in the year 1254.

WILLIAM OCKHAM, OCCAM, or OCCHAM, a celebrated scholastic divine, of the order of Cordeliers. He was a native of England, and disciple to the famous Duns Scotus. He was head of the Nominalists; and acquired so much celebrity, as to be called the "invincible doctor." At the request of Michael de Cesena, general of his order, he became a party man with Lewis of Raviera, who was an avowed enemy of the church of Rome; and he wrote vigorously against pope John XXII. and his successors. Trithemius informs us, that he used to say to Lewis, "My lord, let your sword defend me, and my pen shall be always ready to support you." He treated Charles and Clement, in a book he wrote against them, with gross scurrility. The consequence was, an accusation against him and Cesena. They were charged with maintaining, that neither Christ nor his apostles had any possessions at all.

This doctrine gave rise to that amusing question, called the "bread of the Cordeliers," whether the dominion of things consumed in the use, such as bread and wine, belonged to them, or only the simple use of them, without the dominion? Their rule not permitting them to have any thing as property. Pope Nicholas III., who had been of their order, devised a method to enrich them without breaking their rule. He made an ordinance, that they should have only the "usufruct" of the estates, and that the soil and fund of all such donations should belong to the Roman church. But on this account, pope Nicholas's bull was revoked by John XXII., who condemned the use without the dominion, by his "*Extravaganta ad Conditorem*." He also condemned, by another "*Extravaganta cum inter*," the doctrine about the possession of estates by Christ and his apostles. Ockham and Cesena were also excommunicated, because they had departed from Avignon without the pope's licence, and had written against him. Ockham, however, was absolved before he died, which was about 1347. Several pieces of his, written with considerable wit and subtilty, are extant. The reformed church sometimes makes use of his reasonings against the church of Rome. Melchior Goldast printed, in his treatise upon monarchy, 413 questions of Ockham. His works are mentioned by many authors.

JOHN BASSOL, a Scotsman by birth, applied in youth to the study of polite literature and philosophy, after which he studied divinity at Oxford, under Duns Scotus, with whom he went to Paris in 1304. After continuing his studies for some time at that university, he entered into the order of the Minorites in 1313. He was sent by the general of the order to Rheims, where he studied medicine, and taught there for seven or eight years, with much credit, upon "the Master of the Sentences!" In 1322, he was sent to Mechlin, in Brabant, where he spent the remainder of his days in teaching theology, and died in that city in the year 1347. He wrote "*Commentaria seu Lecturæ in quatuor libros Sententiarum*," fol., which procured him the title Doctor Ordinatissimus.

N. RICHARD, of Dundalk, in Ireland, studied at Oxford, and became archbishop of Armagh in 1347. He died in 1359. He wrote sermons, besides tracts, &c.

BEN CHAILA ABRAHAM, a Spanish rabbi, who practised astrology, and assuming the character of a prophet, predicted the coming of the Messiah to be in 1358, but died himself in 1303, fifty-five years before the time when his prediction was to be fulfilled.

NAS SAFI, a celebrated Mussulman doctor. The soundness of his doctrine, and his exemplary piety, are highly commended; and his writings on law and religion, are highly

esteemed. He died at Bagdad, A.D. 1299; and was author of many books, among which is a "Commentary" on the five books of the Mussulman law.

AISHA, a native of Damus, who is honoured by the Mussulmans with the title of Doctor. He wrote a book on the fear with which the mercies of God ought to inspire us.

BABA, an impostor, who appeared among the Turks in 1240. He maintained that there is but one God, and that he was his messenger. He drew considerable attention, and with a number of followers overran Natolia. His success, however, was short-lived, for he was defeated, and his sect sunk into obscurity.

HISTORY, BIOGRAPHY, AND ANTIQUITIES.

ROLANDINO, an early Italian historian or chronicler, was the son of a notary at Padua, in which city he was born in 1200. He studied at Bologna under Buoncompagno, and in 1220 received the honorary title then customary, of master and doctor in grammar and rhetoric. His father, who, besides his employments as a notary, had kept a chronicle of memorable events as they occurred, put his papers into his son's hands after he had returned from Bologna, with a charge to continue them. This he executed with care and fidelity to the year 1260, when he was urged to revise and complete his work. He employed two years in this revision, and in 1262 his chronicle, in twelve books, in the Latin language was read publicly before the university of Padua, submitted to an attentive examination, and solemnly approved. Rolandino, who succeeded his father in his post, and was probably likewise a professor of grammar in the university, died in 1276. His history is accounted one of the most exact and faithful records of that time, particularly with respect to the transactions of the famous tyrant Ezzelino da Romano, and the other principal families in the Marche of Trevigi. Though his style is not free from the barbarism then prevalent, his narrative is clear and well arranged. Vossius speaks of him as surpassing all the writers of his age in perspicuity, order, and judgment, and as showing himself well versed in sacred and prophane literature. An edition of his work, with other chronicles, was given at Venice in 1636, by Felix Osius, and it has been reprinted by Muratori in the seventh volume of his Italian historians.

GEORGE ELMACINUS, author of a "history of the Saracens," was born in Egypt. His history comes down from Mahomet to A.D. 1134; in which he sets down year by year in a very concise manner, whatever regards the Saracen em-

pire, intermixed with some passages relating to the eastern Christians. His abilities must have been considerable; since, though he professed Christianity, he held an office of trust near the persons of the Mahometan princes. He was son to Yaser Al Almid, secretary to the council of war under the sultans of Egypt for 45 years, and in 1238, when his father died, succeeded him in his place. His history of the Saracens was translated from Arabic into Latin by Erpinus; and printed in these two languages in folio, at Leyden, in 1625. Erpinus died before the publication; but Golius took care of it, and prefixed a preface. It was dedicated by Erpinus's widow to Dr. Andrews, bishop of Winchester.

FADLALLAH, or Chodsa Raschid Addin Fadlallah, a Persian historian. He was vizier to the sultan Cazan, who reigned at Taurus, at whose command he compiled a history of the Moguls, which he finished in 1294. He added a supplement to this work by the order of Cazan's successor. The first part was translated into French by La Croix.

GEORGE PACHYMERUS, an eminent Greek, who flourished under the reign of Michael Palæologus, and Andronicus his successor. He was a person of high birth, and had acquired no less knowledge in church affairs by the great posts he had among the clergy of Constantinople, than of state matters by the first employments he held in the court of the emperor; so that his "history of Michael Palæologus and Andronicus" is the more esteemed, as he was not only an eye-witness of the affairs of which he writes, but had also a great share in them. This history was published with a Latin translation and notes, by Passin, a Jesuit, in 1666. Pachymerus composed also some Greek verses; but they were little esteemed, and never printed.

JOHN DE CERMENATI, a man of letters and an historian, who was a notary and syndic of Milan. In 1312, he was deputed by his countrymen as envoy of Guarincri, vicar of the emperor Henry VII. His history of his native city, comprehending, besides its origin, situation, and the character of its inhabitants, all the occurrences in it from 1307 to 1313, is written with uncommon force and precision, and in a style of unusual elegance for that period. We have two editions of it by Muratori, the last in the 9th volume of his collection of Italian historians, 1726. Cermenati was living in 1337.

GREGORY NICEPHORUS, a Greek historian, who flourished under the emperors Andronicus II. and III., John Palæologus, and John Cantacuzenus. He was in great esteem with Andronicus II., whom he accompanied in his misfortunes, and attended at his death. He compiled a history, which in eleven books contains all that passed from 1204, when Constantinople was taken by the French, to the death of Andronicus III. in 1341. The best edition is that of Louvre, in Greek and Latin, in 1702.

THEODORE METOCHITA, a modern Greek historian. He attained to high honours in the Constantinopolitan empire, but in the reign of Andronicus the younger, he was banished, and his goods confiscated. He was afterwards recalled, and ended his life in a monastery of his own founding, in 1332. He was a man of extensive and very deep learning, and was entitled by his contemporaries a living library.

PTOLEMY of Lucca, an ecclesiastical historian, was descended from a noble family, from whom he derived the name of "Bartholomew Fiadoni." He entered young into the order of St. Dominic, and upon his profession he took the name of Ptolemy. He ranked among the most celebrated Italian divines of his time, and was the first of his countrymen who employed his pen on ecclesiastical history. He was superior of the monastery of Lucca in 1301, and in 1302 he filled the same post at Florence. He was afterwards selected by pope John XXII. as his confessor, and in 1318 he was made bishop of Torsello, under the patriarchate of Venice. This prelate died in the year 1327. He was author of "Annales," extending from the year 1060 to 1303, which was published at Lyons in 1619. But his largest work was "Historiæ Ecclesiasticæ," in twenty four books, commencing with the birth of Jesus Christ, and brought down to the year 1313.

WILLIAM DE NANGIUS, a monkish historian. He was author of two Chronicles;—1. A Chronicle from the Creation of the World to his own time, in 1301. 2. A Chronicle of the kings of France.

CONRAD, of Mentz, known by the name of Conrad the bishop. He was the author of a chronicle from the year 1140 to 1250, first published in 1535.

CONRAD, of Sheurn, surnamed the philosopher, a German monk. He wrote a chronicle, and more than fifty volumes on historical and other subjects, which John Aventine acknowledges, was of considerable service in composing the last volume of his annals.

ALBERT of STADE, an historian, was a Benedictine monk. He was the author of a chronicle, comprehending the whole period from the beginning of the world to the year 1256. Reineccius published this work with notes, in 1587.

ARNOLD of Hildesheim, a German historian, who wrote a continuation of Helmeldus's chronicle of the Sclavonians, which was published at Lubeck in 1659.

RODERIC XIMENES, archbishop of Toledo. He wrote a history of Spain, in nine books.

ALBERTIN MUSSATO, an Italian historian and poet, was born at Padua in 1261. He rose from a state of indigence to public employments in his native town; but notwithstanding his services, he became an object of popular fury; and in 1314, an

attempt was made to assassinate him. The ringleaders in this conspiracy were executed, but Mussato was afterwards banished to Chiozzo, where he died in 1330. In his exile he wrote "*Historia Augusta Henrici VII. Imp.*," folio. His poetical works are inserted in the "*Thesaurus Hist. Ital.*"

FERRETO, an early historian and poet of Vicenza, a city of Italy. He was one of those who contributed to the restoration of polite literature in Italy. He wrote, in Latin, a history of Italian affairs, particularly such as related to his own country, from the death of Frederic II., in 1250, to the year 1318. This is one of the best compositions of the age; much more elegant in its style and polished in its manner of narration, than was usual at that time. It was first printed in Muratori's collection of writers on Italian history, vol. ix. together with some Latin poems of the same author, one of which relates to the origin of the Scaligers, and the actions of the great Candella Scala. His verse is likewise superior in style to that of his contemporaries.

GIOVANNI VILLANI, a native of Florence, was old enough in 1300 to visit Rome at the jubilee, and is supposed to have afterwards travelled into France and Flanders. In 1316 and 1317 he was one of the priors at Florence, and also in the latter year official at the mint, to whom was due an exact register, still extant, of all the money coined at Florence, in and before his time. He served in the Florentine army in 1323, and in 1328 found means for relieving his poor countrymen at a period of distressing scarcity. On occasion of the failure of the company of Bonaccorsi, in which he had a share, in 1345, and to which he was not accessary, he was committed to the public prison, and his life was terminated by the plague, which severely visited Florence in 1348. Villani bears the character of one of the most polished writers of his age, and the most conversant in the history of his country. His history records, in twelve books, the events occurring in Florence from its foundation till the year of his death, and comprehends also the principal changes that happened in the other Italian provinces. The early part of this history abounds with errors and fables; but in describing the occurrences of Tuscany in his own time, he is deemed a safe guide, allowing for his partiality to the Guelph interest, and for his unacknowledged extracts from the History of Ricordano Malaspini. This History, which has been always much esteemed both for its matter and the elegance of its style, was first printed by the Giunti of Florence in 1537, and the latest of several editions of it was that of Milan, in the collection of Italian Historians. It was continued after his death by his brother Matteo Villani, who brought it down to 1363, in which year, whilst he was writing the eleventh book, he was carried off by the plague. His history is not held

in equal estimation with that of his brother, his style being too diffuse, but he was contemporary with the events which he relates.

MATTHEW PARIS, one of the best English historians, from William the Conqueror to the latter end of the reign of Henry III. Leland, his original biographer, informs us, that he was a monk of St. Albans, and that he was sent by pope Innocent to reform the monks of the convent at Holm in Norway; bishop Bale adds, that, on account of his extraordinary gifts, he was much esteemed by Henry III., who ordered him to write the history of his reign. Fuller makes him a native of Cambridgeshire, and says that he was sent by the pope to visit the monks in the diocese of Norwich. Paris died in the monastery of St. Albans, in 1259. He was a man of extraordinary knowledge for the time in which he lived; of an excellent moral character, and, as an historian, of strict integrity. He wrote "A History of the World, from the Creation to the Conquest;" and afterwards continued it to 1259. The work, with Rishanger's continuation, was printed in 1571, and several times since. This author also wrote, "*Vitæ duorum Offarum, Mercie regum*;" and other pieces which remain in manuscript.

GUY COLUMNNA, was born at Messina in Sicily, and accompanied Edward I. into England, after his crusade. He compiled a Chronicle in 36 books, and wrote several historical tracts in relation to England. His most curious work is, "The History of the Siege of Troy," printed first at Cologne in 1477, in quarto; and several times since.

PETER LANGTOFT, an English historian. He was a canon of the order of St. Augustine, at Bridlington, in Yorkshire, and died at the beginning of the reign of Edward II. He translated from the Latin into French verse, Boscand's Life of Thomas Becket, and compiled in the same language a metrical Chronicle of England; printed by Hearne in 1725, two vols. octavo.

WALTER DE HEMMINGFORD, an English historian. He was an ecclesiastic in Guisborough Abbey, in Yorkshire. He died in 1347. He wrote an English Chronicle, which comprehends the period between 1066 and 1308. It was published by Gale in his "*Veteres Scriptores*:" and by Hearne, in two vols. 8vo., 1731.

NICHOLAS TRIVET, an English historian, was the descendant of a respectable family in Norfolk. Having entered among the dominicans in London, he studied at Oxford and at Paris; and at the latter place collected from books on the history of the Normans and the Franks such passages as related to the English nation, and supplied their defects from the best accounts which he could procure in his own country. In this way, he composed his "*Annals of the Six Kings of England*

sprung from the Counts of Anjou," introducing a detail of the most remarkable events that occurred under the Roman pontiffs, the emperors, the kings of France, and other contemporary princes, together with an account of learned men, particularly of his own order, and intending that his work should be a continuation of that of William of Malmsbury. He also wrote various other works, containing illustrations of authors, but none of them were printed, except his commentary on St. Augustine's book "*De Civitate Dei*." Soon after his return he became prior of a monastery in London, where he died in 1328, at the age of nearly 70 years. His historical work has passed through several editions under different titles.

GEOGRAPHY AND TRAVELLING.

MARCO POLO, a celebrated traveller, was born about the year 1250. His father Nicolo, and uncle to Matteo, were two citizens of Venice, who sailed to Constantinople in the reign of the emperor Baldwin II., and in that city Marco was born. The two brothers sailed across the Euxine to Armenia, whence they travelled by land to the court of a considerable Tartarian lord, named Barca. By him they were favourably received; but after a year spent at his capital, they went to Persia, where they remained three years, whence they accompanied a messenger going to the count Kublai, grand Khan of the Tartars, and arrived after a year's journey. Here they were favourably received by the powerful monarch, who was curious in his inquiries concerning the affairs of Europe, and the Christian religion. They gained his confidence so completely, that he determined to despatch them as his ambassadors to the pope, with the request that he would send persons to instruct his people in the true faith. They set out, and in three years, viz. in 1269, reached Italy. At this time there was a vacancy in the popedom, and the brothers remained at Venice two years before it was filled. At length they obtained letters for Kublai from Gregory X., taking with them young Marco, and accompanied by two friars of the order of preachers, they again departed for the East. On their arrival at Armenia, they found the sultan of Babylon at war with that province; on which account the friars refused to advance, but no sense of danger could prevent the Venetians from proceeding on their course, and after a journey of three years and a half, in the midst of dangers and disasters, they came to a city in which Kublai then resided. He was much pleased with their return, and received with the most profound respect the letters of the pope, and a present of some oil from the lamp burning before the holy sepulchre at Jerusalem. To Marco he paid the greatest attention, and the young man in a

very short time acquired four different languages of that country, and made himself so acceptable to the khan, that he was employed in various missions to different provinces. In every situation he diligently noticed the manners and customs of the countries of the people among whom he resided, and from the facts which he collected, he afterwards composed his book of travels. After a residence of 17 years at the court of Kublai, the Venetians were extremely desirous of returning to their native land, and at length obtained permission to accompany the ambassadors of a king of India, who had come to demand a princess of the Khan's family in marriage for their sovereign. It was a voyage of eighteen months through the Indian Sea, before they arrived at the court of this king, named Argon. Thence they travelled to Constantinople, and finally reached Venice in 1295. They returned rich in jewels and valuable effects, after an absence of 26 years, which had so altered them, that they were obliged to make a display of their wealth to procure a reception from their relations. In a very short time, news came to Venice, that the Genoese were approaching with a powerful armament; on which account a number of gallies were immediately fitted out to oppose them, and Marco Polo was appointed to the command of one of them. In an engagement that ensued he was taken prisoner, and carried to Genoa. He was, however, well treated, sent for his papers, and employed himself in writing an account of his travels. After this he obtained his liberty, but of his subsequent history nothing is known. His works were probably composed in the Venetian dialect, and from this several versions have been made into the Italian and Latin languages. The best Latin translation is that of Andrew Muller, 1675. It has also been translated into several modern languages. Of the veracity of his relations, very different opinions have been given; but in what he asserts from his own knowledge, he seems in general deserving of credit; and perhaps to him Europeans owe the first distinct account of the remoter parts of Asia.

MARINO SANUTO, surnamed Torsello, a noble Venetian and traveller, was born at Rivo-Alto, in the state of Venice. He passed his youth in five different voyages to the East; in which he visited Armenia, Egypt, Cyprus, Rhodes, Palestine, and the neighbouring countries. Upon his return to Venice he composed a work, entitled "*Liber Secretorum Fidelium Crucis*:" in this he gave an exact description of these provinces, with the manners of the people; also a relation of the changes of government, and the wars undertaken to recover them from the Infidels. When his work was completed he travelled through Europe, with a view of engaging its sovereigns to concur in a new attempt; in 1321 he offered his book to pope John X., at Avignon, with four maps of the parts de-

scribed, but it was not accepted. He was living in the year 1329, but it is not known how much longer he survived. The works of Sanuto, with his letters, was published in 1611 by Bongars, in the "*Gesta Dei per Francos*." The information contained in it has always been considered as highly valuable, and by some writers it has been regarded as "a complete treatise on the commerce and navigation of that age, and even of remoter times."

ISHMAEL ABULFEDA, a learned Arabian geographer, and historian, was born at Damascus in 1175, and succeeded in 1310 to the rights of his ancestors the Emirs and Sheiks of Hamah in Syria. He did not however obtain peaceable possession before the year 1319, and in 1320 was acknowledged sultan or king by the caliph of Egypt. He died in 1331, or 1332. His writings are a lasting monument of his knowledge in geography and many other sciences. Attached, however, as he was to study, he appears to have for some time led a military life, and in his youth followed his father in many of his expeditions, particularly in the wars against the Tartars and French in Syria. He speaks in his writings of other expeditions, in which he bore a part before he arrived at the throne. His principal works are, a *System of Universal Geography*, and another of *Universal History*, of which there are several copies in public libraries, and large abstracts of them have been published by Greaves, Schickard, and others. The introduction to the *Geography* was translated into Latin by Muratori; the description of Syria by Kochler; and the *Annals of the Moslems* by Reiske: his description of Egypt was published in Arabic and Latin, by Michaelis, at Gottingen, in 1776, 4to.; that of Africa, by Eickhorn, in Arabic only, with notes, in 1790; and other parts by Rinck, Rosenmuller, and Rommel. Gagnier published that portion of his *Universal History* which relates to the life of Mohammed; Oxford, folio, 1725. Albert Schultens gave to the world, extracts relating to the history of Saladin; besides all which the late professor White added several chapters from Abulfeda to his edition of Pococke's *Specimen Historiæ Arabum*, printed at Oxford in 1806.

MUSIC.

SCOCHETTO, an Italian musician, contemporary and friend of Dante; and not only a poet, but an able musician.

MARCHETTO DA PADOVA, an intelligent writer on music, in the thirteenth century, some of whose works are preserved in the Vatican library.

ROBERT DE BRIENNE, harper to Edward I., previous to his ascending the throne. The harp, for many ages, seems

to have been the favourite instrument of the inhabitants of this island, whether under British, Saxon, Danish, or Norman kings. Many disgraceful circumstances are blazoned of the poor minstrels; it is, therefore, but just to relate those that redounded to their honour, and the Chronicle of Walter Fleming furnishes an incident that well deserves to be recorded. Edward I., according to this historian, about the year 1271, a short time before he ascended the throne, took his harper with him to the Holy Land; and this musician must have been a close and constant attendant on his master, for when Edward was wounded with a poisoned knife at Ptolemais, the harper, citharæda suus, hearing the struggle, rushed into the royal apartment, and killed the assassin. This signal service from his bard did not, however, incline the monarch afterwards, to spare his brethren in Wales. "Ruin seize thee, ruthless king!"

MATHEMATICS, ASTRONOMY, &c.

JOHN DE SACROBOSCO, an eminent mathematician, who has been claimed for a countryman by writers of the English, Scotch, and Irish nations. He spent the greater part of his life at Paris, where, in 1221, he was admitted a member of the university, under the syndics of the Scotch nation. Being appointed professor of mathematics, he discharged the duties of his high office, with great reputation, for many years, and became one of the ablest mathematicians of his time. He died in 1256.

LEONARD, of Pisa, an Italian mathematician; he was the first who introduced into Europe the knowledge of Algebra, and the use of Arabic cyphers. From Italy, the knowledge of the Arabic cyphers and algebra was afterwards communicated to the other countries of Europe. He was author of a treatise on surveying, preserved in the Magliabecchi library at Florence.

CECCO DI ASCOLI, or **FRANCESCO DE STABILI**, professor of mathematics at Bologna, and author of a Commentary on the Sphere of John Holywood; he also wrote an Italian Poem on the System of Empedocles, for which he was accused of heresy, and burned alive at Florence in 1328, aged seventy.

VITELLIO, or **VITELLO**, a Polish mathematician; he wrote a work on optics, now of little value, but was probably in estimation at the early period in which it was written, as it contained a collection of materials furnished by Euclid, Archimedes, Ptolemy, and Alhazen.

ALBERTET, a mathematician and poet, was born in Pro-

vence, and died of grief at Sisteron, on the loss of his poems, which he entrusted to a friend, who sold them to Faber de Uzes, who published them as his own, for which he justly underwent the punishment of flagellation.

NOVARESE CAMPANO, an eminent Italian geometri-
cian and astronomer, who flourished about 1261. He was
chaplain to pope Urban IV; and had a canonry at Paris.
He wrote commentaries on Euclid, which have been printed;
and also a treatise on the quadrature of the circle, printed in
the appendix to the *Margarita Filosofica*. He likewise com-
posed several works on astronomy which are preserved in MS.
in various libraries. A letter of his to Fra Rainero da Fodi,
a contemporary astronomer, on the motion of the eighth sphere,
is extant in St. Mark's library at Florence. Campano certainly
appears to have possessed more mathematical knowledge than
any one of his time.

WALTER ODINGTON, a monk of the monastery of
Evesham, in Worcestershire, who lived in the reign of Henry
III. He was both a mathematician and musician, on which
sciences he wrote some treatises, yet remaining in public
libraries.

PAINTING.

ANDREA JAFFI, an Italian historical painter, born at
Florence in 1213 and died in 1294, aged 81. He was the first
who introduced among his countrymen the true knowledge of
the art of painting in mosaic, as Cimabue had before revived
the art of painting in fresco and distemper in that city. An-
drea, having heard of some very famous Greek artists who
painted mosaic in the church of St. Mark at Venice, went
thither, and cultivated an intimate friendship with a principal
person among them called Apollonius, and finally prevailed on
him, by solicitations, by presents, and by large promises of
advantage, to accompany him to Florence, to teach him the
best manner of working in mosaic, and also the method of com-
pounding the most durable kind of cement. On their arrival
at Florence they associated together, and executed several
works, which in that age were wonderfully admired. But the
performance which secured the fame of Andrea, was a dead
Christ, which he finished with his own hand, in a chapel at
Florence; and it cost him abundance of care and labour, as
the design was seven cubits long. Undoubtedly Andrea was
very far excelled by Giotto, and many other subsequent artists,
yet he had the honour of being the first who introduced the
art of mosaic to his countrymen, and pointed out to them that
road to excellence which they afterwards very happily pursued.

GADDO GADDI, a Flemish historical painter, born in 1239, and died in 1312, aged 73. He was one of the first painters who imitated Cimabue, and was an expert artist in works of mosaic. Gaddi designed better than all the other painters of his time, and performed several great works at Rome and other parts of Italy.

GIOVANNI CIMABUE, a celebrated reviver of painting in Italy, born in 1240, and died in 1300, aged 60. At that period when learning, arts, and sciences, were almost extinct in Italy, by the perpetual wars and contests in that country; and when the knowledge of painting, in particular, seemed totally lost, it happened fortunately to be revived, in a surprising manner, by Giovanni Cimabue, who from thence obtained the name of the father of modern painters.

The senate of Florence having invited some ordinary Greek artists to that city, they were employed to repair the paintings in the churches; and Cimabue, already prepossessed in favour of the art, spent whole days in observing their manner of working, to the entire neglect of his school education. So strong an attachment to those Greek painters, prevailed with his father to indulge him in a study, to which his genius seemed evidently to direct him; and he placed Cimabue with them as a disciple. He received the instructions of his masters with such eager delight, and applied himself so incessantly to practice, that in a short time he proved far superior to his preceptors. His reputation was so great, that when Charles of Naples passed through Florence, he visited Cimabue, and thought himself well entertained by the sight of his works. One of his pictures was considered so great a curiosity at that time, that it was carried from his house in solemn pomp, in procession to the church of the Virgin Mary, attended with music, and the applause of his fellow citizens. He only painted in distemper and fresco, as the use of oil in painting was not discovered till the year 1410. Some of his works are still preserved in the church of Santa Croce, in Florence. Giotto was his disciple.

BUONAMICO BUFFALMACO, a celebrated Italian painter, was born at Florence in 1262, and was for some years a disciple of Andrea Tassi. He was lively in conversation, and somewhat ingenious in his compositions. A friend whose name was Bruno, consulting him one day how he might give more expression to his subject, Buffalmaco answered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written, which had before been practised by Cimabue. Bruno thinking him in earnest, did so, as several German painters did after him: who, improving upon Bruno, added answers to questions, and made their figures enter into a kind of conversation. Buffalmaco died in 1340.

AMBROGIO LORENZETTI, an Italian historical painter, born at Siena, in 1267, and died in 1350, aged 83. He was a disciple of Giotto. He principally painted in fresco, and gained a very high reputation for the skilful management of his colours, and for the grandeur of his taste in composition: in which there appeared somewhat noble and elegant, united with ease and freedom. Vasari mentions him as the first who attempted to describe in landscapes, storms of wind, tempests, &c., with success. His imagination was lively, his manner of disposing the figures in his compositions was with judgment and propriety, and his invention was ready. For the most part he painted in a large size, but sometimes he painted in small, like that history of St. Nicholas which he painted in a chapel at Florence. By that work he acquired infinite applause, not only for the beauty of the performance, but also for the shortness of the time he employed in the finishing of it.

JACOPO DI CASSENTINO, an historical and portrait painter, born at Cassentino in 1276, and died in 1356, aged 80. He was a disciple of Faddeo Gaddi, and was considered in his time an artist of considerable merit in fresco and distemper. He executed a great many works in his native city Arezzo, and in Florence. He became in 1350, the founder of the Florentine Academy. His most memorable work was St. Luke drawing the portrait of the Virgin, which he painted for the chapel of the academy.

AMBROSE GIOTTO, an ingenious painter, sculptor, and architect of Florence, born in 1276. He was the disciple of Cimabue; but far superior to his master in the air of his heads, the attitude of his figures, and in the tone of his colouring; though he could not express liveliness in his eyes, tenderness in the flesh, or strength in the muscles of his naked figures. He was principally admired for his works in mosaic, the best of which is over the grand entrance of St. Peter's church at Rome. Alberti says, that in that piece, the expression of fright and amazement of the disciples, at seeing St. Peter upon the water, is so excellent that each of them exhibits some characteristic sign of his terror. He died in 1336, and the city of Florence honoured his memory with a statue of marble over his tomb.

The following anecdote is related of this artist, upon the authority of De Piles. Pope Benedict IX., having a desire to try the capacity of the Florentine painters, sent a person to Florence to procure him a design from each of them. The messenger addressed himself to Giotto; the latter drew a perfect circle on paper, with the point of his pencil, and one stroke of his hand; "There," says he, "carry it to the pope, and tell him you saw me do it." The man replied, "I asked for a design!" "Go, Sir," answered the artist, "I tell you his holiness asks nothing else of me." Upon this the pope gave his

design the preference, and sent for him to Rome; where he painted the celebrated Mosaic of the Navicella, or the boat of St. Peter, in the portico of the Basilica at Rome; which has been distinguished by the Italian painters as "Giotto's vessel." He likewise executed several fine works at Rome, Florence, Pisa, Naples, and other cities of Italy.

PIETRO CAVALLINI, an historical painter and worker in mosaic, born at Rome, in 1279 and died in 1364, aged 85. He was a disciple of Giotto, and assisted him in the celebrated picture in mosaic, over the grand entrance of St. Peter's. But his best performance was a fresco painting in the church of Ara Coeli, at Rome, in which he represented above, the Virgin and Child surrounded with Glory, and below, the figure of the emperor Octavian, whose attention was directed by the sybil to the figures in the air. He was remarkable for the great multitude of paintings which he finished, and for his piety.

SIMONE MEMMI, an Italian historical painter, born at Siena in 1285, and died in 1345, aged 60. He was taught the art of painting by Giotto, whose manner he afterwards imitated, and was employed by his master to assist him in the mosaic paintings, which he undertook for the church of St. Peter, at Rome. He rose into high favour with the pope, who retained him in his service while he resided at Avignon; and at that court he had the opportunity of painting Petrarch's beloved Laura, which induced that poet to celebrate Memmi in such a manner, as to render his name and his merit universally known. At his return to Siena, he was honoured and caressed by all orders of people, and employed to paint a picture for the cathedral of that city, of which the subject was the Virgin and Child attended by angels. The air and attitude of the Virgin was lovely, and the composition and ornaments were in a grand style. He finished many excellent portraits of the pope, the cardinals, and the most illustrious persons of that age, among which were the portraits of Petrarch and Laura; and as he spent a great part of his life at Florence, a great number of the historical works of Memmi, are in the churches of that city. The greatest excellence of this master consists in his fresco painting; and Vasari testifies, that though he was not a good designer, his principal attention being engaged in studying and imitating nature, and painting portraits after the life, yet the airs of his heads were very good, and his colouring agreeable.

DI BONINSEGNA DÜCCIO, an artist, who painted a grand altar-piece in the cathedral at Sienna on which he was employed three years. He was also the restorer of the inlaid mosaic work called "lavoro di commesso."

ARCHITECTURE AND SCULPTURE.

ARNULPHUS DI LAPO, a native of Florence, who restored the genuine art of architecture, and in his edifices displayed taste, elegance, and solidity. The cathedral of Florence, and other buildings, are monuments of his genius. He died in 1300, aged sixty-eight.

ANDREA DA PISA, a sculptor and architect, was born at Pisa, in 1270. He built several castles in the Florentine territory, during the time the duke of Athens governed that city. He fortified the palace of that duke, and rendered it so extensive, that several spacious mansions were afterwards made out of it. He likewise surrounded Florence with magnificent towers and gates; on which account, the right of citizenship was conferred upon him, with several important offices. At length, having, at the request of the duke of Athens, made a model of a citadel, which he intended to erect, in order to bridle the Florentines, they took the alarm, and expelled the duke, but Andrea did not participate in his disgrace. He passed the remainder of his days at Florence, cultivating the fine arts, of which he possessed painting, poetry, and music, as well as those more professional to him, and died in 1345, aged seventy-five.

NICHOLAS, of Pisa, an architect and sculptor; he built a magnificent church at Bologna, where he constructed a superb monument for St. Dominic.

BOTANY.

BEN BEITHAR, a learned Arabian botanist, called Aschad the Botanist, from his skill in the science of plants, was born in Spain, and having first visited Africa, he then travelled into the Levant, Asia, and even as far as the Indies, to improve his knowledge. After his return, he was patronized by Saladin, at Cairo, and died in 1248. He wrote "A General History of Simples, or of Plants, arranged in alphabetical order;" in which he gives the Greek, Arabic, and vernacular names, with the descriptions of each, and particularly, in a more detailed manner, those not described by Dioscorides and Pliny. Beithar's work is extant in the Parisian, Escorial, and other libraries.

CHEMISTRY.

BARTHOLOMEW, or **BERTHOLET SCHWARTZ**, a native of Friburg, in Germany, who flourished in this period, and is memorable for being the inventor of gunpow-

der, in 1330. He was a Cordelier friar. Being attached to chemistry, an accident revealed to him the composition of that mixture of nitre with sulphur and charcoal, which forms gunpowder. The invention was so soon perfected, and its use in the art of destruction so quickly suggested itself, that the Venetians are said to have employed cannon in 1400, and the English and French not long after. Much discussion has taken place on the question whether this discovery has been useful or pernicious to the human race. There is no doubt that the immediate operation of gunpowder is more terrific and destructive than that of any of the former instruments of war, and that it has greatly added to the means of offence. But as hostilities between nations are rarely terminated till the mutual mischief produced has risen to a degree which causes the evil to be severely felt, or till one of the parties is reduced to a necessity of submission, it is perhaps of small importance by what means this state of things is brought about. Battles are apparently not more bloody than formerly, and towns are not more frequently laid in ashes, or countries made desolate. One of its effects can scarcely be denied to be advantageous to society, namely, that it has given a decided superiority to civilized over barbarous nations, by intimately connecting the progress of science with improvements in the art of war. The use of gunpowder in the arts of peace is likewise not inconsiderable. At any rate, the name of Berthold Schwartz needs not to be devoted to execration, since he was probably employed in some experiment for the promotion of useful knowledge when this discovery fell in his way.

MEDICINE.

NICHOLAS MYREPSUS, a physician, one of the last who wrote in Greek, was a native of Alexandria; he appears to have flourished in this century, as his writings are quoted by other authors early in the fourteenth. The impurities of his style abundantly prove the decaying state of the Greek, as a living language. His pharmacopœia long continued to be the rule of pharmaceutical preparations in Europe.

GREGORY ABULFARAGIUS, the son of Aaron, a physician, was born in Malatia, a city of Armenia, in 1226, and practised medicine with great success. He also studied divinity, philosophy, and the Greek, Syriac, and Arabic languages; of his medical skill or practice, little is known; but he is spoken of by contemporaries, in a style of most extravagant panegyric. Among other equally splendid titles, he was called the king of the learned, the pattern of his times, the phoenix of the age, the glory of the wise, and the crown of the virtuous. We know nothing concerning him which can justify such high commen-

dations. He professed Christianity, and was bishop of Aleppo, and, probably, of the sect of the Jacobites. His only claim to the attention of posterity, is an *Epitome of Universal History*, from the creation to his own time; it is divided into dynasties, and consists of ten parts, and was published, with a Latin translation, in 1663, by Dr. Pocock, who added a continuation of the history of the eastern sovereigns. Abulfaragius died in 1260, in the sixtieth year of his age.

GUGLIELMO DE SALICETO, a physician and surgeon; he was a native of Placentia, and in holy orders. He appears to have resided for some time at Bologna, and finally to have received a public salary from Verona, where he died, about 1277. This person was a learned and able practitioner for the time, and left writings which, for a long time, were regarded as of high authority, though composed in the barbarous taste of the age. He copies much from Albucacis, and others of his predecessors, yet has many things which appear the result of his own experience. Some of his chirurgical observations are valuable, but he is charged with having relied too much upon ointments and plasters, and other external applications. It is remarkable, that he makes the distinction between the nerves destined to the voluntary, and to the vital or involuntary motions. He wrote both on medicine and on surgery.

GENTILIS GENTILIS, was born at Foligni, in Italy, about the year 1230. He studied medicine under the tuition of Thaddeus of Florence, with great diligence and reputation; so that, on his return to his native place, he was regarded by his fellow citizens, as the first physician of the time, and his fame soon extended through Italy. He was also esteemed one of the best commentators upon Avicenna, whose writings were then held in high veneration in most of the universities of Europe. Gentilis died at Bologna, about the year 1310, and left several treatises, which were collected and published at Venice, in four volumes folio, in 1484, 1486, and 1492. Several other individuals of the family of Gentilis, were distinguished for their knowledge of medicine and the sciences.

THADDEUS ALDEROTI, a Florentine, known for his great abilities as a physician; he set so high a value upon his skill, that only prelates and princes could be admitted as his patients; he died in 1295, aged eighty.

ALDOBRANDINO, a Florentine, who died in 1327, was a physician of celebrity, and practised chiefly at Sienna. He wrote notes on Avicenna, Galen, and Hippocrates.

PETER D'APONO, one of the most famous physicians and philosophers of his age, born in 1250, in a village about four miles from Padua. He studied some time at Paris, and was there promoted to the degree of doctor of philosophy and physic. When he came to practise as a physician, he is said

to have insisted on very large sums for his visits; we are not told what he demanded for the visits he made in the place of his residence, but it is affirmed, that he would not attend the sick in any other place, under one hundred and fifty florins a day; and when he was sent for by pope Honorius IV., he demanded four hundred ducats for each day's attendance. He was suspected of magic, and prosecuted by the inquisition on that account. "The common opinion of almost all authors," says Naude, "is, that he was the greatest magician of his age, that he had acquired the knowledge of the seven liberal arts, by means of the seven familiar spirits, which he kept enclosed in a crystal; and that he had the dexterity to make the money he had spent come back into his purse!" The same author adds, that he died before the process against him was finished, being then in the eightieth year of his age; and that, after his death, they ordered him to be burnt in effigy, in the public place of the city of Padua, designing thereby to strike a fear into others, of incurring the like punishment, and to suppress the three books which he had written; the first being the *Hep-tameron*, which is printed at the end of the first volume of Agrippa's work; the second, that which is called by Trithemius, *Elucidarium, necromanticum Petri de Albano*; and the last, that which is entitled by the same author, *Liber experimentorum mirabilium de annulis secundum XXVIII. mansiones lunæ*. His body being secretly taken up by his friends, escaped the vigilance of the inquisitors, who would have burned it. It was removed several times, and was, at last, placed in the church of St. Augustin, without an epitaph, or any mark of honour. The most remarkable book which Apono wrote, was that which procured him the surname of Conciliator; he wrote also a piece entitled, *De Medicina Omnimoda*. There is a story told of him, that having no well in his house, he caused his neighbours' well to be carried into the street by devils, when he heard they had forbidden his maid fetching water there. He had much better, says Mr. Bayle, have employed the devils to make a well in his own house, and have stopped up his neighbours'; or, at least, transported it into his house, rather than into the street.

D'ASCOLI CECCO, whose proper name was Francesco De Gli Stabili, was born at Ascoli about 1257. He was distinguished, according to the age, in medicine, poetry, theology, and mathematics. His reputation caused him, it is said to be invited to Avignon by pope John XXII., in order to become his first physician; and though there is no proof that he had deserved this high degree of confidence by any medical publication, his character as a consummate astrologer will in such an age sufficiently account for such a trust. In 1322 he was made professor of astrology and philosophy at Bologna, in which

office he remained three years, and there he published his "Commentaries on the Sphere of John de Sacrobosco." These were attacked by Dino del Garbo, a famous physician of the time, and an accusation before the inquisition of Bologna was founded on them, because he had taught that incantations and other wonderful things might be effected by means of demons inhabiting the first sphere. The sentence of the inquisition enjoined a penance upon Cecco, and deprived him of the right of ever again reading lectures on astrology. Disgusted with Bologna, he removed to Florence, whither he was invited as physician and astrologer to Charles duke of Calabria, son of king Robert, who then governed that city. Here he again fell under the notice of the inquisition, either on account of pretended prophecies, or of heretical opinions concerning the influence of the stars over the human character and conduct; and such was the power of his enemies, of whom the principal was Dino del Garbo, who was probably jealous of his authority at court, that he was capitally condemned, and brought to the stake at Florence in 1327. Dino, his enemy, died a few years after him, overwhelmed with regret, as is said, for the cruel event of which he had been the active promoter. Cecco was a man of loose morals, vain, and probably both fraudulent and superstitious. Besides the commentaries which gave rise to his condemnation, he wrote a poem in *cesta rima*, entitled "L'Acerba," which was a medley of physics, morals, theology, and judicial astrology, of little poetical merit; yet such was the temporary fame of the author, that it had gone through nineteen editions in 1546; but that was the last year of its publication.

BERNARD GORDON, a French physician of Montpellier. He is said to have been living in 1318. He left a considerable number of treatises, which were published together at Ferrara in 1487, at Venice in 1494, at Paris in 1542, and at Lyons in 1550.

JANUA ANCELUNIS, flourished in this period. Astruc supposes he was of the faculty of medicine at Montpellier; that he was in repute in his time, is proved by the notice taken of him by Lanfranc, and afterwards by Gui de Chauliac, who recommended his practice in certain cases, but there are no works now remaining bearing his name.

ARNOLD DE VILLA NOVA, was a famous physician, who after studying at Paris and Montpellier, travelled through Italy and Spain. He was well acquainted with the languages, and particularly the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent desire after knowledge; but this passion carried him rather too far in his researches, as he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this foundation he pub-

lished a prediction, that the world would come to an end in 1335 or 1345, or, according to others, in 1376. He practised physic at Paris for some time, but having advanced some new doctrines, he drew upon himself the resentment of the University; and his friends, fearing he might be arrested, persuaded him to retire from that city. Some authors also have affirmed, that the inquisitors of the faith assembled at Tarascon, by order of Clement V., condemned the chimerical notions of this learned physician. Upon his leaving France he retired to Sicily, where he was received by king Frederic of Avignon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend the same pope Clement in an illness, and Arnold was shipwrecked on the coast of Genoa in 1309, though some say in 1310, and others in 1313. The works of Arnold, with his life prefixed, were printed in one volume folio, at Lyons, 1520, and at Basil, 1585, with the notes of Nicholas Tolerus.

PETER LA BROSSÉ, or **DE BROCHE**, was born at a town in Touraine, and educated in the practice of surgery, in which he acquired so much celebrity, as to be called to attend Philip III. of France; to whom, by his artful management, he made himself so useful, that he made him his chamberlain, and entrusted to him the government of the kingdom. Elated with this extraordinary success, he became insolent to the peers, none of whom could get access to the king but by him. Finding the queen was become his enemy, as well as most of the principal persons in the kingdom, with the view of ruining her with the king, he took the horrid resolution of poisoning prince Lewis, the eldest son of the king, by his former queen. This he effected in 1276, and then accused the queen of having committed the murder, in order to raise her son to the throne, but the villainy of the man was discovered by the means, it is said, of a nun; and he was executed to the great joy of the country.

LANFRANC, a physician and surgeon of Milan. He left his native country, in consequence of some persecutions that he had suffered during the troubles of the times, and went to France, and in the year 1295, having already obtained considerable reputation, he was invited to Paris by many members of the faculty. His dexterity as an operator, his candour, and the energy with which he communicated his knowledge to others in his lectures, gained him the respect and esteem of his professional brethren; and he certainly contributed to the advancement of surgery, which was at that time at a very low ebb in France. His *Chirurgiæ Magna et Parva*, was printed at Venice in 1490; and again at Lyons in 1553, folio.

JAMES DONDE, or **DONDUS**, an eminent physician of Padua, surnamed *Aggregator*, on account of the great quantity of remedies he invented. He was also an expert mathema-

tician. He constructed a clock which exhibited day and night, the day of the month, the festivals of the year, and the courses of the sun and moon. He also first discovered the secret of making salt from the water of the Albano. He died in 1350. He wrote, 1. *Promptuarium Medicinæ*, Venice. 2. *De Fontibus calidis Patavina agri*. 3. *De fluxis et refluxis Maris*.

CLEMENT CLEMENTINUS, a learned physician of Amelia, near Spoleto in Italy. He was one of the restorers of medicine, and was well versed in the works of Hippocrates, and the rest of the fathers in that science. He taught philosophy and mathematics for some years at Padua, and appears to have imbibed the principles of astrology, with which his medical works are tinged. From Padua he was called to Rome where he was appointed physician to pope Leo X., whom he outlived only a short time.

RICARDUS ANGLICUS, an early English medical writer, mentioned by Leland, flourished about 1230. He studied first at Oxford, and afterwards at Paris. Simphonius Champerius, in his treatise on medical writers, mentions him as one of the most eminent of his profession; and the best proof of his medical abilities is given in the list of his works which are numerous and important. Leland says he wrote works which are not now extant.

JOHN GILES, D. D., and M. D., a native of St. Albans, was the first Englishman who entered among the Dominicans. He was a physician in ordinary to Philip IV. of France, and was professor of medicine in the universities at Paris and Montpellier. In his Latin tracts he is styled *Johannes Ægidius*.

ALBRICUS, a native of London, known as a learned physician and philosopher. He studied at Oxford about 1217, and travelled for improvement.

GILBERTUS ANGLICUS, an eminent English physician. He wrote a *Compendium of Physic*.

PERIOD XXIX.

FROM JOHN V. TO JOHN VII.

[CENT. XIV.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 1302 The mariner's compass invented and improved, by Giovia, of Naples. The university of Avignon founded.
- 1304 Sir William Wallace betrayed by Monteith, and barbarously murdered by Edward I.
- 1307 William Tell, the illustrious Swiss patriot, delivered his country from the German yoke, and gives rise to the republic of Switzerland.
- 1308 The popes remove to Avignon, in France, for seventy years.
- 1310 Lincoln's Inn Society established. The knights of St. John take possession of the isle of Rhodes.
- 1314 The battle of Bannockburn, between Edward II. and Robert Bruce, which establishes the latter on the throne of Scotland. The cardinals set fire to the conclave, and separate. A vacancy in the papal chair for two years.
- 1325 The first treaty of commerce between England and Venice.
- 1330 Gunpowder invented by a monk of Cologne.
- 1344 Edward III. first grants titles by patents.
- 1345 Edward III., with four pieces of cannon, gains the battle of Cressy.
- 1347 David II. king of Scots, taken prisoner at the battle of Durham.
- 1352 The Turks first enter Europe.
- 1356 The battle of Poitiers, in which John, king of France, and his son were taken prisoners by Edward the Black Prince.
- 1358 Arms of England and France quartered by Edward III. University of Cologne founded. Tamerlane began to reign in Persia.
- 1362 The pleadings in England changed from French to English. The order of Janissaries established among the Turks.
- 1365 The universities of Vienna and Geneva founded.
- 1369 John Wickliffe, an Englishman, opposes the errors of the church of Rome.
- 1370 The office of grand Vizir established.
- 1387 The office of lord high admiral of England instituted.
- 1388 The battle of Otterburn, between earl Percy and earl Douglas. Bombs invented at Venloo.
-

IN 1335, the family of Ghenhiz Khan becoming extinct in Persia, a long civil war ensued, during which, Timur Bek, one of the petty princes, among whom the Tartar dominions were divided, found means to aggrandize himself in a manner similar to what Ghenhiz Khan had

done. Ghenhiz, indeed, was the model whom he proposed to imitate ; but it must be allowed, that Timur was more merciful than Ghenhiz, if, indeed, the word can be applied to such inhuman tyrants. The plan on which Ghenhiz Khan conducted his expeditions, was that of total extermination. For some time, he utterly extirpated the inhabitants of those places which he conquered, designing to people them anew with his Moguls ; and in consequence of this resolution, he sometimes employed his army in beheading 100,000 prisoners at once. Timur's cruelty, on the other hand, seldom went further than the pounding of 3000 or 4000 people in large mortars, or building them among bricks and mortar into a wall. Timur was not a Deist, but a Mahometan, and conquered expressly for the purpose of spreading the Mahometan religion ; for the Moguls had now adopted all the superstitions and absurdities of Mahomet. Thus was all the eastern quarter of the world threatened anew with the most dreadful devastations, while the western nations were exhausting themselves in fruitless attempts to regain the Holy Land. The Turks were the only people who, at this period, seem to have been gathering strength, and by their perpetual encroachments, threatened to swallow up the western nations, as the Tartars had done the eastern. In 1362, Timur invaded Bukharia, which he reduced in five years. He proceeded in his conquests, though not with the same celerity as Ghenhiz Khan, till 1387, when he had subdued all Persia, Armenia, Georgia, Karazim, and great part of Tartary. After this, he proceeded westward, subduing all the countries to the Euphrates ; made himself master of Bagdad, and even Russia, where he pillaged Moscow. From thence, he turned his army to the east, and totally subdued India. In 1393, he invaded and reduced Syria ; and having turned his arms against the Turks, forced their sultan, Bajazet I., to raise the siege of Constantinople. This brought on an engagement, in which Bajazet was entirely defeated, and taken prisoner, which broke the power of the Turks to such a degree, that they were not, for some time, able to recover themselves. At last, this great conqueror died, in 1405, while on his way to conquer China. The death of Timur was followed almost immediately by the dissolution of his empire. Most of the nations he had conquered, recovered their liberty. The Turks had now no farther obstacle to the conquest of Constantinople. The western nations having exhausted themselves in the crusades, had lost that insatiable thirst after conquest, which for so long a time possessed the minds of men. They had already made considerable advances in civilization, and began to study the arts of peace. Gunpowder was invented, and applied to the purposes of war ; and though no invention threatened to be more destructive, none of the warlike kind was ever more beneficial to the human race. By the use of fire-arms, nations are put more on a level with each other than formerly ; war is reduced to a regular system, which may be studied with as much success as any other science. Conquests are not now to be made with the same ease as formerly ; and hence, the last ages of the world have been much more quiet and peaceable than the preceding ages.

GOVERNMENT.

ROME.

JOHN V., Cantacuzenus, emperor, or usurper, was of a noble race, descended from the paladins of France. He was one of the principal confidants of the younger Andronicus, at the time of his revolt from his grandfather; and he acted with great vigour and fidelity in the service of the young prince, whatever might be the justice of his conduct with respect to the old emperor. In the reign of young Andronicus, he held the office of great domestic, by virtue of which, he ruled both the emperor and the empire. At the death of that prince, in 1341, Cantacuzenus was left guardian to the eldest of his sons, then nine years of age, and regent of the empire. He governed with equity and prudence, and carefully attended to the education of the younger emperor and his brother; but the tranquillity of his administration was disturbed by the ambition and artifice of the great duke Apocaucus, who infused a jealousy of the regent into the empress dowager, and encouraged her to assert a maternal right to the tutelage of her son. The patriarch John joined in the opposition, and brought forward his own claim to the office of guardian; and such was the power of the cabal, that Cantacuzenus, during an absence from court, received an order to resign; and upon his refusal, till he should have openly justified his conduct, was declared a public enemy. Being thus driven to desperate measures, he listened to the advice of his friends, and caused himself to be declared emperor at Didymoticum, in 1342. A civil war ensued, in which Cantacuzenus was at first deserted by his followers, and obliged to take refuge in Servia. Hostilities continued for several years, to the great prejudice of the empire, which was desolated by the barbarian troops hired by each party. In particular, Cantacuzenus, by marrying his daughter to a Turkish emir, and showing the Mahometans the way into Europe, did great injury to the Christian cause. The death of Apocaucus, at length gave a preponderance to his party, and he was received as a conqueror into Constantinople, in January, 1347. He caused himself to be proclaimed colleague in the empire with his ward, to whom he married his daughter. This union, however, was soon interrupted by intestine divisions. The young emperor, John Palæologus, and the friends of his house, still regarded John Cantacuzenus as a usurper; and the former, who had been removed to a distance from the capital, assisted by the despot of Servia, took up arms in 1353. Cantacuzenus, with the aid of the Turks, gave the army of Palæologus an entire

defeat, and obliged him to take shelter at Tenedos. In order to cut off his future hopes, Cantacuzenus associated with himself his son Matthew, and thus attempted to establish the succession in his own family. The fugitive emperor, however, had still many friends in the capital; and a noble Genoese, who espoused his cause, entering the harbour with two galleys and a few troops, effected a general rising in his favour. Cantacuzenus, after an unsuccessful struggle, put an end to further contest, by a voluntary abdication, in 1355, and took the religious habit in the monastery of mount Athos. Here he usefully employed himself in composing a history of the transactions to which he had been a witness; and this work, in four books, comprising a period of forty years, from the revolt of the younger Andrōnicus to his own abdication, is one of the most elegant productions of the modern Greeks. It is thus characterised by Gibbon: "Retired in a cloister, from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises, and those of his friends." He likewise engaged in religious controversy, and wrote four books against the Jews and Mahometans. He also defended the superstition of the divine light of Mount Thabar. A letter to him from pope Gregory XI., in 1375, is extant. His death is placed, by an authority called respectable by Gibbon, in 1411, which would imply a life of above a century. His controversial work was published at Basil, with a Latin version, in 1543; of his history, there is a Louvre edition, three volumes, folio, 1655.

MATTHEW CANTACUZENUS, son of John, of Constantinople, was partner on the throne with him in 1354. On his father's abdication, Matthew took for his partner, John Palæologus; but the divided power produced quarrels, and Matthew being defeated, resigned the crown to his opponent, and retired to mount Athos, where he composed *Commentaries on Solomon's Song*.

JOHN VI., Palæologus, emperor of Constantinople, succeeded his father, Andrōnicus the younger, 1341, and had the good fortune to free himself from the power of John Cantacuzenus, his father-in-law, the usurper. He afterwards defended himself against the Turks, but a more formidable opposition awaited him in the rebellion of his son Andrōnicus. During these civil commotions, the Turks renewed their attacks against Constantinople, and imposed upon the emperor very disgraceful terms. This unfortunate monarch died of chagrin, 1390, aged sixty.

ANDRONICUS IV., was associated to his father John VI.,

1355. His perfidy irritated his father, who put out his eyes, and raised his brother Manuel in his place. He died in exile.

MANUEL PALÆOLOGUS, emperor of Constantinople, born in 1349, was second son of John Palæologus. His father was not only reduced to a servile dependance on the Turkish sultan, but meanly submitted, at his orders, to deprive his eldest son, Andronicus, of his sight; he, therefore, associated Manuel to his sceptre, which now ruled over little more than the metropolis and its immediate district. On the death of John, in 1390, Manuel was serving, by compulsion, in the army of Bajazet, but, upon receiving the intelligence, he escaped, and arriving at Constantinople, mounted the throne. Bajazet immediately invested the city, and compelled the new emperor to purchase a peace on very ignominious conditions, and after carrying on the contest a short time, he resigned the royal power to his nephew, and embarked for Venice. From Venice, he made a progress through the principal courts of the west, to engage the sovereigns to contribute their aid for the defence of the bulwark of Christendom against the Mahometan arms. He visited Italy, France, England, and Germany, and was every where received with a respect and commiseration due to his great misfortunes, but he was unable to rouse the princes to any effectual efforts. After an absence of two whole years, he returned to the Morea, where he heard of the defeat and capture of Bajazet by Tamerlane, and of the temporary relief of Constantinople. He was now restored to his throne, and his competitor banished to Lesbos. He soon after recovered several of his provinces, which he enjoyed till his death, in 1425, at the age of seventy-six.

COMNENUS ALEXIUS IV., emperor of Trebizond, the son of Basilius, and grandson of Alexius III., succeeded his step-mother Eudoxia, and his brother Nicephorus II., about 1380. He married a daughter of John Cantacuzenus, emperor of Constantinople, who bore him four sons; one of whom, John, proved an Absalom, for he rebelled against, murdered, and succeeded him, about A. D. 1420. But this parricide was afterwards punished by Amurath, emperor of the Turks; and under his brother and successor, David, the empire of Trebizond was completely swallowed up in the vortex of Turkish victory, by Mahomet II., in 1461, about eight years after the taking of Constantinople.

SARACENS, TURKS, &c.

ORCHAN, son of Othman, emperor of the Turks, seized the throne in 1326, after defeating his elder brothers. He extended the bounds of his empire, by taking several cities from the Greeks. His reign was long and cruel. He married a daughter of John Cantacuzenus, and died in 1360.

ABU SAID, sultan of the Moguls, succeeded his father Aljatu, at the age of twelve, A. D. 1317. He died in 1336, at Sultanie, where he was crowned, and which was the place of his usual residence. His valour was so distinguished, that he was called Babader, or Brave. Having fallen in love with the daughter of Emir Juban, who was married to the Emir Hassan, and who was deemed the greatest beauty in Asia, and the father, refusing to consent to her divorce from her husband, Abu Said, conceived a prejudice against him, which terminated in his death. Hassan, however, acquiesced in a divorce, and sent her to the sultan, over whom she obtained a great ascendancy. Abu Said was the last monarch of the race of Jenghiz-khan, and after his death, that happened in the year in which Tamerlane was born, the empire was dismembered, and became the scene of blood and desolation.

AMURATH, or AMURAT I., emperor of the Turks, and one of the greatest princes of the Ottoman empire, succeeded Orchan in 1360. He took from the Greeks, Gallipoli, Thrace, and Adrianople, which last he chose for the place of his residence. He defeated the prince of Bulgaria, conquered Misnia, chastised his rebellious bashaws, and is said to have gained thirty-six battles. This prince, in order to form a body of devoted troops, that might serve as the immediate guards of his person and dignity, appointed his officers to seize annually, as the imperial property, the fifth part of the Christian youth taken in war. These, after being instructed in the Mahometan religion, inured to obedience by severe discipline, and trained to warlike exercises, were formed into a body distinguished by the name of Janissaries, or New Soldiers. Every sentiment which enthusiasm can inspire, every mark of distinction, that the favour of the prince could confer, were employed, in order to animate this body with martial ardour, and with a consciousness of its own pre-eminence. The Janissaries soon became the chief strength of the Ottoman armies, and were distinguished above all the troops whose duty it was to attend the person of the sultan. At length, the death of Lazarus, despot of Servia, who had endeavoured, in vain, to stop the progress of Amurath's arms, touched Milo, one of his servants, in so sensible a manner, that, in revenge, he stabbed the sultan in the midst of his troops, and killed him on the spot, A. D. 1389, after he had reigned nearly thirty years.

TAMERLANE, or TIMUR BEG, or TIMOUR the lame, from some defect in his feet, was born at Kesch, in ancient Sogdiana, 1335. Whether the son of a shepherd, or descended from royal race, is unknown; but, however, his obscurity was soon forgotten in the glory of his exploits. Distinguished by his courage and unbounded ambition, he gained a number of faithful adherents, and seized the city of Balk,

the capital of Khorasan, and subdued Candahar, Persia, and Bagdad; and seconded by an enthusiastic army, he penetrated to India, took Delli, with the immense treasures of the Moguls, and returned to punish Bagdad, that shook off his yoke. The offending city was given up to pillage, and 80,000 of her inhabitants put to the sword. Now master of the fairest part of Asia, he interfered, at the request of the Greeks, in the affairs of Bajazet, emperor of the Turks, and commanded him to abandon the siege of Constantinople. The message roused the indignation of Bajazet; he marched against this new enemy, and was defeated by Tamerlane, in Phrygia, after a battle of three days. Bajazet fell into the hands of the conqueror, and was carried about, in mockery, in an iron cage. Some writers, however, affirm, that the conduct of Tamerlane towards the captive prince, was as humane as fallen greatness merited. To these conquests, Tamerlane added Egypt, and the treasures of Cairo, and then fixed the seat of his empire at Samarcand, where he received the homage of Manuel Palæologus, emperor of Constantinople, and of Henry III., king of Castile, by their ambassadors. Tamerlane was preparing for fresh victories, by the invasion of China, when death stopped his career, April 1st, 1405, in the thirty-sixth year of his reign.

Timour was tall and corpulent, with a wide forehead and large head, a pleasing countenance, and fair complexion. He had broad shoulders and strong limbs, but was maimed in one hand, and lame of the right side; his eyes were full of fire, his voice was loud and commanding, his constitution hardy and vigorous, his understanding sound, and his mind firm and steadfast. In conversation, he was grave and modest, and he prided himself in an attachment to truth; he delighted in reading history, and discussing topics of science with the learned; his religion was fierce and fanatical, and he had, or affected, that superstitious reverence for omens, prophecies, saints, and astrologers, which is general in the east. He conducted his government alone, without favourites or ministers, and its spirit was absolute and uncontrouled rule. It was his boast, to have introduced security and order throughout his wide dominions, and he challenged the praise of a benefactor to mankind. But no conquests have been attended with more destruction of human lives, and more desolation of flourishing cities and districts, than his were; and his ambition prompted him to extend his authority beyond the possible limits of a single government. He was not, however, a mere barbarian conqueror; but if his Institutions can be relied upon as genuine, he had enlarged ideas of the administration of a great empire. The "Institutions of Timour," have been made known in Europe by two translations from a Persian version; one in Eng-

lish, by Major Davy and professor White, Oxford, 1783; the other in French, by M. Langles, Paris, 1787.

BAJAZET I., emperor of the Turks, succeeded Amurath I., A. D. 1373. He was a renowned warrior, but a tyrant. In the beginning of his reign, he was very successful. In 1393, he had conquered all Thrace, Macedonia, Thessaly, and the greater part of Mysia and Bulgaria; and in 1396, he brought an army of 300,000 men against Manuel II., emperor of Constantinople, whom he defeated, and slew 20,000 of the Christians, but not without considerable loss on his own side. But in 1397, Tamerlane, or Timour Beg, the celebrated prince of the Tartars, brought an army against him of 400,000 horse, and 600,000 foot; and having overcome him in a pitched battle, wherein 200,000 Turks were slain, took Bajazet himself prisoner, and exposed him in an iron cage,—the fate he had destined for his adversary, if he had been the victor. The story of the iron cage, however, so long repeated as a moral lesson, has been rejected as a fable by modern writers; they appeal to the Persian history of Sherefeddin Ali, of which a French version has been given, and from which Mr. Gibbon has collected the following narrative of this memorable transaction. “No sooner was Timour informed that the captive Ottoman was at the door of his tent; than he graciously stepped forward to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortunes. ‘Alas!’ said the emperor, ‘the decree of fate is now accomplished by your own fault; it is the web which you have woven, the thorns of the tree which you have planted. I wished to spare, and even to assist, the champion of Moslems; you braved your threats, you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event! Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops; but I disdain to retaliate; your life and honour are secured; and I shall express my gratitude to God by my clemency to man.’ The royal captive showed some signs of repentance, accepted the humiliation of a robe of honour, and embraced, with tears, his son Mousa, who, at his request, was sought, and found among the captives of the field. The Ottoman princes were lodged in a splendid pavilion; and the respect of the guards could be surpassed only by their vigilance. On the arrival of the harem from Boursa, Timour restored the queen Despina and daughter to the husband and father; but he piously required, that the Servian princes, who had hitherto been indulged in the profession of Christianity, should embrace, without delay, the religion of the prophet. In the feast of victory, to which Bajazet was invited, the Mogul emperor placed a crown on his head and a sceptre in his hand, with a solemn assurance of restoring.

him, with an increase of glory, to the throne of his ancestors. But the effect of this promise was disappointed, by the sultan's untimely death; amidst the care of the most skilful physicians, he expired of an apoplexy, at Akshehr, the Antioch of Pisidia, about nine months after his defeat. The victor dropped a tear over his grave; his body, with royal pomp, was conveyed to the mausoleum which he had erected at Boursa; and his son Mousa, after receiving a rich present of gold and jewels, of horses and arms, was invested, by a patent in red ink, with the kingdom of Anatolia.—Such is the portrait of a generous conqueror, which has been extracted from his own memorials, and dedicated to his son and grandson, nineteen years after his decease, and at a time when the truth was remembered by thousands, a manifest falsehood would have implied a satire on his real conduct. On the other hand, of the harsh and ignominious treatment of Bajazet, there is also a variety of evidence. The Turkish annals, in particular which have been consulted or transcribed by Leunclavius, Pocock and Cantemir, unanimously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatize the Tartar, without uncovering the shame of their king and country." From these opposite premises, Mr. Gibbon thinks a fair and moderate conclusion may be deduced. He is satisfied that Sherefeddin Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonized by success, affected the character of generosity; but his mind was insensibly alienated by the unseasonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement, and Timour betrayed a design of leading his royal captives in triumph to Samarcand. An attempt to facilitate his escape, by digging a mine under the tent, prompted the Mogul emperor to impose a harsher restraint; and in his perpetual marches, an iron cage, on a waggon, might be invented, not as a wanton insult, but as a rigorous precaution. Timour had read, in some fabulous history, a similar treatment of one of his predecessors, a king of Persia, and Bajazet was condemned to represent the person, and expiate the guilt of the Roman Cæsar; but the strength of his mind and body fainted under the trial, and his premature death might, without injustice, be ascribed to the severity of Timour. He warred not, however, with the dead; a tear and a sepulchre were all that he could bestow on a captive, who was delivered from his power; and if Mousa, the son of Bajazet was permitted to reign over the ruins of Boursa, the greater part of the province of Anatolia had been restored by the conqueror to their lawful sovereigns.

SOLIMAN I., emperor of the Turks, succeeded his father, Bajazet I., in 1403. He was a brave and enterprising prince,

but very much devoted to his pleasures. He was dethroned by his brother Moses, or Mousa, in 1410, and soon after murdered.

MAHOMET I., sultan of the Turks, born about 1374, was one of the sons of Bajazet who was dethroned by Tamerlane. After that event the Turkish empire was torn by civil wars between the brothers, during which Mahomet retained the government of Amasia, with which his father had entrusted him, and caused his neutrality to be respected. His brother Isa, of whose designs he was jealous, was defeated and slain by one of Mahomet's generals. After his uterine brother Soliman had lost his life in the war with his brother Mousa, Mahomet declared himself his avenger; and being assisted by the Greek emperor Manuel, defeated Mousa, who was either killed in the field, or made captive and put to death by Mahomet's orders. The victor was proclaimed sultan at Adrianople in 1413, which city he made the seat of his empire. Soon after his accession, he passed over with an army into Lesser Asia, and brought to submission Karaman Oglu, who had laid siege to Prusa and ravaged the circumjacent country. Various other military transactions, but of no great extent, took place in this reign, which was chiefly employed in recovering what had been lost to the Turkish empire in the late confusions, and restoring order and tranquillity. The rebellion of one of the Mustaphas, either an impostor, or the real son of Bajazet, occasioned a considerable temporary disturbance, but was suppressed by the defeat of its author. After having subdued Servia, part of Sclavonia, and Macedonia, and reduced to obedience the provinces of Lesser Asia, Mahomet died of a sudden illness in 1421, having reigned eight years with great prudence and success, and with a character respectable for justice and clemency.

ULUGH-BEIGH, a learned and Tartarian prince, was born in the year 1393. He was the grandson of the celebrated Timour; and his real name was Mohammed Taragai, Ulugh-Beigh being an epithet which signifies a great lord or prince. He entered upon the government of Tran and Turan, that is of Persia and Tartary, during his father's life, in 1407, and conducted himself in a manner that secured universal esteem. His leisure hours he devoted to reading, and thus acquired a knowledge of various sciences. He was famed for possessing a very retentive memory, and having written a book or journal of all the animals which he had killed in hunting, which book was accidentally lost, he dictated the contents of it to a transcriber; and upon comparing this transcript with the original when it was found, it was correct except in four places. Among other institutions for the promotion of science, he established a gymnasium at Samarcand, his capital, which accommodated a

hundred students, received into it for education. His chief attention, however, was devoted to mathematics and astronomy; and for the improvement of the latter science, he invited to Samarcand a great number of astronomers, and constructed an observatory, which he furnished with the best astronomical instruments.

Here he assisted in person, employing in his observations, as some have said, a gnomon one hundred and eighty feet in height. His principal assistant was Salah-Eddin his preceptor, and a Christian, who was the director of the astronomical academy, and who co-operated with Ulugh-Beigh in the construction of the tables which he intended to publish; but as he died before their completion, the prince himself engaged in the laborious undertaking, and selected for his coadjutors Ali-cushi, the son of Salah-Eddin, and the astronomer Ali-Ben-Gaiat-Eddin Mohammed Jamchid. To this work, which has never been printed entire, we are indebted for those tables that pass under the name of Ulugh-Beigh. These astronomical tables were scarcely completed, when a difference occurred between Ulugh-Beigh and his eldest son. Addicted, like other orientals, to astrology, he calculated his son's nativity, and hence portending some great misfortune, he gave the preference to his younger son, so that the eldest, being slighted, rebelled against him. A civil war took place, and in a bloody battle near Samarcand, the father was defeated, and obliged to save himself by flight. Returning afterwards to Samarcand, hoping that his son would have compassion upon him, he was at first kindly received, but soon afterwards a mandate was issued for his execution, which tragical event occurred near Samarcand, according to Flamstead in the year 1449; but Herbelot says, in 1450.

Two other learned works which serve for the illustration of the Eastern geography and history, written by this prince, were published by Mr. Greaves.

GERMANY.

CHARLES IV., emperor of Germany, king of Bohemia, and count of Luxemburgh, was the son of John king of Bohemia, and was born at Prague. He was educated in France under the auspices of his uncle, Charles the Fair. After the death of Charles he returned to his father, who invested him with the marquisate of Moravia. His military prowess and good government obtained him so much reputation, that upon the death of his father at the battle of Cressy in 1346, at which he also was present, he was unanimously elected to succeed him as

king of Bohemia. He was chosen king of the Romans in the same year, and then became competitor for the empire against Lewis of Bavaria. He was preparing to march against Lewis in 1347, when he received advice of the death of that emperor. He immediately procured himself to be acknowledged as emperor by most of the imperial cities; but several competitors arose, whose claims he finally bought off, and was peaceably crowned at Aix-la-Chapelle in 1349. The domestic troubles of Germany, and particularly the revolt of Zurich and other Swiss cantons from the domination of Austria, detained him from visiting Italy till 1355; but in that year he crossed the Alps, received the iron crown of Lombardy at Milan, and the imperial crown at Rome. He refused the offer of the government of their city made by the Romans, exasperated by the secession of the popes to Avignon; and so tamely did he resign all the rights of the empire in Italy, that he was treated with great indignity in several of the towns, and narrowly escaped with his life at Pisa. He, indeed, entirely changed the usual policy of the emperors, and supported the Guelph party against the Ghibeline. Returning into Germany, he found affairs in great confusion; to remedy which, he convoked a diet at Nuremburg, at which a number of constitutions were passed, and among them the famous edict concerning the election of the emperors, the number and functions of electors, &c., called the Golden Bull. Charles resided chiefly at Prague, which city he had in great part built, and distinguished by many privileges, especially by the founding of a University on the model of that of Paris. The improvement of his hereditary dominions was, indeed, the principal object of his attention. He encouraged learning and the liberal arts, administered justice usually in person, and interested himself greatly in the reformation of the clergy. His chief foible was avarice. He sold all the fiefs and privileges that were saleable; and it was said of him, that as he had bought the empire by wholesale, he sold it by retail. Either indolence, or unwillingness to spend money, caused him to neglect the affairs of Germany, which were much embroiled by wars and contentions among the chiefs. The instigation of pope Urban V., however, determined him to march into Italy, where Bernabo Visconti of Milan exercised a tyrannical power. He crossed the Alps in 1368, brought Bernabo to an accommodation, but exacted large sums from his partisans, which seems to have been the principal object of his expedition. In 1376 he procured his son Wenceslaus, then only fifteen, to be created king of the Romans, at the expense of a large sum paid to each of the electors; for which, however, he partly indemnified himself by the sale of several imperial towns. He afterwards made a journey to Paris to visit his nephew Charles

V., who treated him with great magnificence. He died at Prague in 1378, at the age of sixty-three, leaving behind him the character of a good king, but an indifferent emperor.

WENCESLAUS, or WINCESLAUS, the son and successor of Charles IV., whom he succeeded as emperor of Germany and king of Bohemia, in his seventeenth year. In the progress of his life he became notorious both for cruelty and debauchery, and for the most extravagant profusion, for the means of which he had recourse to the most flagitious conduct. His extravagance, however, became at length so intolerable, that the Bohemians, in 1396, with the advice of his brother Sigismund, king of Bohemia, put him into confinement; from which he contrived to escape, and again to assume the royal authority. But as he practised the same conduct, his brother Sigismund, at the request of the people, deposed him, and he was declared regent. Wenceslaus, after having been confined successively in various prisons, made his escape from one of the towers of Vienna, and returning to Prague, recovered his kingdom. After a second marriage, his extravagance involved him in new difficulties, so that, in order to his disembarassment, he was under the necessity of selling his imperial rights to John Galeazo, who had seized the sovereignty of Milan, and other cities of Lombardy dependant on the empire. The princes of the empire became indignant, and assembled a diet in 1400, in which they formally deposed him. Professing himself happy at this event, which would afford him leisure to pay attention to the government of his kingdom, he held the crown of Bohemia for 19 years longer, more tolerable in his vices, though still unreclaimed from them. The disturbances of Bohemia, occasioned by the preaching of John Huss, occurred in his time, and he took pains to compose them. At length, while he was sitting at dinner, he received intelligence of a sudden tumult at Prague, which occasioned a paroxysm of rage that was followed by an apoplexy, which terminated his life in 1419, at the age of 58.

ROBERT, emperor of Germany, surnamed the Short, born in 1352, was count palatine at the time of the deposition of Wenceslaus; and Frederic, duke of Brunswick, who was first elected by the German princes to supply the vacancy, having been assassinated, Robert was chosen in his stead in 1400. Wenceslaus had sold the dukedom of Milan to John Galeazo, who had withdrawn his state from the sovereignty of the empire, and by force of arms had annexed to it several neighbouring towns and districts. Robert, therefore, invited by the pope and Florentines, led an army into Italy, and entered the duchy of Milan, but he was so much harassed, as to be obliged to march back to Germany, without having effected any thing. On his return, he was involved in some petty wars with princes and

states, who disputed his authority; and a combination was formed against him, which subsisted during the whole of his reign. The most inveterate of his opponents was the elector of Mentz, who began to build a castle at Hochst, in defiance of him. Robert assembled troops to reduce him to obedience, but having advanced to Oppenheim, he was seized with a fever, which proved fatal to him in 1410, at the age of fifty-eight. He was a prince of more prudence than enterprise, but possessed qualities which would have rendered his reign happy in less turbulent times. He was just, clement, and pious, and a lover of learning, as he manifested by founding the university of Heidelberg.

SIGISMUND, emperor of Germany, and king of Hungary and Bohemia, was the son of the emperor Charles IV., of the house of Luxemburg, and brother of the emperor Wenceslaus. He was born in 1366, and at an early age was sent to the court of Lewis, king of Hungary, one of whose daughters he married with the intent of succeeding to the throne. During his minority, the crown was conferred on Charles, king of Naples, on which event, Sigismund retired to Bohemia. Charles being assassinated, Sigismund entered Hungary with an army, liberated his wife, Mary, who had been put in prison, and was crowned king in the 20th year of his age. He severely revenged the death of his mother-in-law; and getting possession of the nobles who invited Charles, he caused them all, to the number of thirty-two, to be executed. This rigour occasioned so much disaffection, that Bajazet, emperor of the Turks, invaded Hungary, and being met at Nicopolis by Sigismund, at the head of a great army, totally defeated him. Sigismund made no exertions to repair this disaster, but abandoning himself to his pleasures, fell into such contempt with his subjects, that they seized his person, and chose another king. He, however, escaped, and retiring to Bohemia, levied troops, with which he recovered his crown; and, schooled by adversity, thenceforth conducted himself so as to acquire the good will of his subjects. Such was his reputation abroad, that he was elected emperor of Germany in 1411.

Sigismund's first object in his new dignity was to put an end to various disorders and dissensions which prevailed in Germany. After several negotiations and movements for this purpose, he marched into Lombardy, and held a conference with pope John XXIII., for the convoking of a general council, the principal object of which was the termination of the schism in the papacy, which had long divided the church. He at length effected the assembling of the council at Constance, in 1414, at which he himself assisted. As the opposition of the Hussites to the doctrines of Rome were now spreading rapidly, the emperor granted John Huss a safe conduct to come to the council

and defend the articles of his faith; and it will be for ever a disgrace to the memory of Sigismund, that he suffered the council to violate the protection he had solemnly given, and bring this reformer to the stake. Finding that he could not restore the unity of the church, because of the obstinacy of the papal competitors and their adherents, he endeavoured to re-establish peace among the Christian princes, that they might concur in a plan for the purpose; and with that view he visited both France and England, then at war with each other, but with little success. At last, however, the council agreed to depose the existing popes, and elect a new one. Upon the death of Wenceslaus, in 1419, Sigismund succeeded to the crown of Bohemia, which country was in a flame from the revolt of the persecuted Hussites, under their leader, the famous Zisca. He marched with an army into Bohemia, but Zisca entirely defeated him, and he was again defeated on a second entrance. After the death of that hero, a long series of bloody wars succeeded, which at last terminated in the submission of the Taborites, and Sigismund was crowned at Prague in 1346, and reduced the whole kingdom to obedience. He had some years before received the imperial crown both at Milan and Rome. The bigoted zeal of Sigismund urged him to tyrannical proceedings against his Bohemian subjects, which excited their animosity to such a degree, that he determined to leave the country. When he was about to put this into execution, he was seized with a mortification in his toes, which rendered it apparent that he had not long to live. The empress, his second wife, beginning to intrigue with the barons respecting a successor, he caused her to be arrested, and proceeded to Zuaim, in Moravia. There, having publicly declared his son-in-law, Albert, duke of Austria, the heir to his dominions, he died in December, 1437, in the seventy-first year of his age, and twenty-seventh of his imperial dignity. Sigismund had a fine person, and possessed various accomplishments, especially an uncommon skill in languages. He was a patron of learned men, was liberal, brave, and active; but cruel, vindictive, and superstitiously devoted to the clergy. He was licentious in his conduct, the consciousness of which made him indulgent to the open and abandoned debauchery of his second wife, Barbara de Cilleg, called the Messalina of Germany.

BARBARA DE CILLEG, a Bohemian lady, who married the emperor Sigismund. She was devoid of those virtues which ought to adorn elevated rank. She died in 1451.

ALBERT II., emperor, and duke of Austria, born in 1394, was son of Albert, duke of Austria, the fourth of the name. By the wise government of his hereditary states, he acquired so much reputation, that Sigismund, emperor and king of Hungary, gave him his only daughter and heiress Elizabeth

in marriage, and at his death declared him his successor in the kingdoms of Hungary and Böhemia. He succeeded quietly to the Hungarian throne, but was opposed in that of Bohemia by a party who chose Cassimir, brother of the king of Poland. After a struggle, however, Albert obtained possession of it, and was crowned at Prague. In the same year, 1438, he was elected emperor. His first care was to assemble a grand diet at Nuremberg, in which he reformed the administration of justice, and abolished the famous tribunal called the secret, or Westphalia Judgment, which condemned without trial, or even public accusation. In this diet Germany was divided into four great circles. Albert confirmed the German neutrality between the pope and the council of Basil, and made a peace between Hungary and Poland. Sultan Amurath having invaded Bulgaria, Albert took arms in its defence, and marched to Buda; but being there attacked with a dysentery, he set out on his return to Vienna, and died on the road, A.D. 1439, in the second year of his reign. He left a posthumous son and two daughters. Few emperors have borne a better character than Albert II. for justice, liberality, and every royal and private virtue. His surnames were the Grave and Magnanimous.

AGNES, wife of Andrew III., king of Hungary, was the daughter of Albert, emperor of Germany. She distinguished herself by her address and political abilities; but appears to have had more Machiavelian policy than true greatness of mind. After the death of her father, she resided in Switzerland, where her finesse was of great service to her brother, Albert II., with whom these people were at war. She died in 1364.

JOHN ZISCA, the famous general of the forces of the Hussites, was a gentleman educated at the court of Bohemia, in the reign of Wenceslaus. He entered very young into the army, and after distinguishing himself on several occasions, lost an eye in battle, whence he was called Zisca, or One-eyed. At length the reformation, begun by John Huss, spreading through almost all Bohemia, Zisca placed himself at the head of the Hussites, and had soon under his command a body of 40,000 men. With this army he gained several victories over those of the Romish religion, who carried on a kind of crusade against them, and built a town in an advantageous situation, to which he gave the name of Tabor; whence the Hussites were afterwards called Taborites. Zisca lost his other eye by an arrow at the siege of the city of Rubi; but this did not prevent his continuing the war, his fighting battles, and gaining several great victories, among which was that of Ausig, on the Elbe, in which 9,000 of the enemy were left dead on the field. The emperor Sigismund, alarmed at his progress, caused very advantageous proposals to be offered to him, which he

readily accepted, and set out to meet Sigismund, but died on the road. He ordered that his body should be left a prey to the birds and wild beasts, and that a drum should be made of his skin, being persuaded that the enemy would fly as soon as they heard the sound. It is added, that the Hussites executed his will; and that the news of this order made such an impression on the disturbed imaginations of the German papists, that in many battles they actually fled at the beat of the drum with the utmost precipitation, leaving their baggage and artillery behind them.

PROCOPIUS RASA, or the Shaven, a famous leader of the Hussites in Bohemia, was in early life sent to study, and afterwards travelled in France, Italy, Spain, and the Holy Land. On his return, he was obliged, against his will, to receive the tonsure, and, it is said, to be ordained priest; but when the war of religion in Bohemia broke out, he joined the Hussites under their great leader Zisca, and displayed so much courage and ability, that he obtained the confidence of that leader and of his party. After the death of Zisca in 1424, Procopius succeeded to the command of the Hussites, who were making war upon the Catholics with all the ardour of enthusiasm, exasperated to savage ferocity by the persecution they had undergone. He obtained very great successes, and spread terror throughout a large part of Germany. The emperor Sigismund sent deputies, in 1428, to treat with him, and Procopius professed himself willing to make peace, and even to procure Sigismund's election to the throne of Bohemia, provided the religious grievances of his party should be redressed, and the privileges of the country confirmed. An evasive answer being returned, arms were again resumed, and the Hussites laid waste Misnia with fire and sword, and extended their ravages to the surrounding countries. When the council of Basil was convoked, in 1431, Procopius issued a circular letter in Latin, addressed to all the sovereigns and states, setting forth the complaints of his party, and proposing a disputation between the Catholic and Hussite doctors on Scripture grounds. In reply to which a crusade was published, and an imperial army marched into Bohemia, which retaliated all the barbarities of that party; but being alarmed at the approach of the sectarian forces, fled with precipitation, leaving all their baggage and rich furniture as spoils to the enemy. In 1433, Procopius and some of the other leaders held several disputations without effect with the Catholics, and on their return hostilities were renewed. Procopius laid siege to Pilsen in Bohemia, but was obliged to raise it with great loss, in 1404. He soon afterwards received a mortal wound, and died, leaving a name in his party for the greatness of his exploits, and the ferociousness of his

manners. Some of his letters have been published in the last volume of the collection of ancient documents by Martenne and Durand.

FRANCE, ITALY, &c.

JOHN, king of France, succeeded his father Philip of Valois in 1350, being then forty-one years of age. He had acquired experience in civil and military affairs during his father's reign, but possessed neither strength of mind, nor self-government sufficient to enable him to resist the storms in which his kingdom was involved. One of his first acts was to put to death without trial the constable, count d'Eu, who is supposed to have been suspected of intriguing with the king of England, Edward III. This arbitrary severity occasioned much disaffection among the nobility, whom he attempted to conciliate by the institution of the order of the star, in imitation of Edward's order of the garter; but the profusion with which its honours were distributed brought it into contempt. Disturbances were afterwards occasioned by Charles the Bad, king of Navarre, who, though married to John's daughter, caused his favourite, the new constable to be assassinated, and set up the standard of revolt. In the mean-time the truce between the French and English kings, which had been ill kept, terminated in open war, and John summoned the states-general for the purpose of raising the necessary supplies. In these states it was agreed, that no proposition should be admitted without the unanimous consent of the three orders, which rule gave to the third estate an authority and independance which assimilated them to the commons of England. John made considerable concession to obtain the necessary subsidies, and raised a powerful army. Edward having, in 1354, crossed the sea with a large force, ravaged the surrounding country, but retired to Calais at the approach of John. The king of Navarre, who had made an accommodation with John, but continued his dangerous intrigues, was surprised at Rouen with the Lords of his train, of whom the king of France caused four to be executed upon the spot, and in his own presence. This deed, instead of intimidating the disaffected, drove them into the arms of the English, and increased the public dissensions. The Black prince, taking advantage of this disorder, advanced from Guienne into Auvergne, Berri, and Poictou, laying waste the country, and amassing a vast booty. John marched to oppose him, and at Maupertuis near Poitiers, with sixty thousand men, came in presence of the English army of twelve thousand. The Black prince, hemmed in and cut off from provisions, offered to resign his booty and prisoners, and sign a truce of seven years, for per-

mission to return unmolested; but John, in confidence of his superiority, required him to surrender himself prisoner, with the chief officers of his army. Had the French abstained from fighting, they might probably have forced the English to comply with their terms, but the natural impetuosity of the nation brought on the famous battle of Poitiers, September 19th, 1356, in which king John, after great exertions of valour, was made captive, and many of the first nobility lost their lives. The treatment experienced by the unfortunate monarch was in the highest degree noble and generous, and made a deep impression on his mind. He was, however, carried over to England, while his unhappy country was left a prey to the horrors of civil and foreign war. John concluded with the victor a truce for two years; but in treating afterwards for a peace, he offered conditions so ruinous to the kingdom, that they were unanimously rejected by the states. John was lodged in the Savoy palace in London, and received every token of respect from the royal family and the nobility, which he returned with an affability that rendered him extremely popular. At length the peace of Bretigny, in 1360, put an end to his captivity. By it he resigned Guienne, Poictou, Saintonge, and Limousin, in full power to the king of England, and agreed to pay a ransom of three millions of gold crowns. The acquisition of Burgundy by inheritance was some compensation for this loss of territory, but he again in some measure alienated it by settling it as an apanage upon his fourth son Philip. The disasters of his reign had so little effect in teaching him political wisdom, that at the persuasion of pope Urban V., he took the cross and seriously resolved upon an expedition to the Holy Land. The execution of this project was, however, cut short by the escape of his son Lewis, count of Anjou, from England, where he was detained as a hostage. The king's high sense of justice and honour inspired him with the resolution of returning to England in his stead. He landed in January, 1364, and was received by Edward with great magnificence; but he was shortly attacked with the disease of which he died at the Savoy in April, in the fifty-sixth year of his age, and fourteenth of his reign. The calamities which attended his reign, caused him to be little regretted by his people; yet he possessed the qualities of generosity, sincerity, valour, and love of justice, though impaired by violence of disposition and want of prudence. He was the author of a noble maxim of royalty, which has been often quoted — "That if justice and good faith were banished from the rest of the world, they ought to find refuge in the hearts of princes." John was first married to Bona, daughter of John king of Bohemia, by whom he had his successor Charles V., and three other sons, and five daugh-

ters. His second consort was Joan, widow of the duke of Burgundy.

BERTRAND GUESCLIN, constable of France, was born in Brittany in 1311. He was the son of a noble of that province, but was so completely neglected in his youth, that he was never able to read or write. When he arrived at manhood he was perpetually engaged in quarrels and in combats with his contemporaries, and he grew up very hard featured and plain, but manly and vigorous. "I am too ugly," said he to one of his companions, "ever to please the ladies, but I can at least make myself feared by the enemies of the king." He accordingly devoted himself to the profession of arms, and followed it with great success, obtaining many important advantages over the English in Brittany. After the battle of Poitiers, in which John, king of France, was made prisoner, Du Guesclin flew to the succour of the regent Charles, heir of the throne, and gave him very important assistance in recovering many strong places in the hands of the enemy. He was raised to the command of the royal army by Charles V., in 1364, and performed such services, as were repaid with high honours by his sovereign. He was afterwards sent to the assistance of Charles Du Blois; competitor for the duchy of Brittany against Montfort, when Charles, rashly engaging against his advice, was killed at the battle of Anray, and Du Guesclin, covered with wounds, was made prisoner by the English. He was ransomed at a high price; and was again taken captive at the battle of Navarette, in 1367. The Black Prince, discontented with his ally, Peter the Cruel, gave Du Guesclin his liberty, who immediately entered into the service of Henry de Trastamare, and was the chief agent in fixing him on the throne, in opposition to his enemy Peter. He received for his reward very signal honours from his sovereign—was made constable of Castile, duke of Molina, and count of Burges. He was engaged after this in several expeditions, which did him honour as a warrior and a hero; the last was in the southern provinces, where the English had rallied their forces, and had laid siege to Chateaufort de Randon, in Auvergne. Here he was attacked with a mortal disease, and perceiving his end to be approaching, he summoned his principal officers to his bed-side, strongly recommended to them never to treat as enemies, labourers, women, children, the aged and infirm, testifying the most unfeigned regret at having himself not always observed these rules. He expired in the year 1380, at the age of sixty-nine. The English garrison, which had conditioned to surrender at a certain time, if not relieved, marched out the day after his death, and the commander respectfully laid the keys of the fortress on his coffin.

His body was conveyed to St. Denis, and deposited in the tomb next to that of the king.

EUSTACE DE SAINT PIERRE, a citizen of Calais, who signalized himself when that place was besieged by Edward III., king of England, in 1347. The brave resistance made by the inhabitants, so irritated the monarch, that he is said to have demanded six of their principal citizens to be delivered up to him, that they might be put to death. Eustace offered himself for one, and was joined by five others, who went out to the English camp in their shirts, with halters about their necks, and bearing the keys of the city. At the entreaty of queen Philippa, Edward pardoned these virtuous men, and dismissed them with presents.

JANE DE BELLEVILLE, wife of Oliver III., lord of Clisson. Philip de Valois, king of France, having caused her husband to be beheaded, in 1343, on unauthenticated suspicion of correspondence with England, Jane, burning with revenge, sent her son, but twelve years of age, secretly to London; and having no more to fear for him, sold her jewels, armed three vessels, and with them assailed all the French that she met with. The new corsair made descents in Normandy, took their castles; and the inhabitants of the villages saw frequently one of the most beautiful women in Europe with a sword in one hand, and a flambeau in the other, enforce with inhuman pleasure, the horrors of her cruel and misplaced revenge.

JOHN, duke of Berri, son of king John, distinguished himself at the battle of Poitiers. He died at Paris, 1416.

PHILIP, the Bold, fourth son of John of France, is celebrated for his valour at the battle of Poitiers against the English, though only sixteen years old. He was created duke of Burgundy, and during the confusion under his nephew Charles VI., he was called upon by the general voice of the nation, to support the tottering power of the government. This virtuous prince unfortunately was profuse in his liberality beyond example, so that at his death, his body was seized by his creditors. He died in Hainault 1404, aged sixty-three.

CHARLES V., king of France, surnamed *Le Sage*, or *The Wise*, born in 1337, was the eldest son of king John, by Bona of Luxemburgh, and was the first who, in right of birth, bore the title of dauphin of the Viennois. It was his fortune to pass his youth in the midst of the most terrible disasters to his family and country. Edward III., king of England, carried his ravages into the heart of France; and by the victories of Cressy and Poitiers, in the last of which he took king John prisoner, he left nothing in the kingdom capable of resisting him. The dauphin, Charles, was present at the battle of Poitiers, and obtained no credit by his early quitting the field. He had also incurred some suspicions by his former connections with Charles

the Bad, king of Navarre. His conduct, however, when left alone to manage the helm of his distracted country, soon retrieved his character. After being obliged to submit to the greatest indignities from the factious citizens of Paris, instigated by the king of Navarre, he assumed, at twenty, the title and authority of regent, and set himself vigorously to remedy the public disorders. An agreement with the king of Navarre, in 1358, gave some respite to the civil contentions, and he was received into Paris with general acclamations. Soon after, Edward made a fresh invasion of France with a mighty force, to which the regent had nothing equal to oppose. He kept, therefore, upon the defensive, and Edward's army melted away in inaction. At length the haughty conqueror was not unwilling to enter into a treaty; and the famous peace of Bretigny was concluded in 1360, by which king John obtained his liberty at the expense of several of his finest provinces. John resumed the government; but at length returning to London to fulfil his engagements, he died there in 1364. Charles now assumed an hereditary crown, beset with care and difficulties. He resolved slowly and steadily to pursue his remedial plans, wisely reserving himself to act as the head, while he made use of the arms and abilities of others. His weak state of health, indeed, conspired with his disposition in withdrawing him from martial and active toils. It was supposed that he had received poison when young from Charles the Bad, and that, although his life was preserved, the effects of it never left his constitution. Charles employed himself in restoring agriculture, reforming the coins, favouring commerce, diminishing the burdens of the people, and using every means to bring his country into a flourishing state. He then began to entertain the project of recovering some of his lost provinces; and he readily received the appeal of the inhabitants of Guienne against the oppressions they endured from the English government. As liege lord, he summoned the Black Prince to Paris, to answer the charges against his administration; and that high-spirited conqueror refusing to obey the citation, Charles did not scruple to confiscate all the English property in Guienne, and to declare war against Edward in 1368. An English army was again landed at Calais, and made its destructive way to the gates of Paris. Charles raised the renowned Du Guesclin to the dignity of constable, and placed him at the head of his troops. He strengthened his foreign alliances, provided for the regular payment of the public expenses, and preserved to the greatest part of his subjects the blessings of peace in the midst of war. Du Guesclin, equally prudent as brave, avoided any general action, but continually harassed the English by small combats, in which he almost always gained the advantage. At the same time, the auxiliary fleet, sent by Henry de Trastamare, gained a great victory over that of the

English off Rochelle. In conclusion, scarcely any of Edward's vast possessions in France remained to him, except Calais; and he exclaimed with grief that never king had less worn armour against him than Charles, and yet had given him so much trouble. Montfort, duke of Brittany, the ally of the English, was moreover driven from his dominions, and forced to take refuge in England.

In 1474, Charles passed the important edict by which the majority of the kings of France was fixed at fourteen, and by which regulation he hoped to abridge the evils attending a regency, probably with a particular view to his own son, who he foresaw was likely to be left a minor. In the mean time, the war was continued with various success; but the deaths of Edward, and his son the Black Prince, still further dispirited the English. By the perfidy of the king of Navarre, they were left in possession of some of the best ports in the kingdom; but they had scarcely any thing remaining inland. Charles committed a fault in pushing a fugitive duke of Brittany to a forfeiture. His former subjects took his part, expelled the king's troops, and restored him to his authority. Du Guesclin, in consequence, incurred a temporary disgrace; but Charles was too sensible of his worth not to seek a reconciliation. A fresh invasion of the English, who penetrated as far as Champagne, did not force Charles from his defensive measures. But his diseased constitution now began to give way, and amidst the most lively regrets of his people, he expired in September, 1380, in the forty-third year of his age, and seventeenth of his reign.

Charles V., if not possessed of the qualities of a hero, seems, however, to have been exactly the prince whom the circumstances of the times demanded for the good of his country. He was not only prudent, but virtuous; and it was one of his dying reflections, "that kings appeared to him happy in proportion to their power of doing good." He was temperate, economical, and pious, nor does history charge him with a single weakness. He was a lover of letters; and the famous royal library of Paris may be said to owe its foundation to him, since he augmented his father's scanty number of twenty volumes to nine hundred. He was so eloquent, as to have that quality attached to his name; yet he was usually guarded and sparing in his words; he took pleasure in seeking advice from capable persons, and yet no man was less under the dominion of others. In a word, he well merited the epithet of "Wise," which distinguishes him among the monarchs of his race.

OLIVER DE CLISSON, constable of France, was a native of Brittany. He became closely attached to John, count of Montfort, by whose side he fought at the battle of Aurai, in 1364, where, though he lost an eye by the push of a lance, he continued at his post, and would not leave the field. He after-

wards served under Du Guesclin, who made him his brother in arms; and in 1380, he succeeded that brave man as constable of France. In 1382, he commanded at the battle of Rosebec, where the revolted Flemings were defeated. In 1387, the duke of Brittany committed him to prison, and sentenced him to death. But the duke's orders were not obeyed; and he afterwards not only obtained his liberation by paying a large ransom, but gained so great friendship with the duke, as to be left guardian of his children. After the derangement of Charles VI., he was deprived of all his honours, in consequence of which he retired to his estate in Brittany, where he died in 1407, leaving a high character for bravery and integrity. The property he left was estimated at 1,700,000 livres, a prodigious sum at that time, which proves how gainful a trade war was become, from ransoms, pillage, and letting out mercenaries.

CHARLES VI., king of France, surnamed the Well-beloved, son of Charles V., was born at Paris in 1368, and succeeded his father in 1380. His minority was governed by the councils of his uncles, whose mutual jealousy and rapacity soon occasioned great discontents and disturbances in the kingdom. The king was carried by his uncle, the duke of Burgundy, at the head of an army, to Flanders, in order to assist in reducing the revolted Flemings, and many thousands of these people were killed at the battle of Rosebec. On his return, he entered Paris in a hostile manner, and punished with great severity the authors of the seditions there. Vast preparations were made for the invasion of England, which ended in nothing but lavish expense and disappointment. Such, at length, were the abuses of government, that in 1388, the king resolved to take the reins into his own hands. He was active, brave, generous, and well-disposed, but hasty, fickle, head-strong, and capricious. He began his administration, however, with such effectual reforms for the alleviation of the public burdens, that he became extremely popular, and obtained the appellation of the Well-beloved. Yet his great fondness for public spectacles was not likely to make economy the character of his reign; and his projects of a crusade against the Saracens, and of an expedition into Italy, in order to put an end to the papal schism, were indications of a disposition to rash enterprise. Whilst the king and court were agitated by these and other designs, an incident happened which fixed the destiny of this reign, and rendered it the most unfortunate upon record. A great lord, Peter de Craon, who had been disgraced for his profligacy resolved to revenge himself upon the constable, Oliver de Clisson, whom he conceived to have been the cause of his misfortune. He hired a band of assassins, who waylaid the constable by night, as he was coming from court, and left him for dead. Craon immediately fled to Brittany, where he was protected by

the duke, the mortal enemy of the constable. Clisson, though pierced with fifty wounds, recovered; and the king, whose principal favourite he was, determined to revenge the injury he had sustained.

Having sent to demand Craon from the duke of Brittany, who pretended not to know where he was, the king levied an army with the intention of compelling the duke to deliver him up. He marched at its head, and arriving at Mans in the hottest season of the year, was attacked with a slow fever. His attendants, however, were not able to persuade him to repose. He proceeded through the forest of Mans; when suddenly a half-naked wild-looking man, who had probably been posted on purpose by those who disapproved of the expedition, darted from behind a tree, seized the king's bridle, and with a menacing air cried, "Stop, king! whither are you going? you are betrayed!" He then rushed into the wood and disappeared. The king, though much alarmed, still proceeded; when one of his armour-bearers chancing to let his lance strike against the helmet which was carried by another, the noise instantly threw Charles into a fit of phrenzy. Thinking himself in the hands of traitors, he drew his sword, fell upon his pages, killed one, and wounded others, and could not be pacified till he was disarmed by force. He was brought back to Mans tied in a waggon, and in a short time recovered from the violence of his disorder; but thenceforth to the end of a long reign he could only be said to have lucid intervals; and France became a prey to every evil that anarchy and unprincipled contention for power, joined to foreign hostility, could create. Another extraordinary accident occasioned his first relapse. At a masquerade given at court for the king's amusement, he, with five young lords, appeared in a dance as savages, disguised in habits of pitch-cloth covered with tow, and chained together. The duke of Orleans holding a torch near one of them, his dress caught fire, and the flames immediately communicated to the rest. Four were burnt to death. The king was saved by the duchess of Berri, who threw the train of her robe over him; but the horror of the scene brought back his phrenzy. From that time till his death he had four or five fits in the year, by which his mind was so weakened, that even in the intervals he was incapable of attending to the affairs of government. His attacks were sometimes very sudden, and he once, perceiving the access of a fit, called out to the duke of Burgundy to take the dagger from his side; adding, "I had rather die than injure any of my subjects." The court was divided between the dukes of Burgundy and Orleans, the latter of whom was suspected of criminal connections with the queen, Isabella of Bavaria, whose conduct towards her unhappy husband and her children dishonoured her character. Philip duke of Burgundy dying, was succeeded by John, surnamed Sans Pierre, whose

wickedness and ambition were the source of innumerable mischiefs. In 1407 he caused the duke of Orleans to be assassinated, and by the favour of the Parisians he triumphed in his crime. The young duke of Orleans, joined by his father-in-law the count of Armagnac, took up arms, and a civil war ensued, in which the Burgundian and Armagnac factions inflicted all sorts of cruelties upon each other. In 1415, that terrible foe to France, Henry V., of England, entered the kingdom, gained the battle of Agincourt, and overran Normandy and Maine. Meantime the civil contentions grew more fierce than ever. The duke of Burgundy being admitted into Paris, made a horrible massacre of the Armagnacs, for which he paid the penalty in 1419, when he was assassinated on the bridge of Monteneau at a conference with the dauphin. His son, through revenge, united with the English; and in 1420, the kingdom was delivered to Henry V., who having married Catharine the king's daughter, was declared regent of France, and heir to the crown on the death of Charles, to the exclusion of the dauphin, and the rest of the blood-royal. The two kings did not long survive. Charles died in 1422, at the age of fifty-two, leaving a numerous posterity. His obsequies were not attended by one prince of the blood; but the people who loved his good qualities, and pitied his misfortunes, accompanied him to the grave with many tears.

ISABELLA of Bavaria, married Charles VI., king of France, in 1385. She was a woman of licentious manners, and of a most vindictive temper. She sacrificed her only son to her partiality for the English, and wished for the triumph of Henry V. of England, who had married her daughter Catharine, rather than the prosperity of her country under the government of their natural sovereign. She died at Paris 1435, aged 64.

TANNEGUY DU CHATEL, a celebrated French general, was descended from an ancient family in Brittany. One of his first exploits was to revenge the death of his elder brother, slain before Jersey, by a descent on England with 400 men at arms, whence he brought a rich booty. On his return he was made chamberlain of that duke of Orleans whom the duke of Burgundy caused to be assassinated in 1407. In 1410 he defeated in Italy the troops of Ladislaus, usurper of the crown of the Sicilies. The dauphin, Lewis, duke of Guienne, made him his marshal of that province in 1414, and conferred many other favours upon him, in consequence of his preservation of Paris, of which he was mayor, the year before, against the Burgundians. He was present at the fatal battle of Agincourt in 1415, and two years after recovered Montlheri and several other places near Paris from the Burgundians. When

Paris was surprised by that faction in 1418, he saved the dauphin, and attempted, though in vain, to retake the city. He negotiated a peace between the dauphin and the duke of Burgundy in 1419, but sullied his character by advising the assassination of that prince, which took place the same year at Montereau-Faut-Yonne. The pretext was, to retaliate the murder of the duke of Orleans. When the dauphin became king, under the name of Charles VII., he made du Chatel grand-master of his household. He received various other honours and rewards, and was created governor and seneschal of Provence in 1446. His last public employment was an embassy to pope Nicholas V., in 1448. He died at a great age in 1449 without posterity.

JANE, countess of Montfort, flourished in 1341 and 1342. The count de Montfort, heir male of Brittany, had seized that duchy in opposition to Charles of Blois, the French king's nephew, who had married the grand-daughter of the late duke. Sensible that he could expect no favour from Philip, Montfort made a voyage to England, and offered to do homage to Edward III. as king of France, for Brittany; proposing a strict alliance for the support of each other's pretensions. Little negociation was necessary to conclude a treaty between two princes connected by their immediate interests. But the captivity of the count, who was taken prisoner by the enemy, which happened soon after, seemed to put an end to all the advantages naturally to be expected from it. The affairs of Brittany, however, were unexpectedly retrieved by Jane of Flanders, daughter of Lewis, count de Nevers, and wife of de Montfort. Roused by the captivity of her husband from those domestic cares to which she had hitherto entirely confined herself, she boldly undertook to support the falling fortunes of her family. When she received the fatal intelligence, instead of giving way to despair, the failing of weak minds, she instantly assembled the inhabitants of Rennes, where she then resided, and taking her infant son in her arms, conjured them to extend their protection to the last male heir of their ancient sovereigns; expatiated on the resources to be derived from England, entreating them to make one daring effort against an usurper, who, being allied to France, would sacrifice their ancient liberty as the price of assistance. In short, she harangued them in a strain so bold and so pathetic, that it spoke to their hearts, and inspired them with a portion of her own enthusiastic ardour; they resolved to defend her with their lives and fortunes; she then made a progress through all the other fortresses of the duchy, and induced them to adopt similar measures, visited the garrisons, and provided every thing necessary for sustenance and defence; and having secured the whole province

from surprise, shut herself up in Hennebonne, expecting the English succours, and sent her son over to England. Charles of Blois opened the campaign, expecting soon to terminate a war merely conducted by a woman. Rennes soon surrendered to him. He next proceeded to Hennebonne, where the brave countess commanded in person. The garrison actuated by her presence, made a vigorous defence. She herself performed prodigies of valour: clad in complete armour, she stood foremost in the breach, sustained the most violent assaults, and flying with active vigilance from post to rampart, encouraged her troops, and displayed skill that would have done honour to the most experienced general. Perceiving, one day, that the besiegers, occupied in a general attack, had left their camp unguarded. She immediately sallied forth by a postern with five hundred men, set fire to their tents, baggage and magazines, and created so universal an alarm, that the enemy desisted from the assault, to cut off her communication with the town. Finding herself intercepted, she galloped towards Auray, which she reached in safety. Five days after she returned with her little army, cut her way through part of the camp, and entered the town in triumph.

At length, however, so many breaches were made in the walls by reiterated assaults, that the place was deemed no longer tenable, and the bishop of Leon, notwithstanding the prayers and remonstrances of the countess, had determined to capitulate; he was actually engaged in a conference respecting it, with Charles of Blois, when the countess, who had ascended a lofty tower, and was casting an eager look towards the sea, descried a fleet at a distance. She instantly ran into the streets, and exclaimed in a transport of joy, "Succours, succours, the English succours! no capitulation." Nor was she mistaken; the English fleet soon after entered the harbour, and the troops under the command of Sir Walter Manny, sallied from the city, attacked the camp of the besiegers, and reduced it to ashes. On Sir Walter's return from this successful expedition, says Froissard, "the countess went forth to meet him with a joyful countenance, and kissed him and his companions two or three times, like a valiant lady." Edward himself afterwards undertook her defence. The count, who had been released through a treaty between England and Philip, still attempting to defend his rights, was slain, and Edward undertook the cause of his son. Afterwards, in 1346, Charles of Blois having come with his troops to the assistance of a fortress she had reduced, she attacked him in his entrenchments in the night, dangerously wounded, and took him prisoner.

JOHN V., duke of Brittany was surnamed the Conqueror, for the defence which he made against the emperor and against

the king of France, who wished to strip him of his dominions. He died, 1399.

JOHN, the Fearless, count of Nevers, and duke of Burgundy, distinguished himself against Bajazet, who sold him his liberty for an exorbitant ransom. He employed his influence in promoting seditions against the dauphin, afterwards Charles VII., and the partizans of the duke of Orleans. He murdered the duke of Orleans, and afterwards being reconciled to the dauphin, he was assassinated in his presence by one of his courtiers, 1419, aged 48.

CHARLES III., duke of Lorraine, son of duke John, died, 1430.

ADOLPHUS, a count of Cleves, who instituted an order of chivalry in 1380, long since abolished.

VISCONTI ACTIUS, or **AZZO**, sovereign of Milan, distinguished himself by his valour, and died aged 38, in 1355.

FRANCIS CARMAGNOLE, a famous general under Philip Visconti, duke of Milan, who kept pigs in his youth. Philip gave him a cousin of his in marriage, and a considerable government; he incurred the displeasure of Philip, being invidiously misrepresented to him, and fled to the Venetian territories; where, being made their general, he worsted the duke of Milan in several battles; but neglecting the opportunity of a reconciliation with the duke, the Venetians beheaded him at Venice in 1422.

PHILIP, duke of Burgundy, surnamed the Good, was born at Dijon, in 1396. After the death of his father, in 1419, Philip, who succeeded him in the dukedom, joined the party of the English under Henry V., and assisted in carrying desolation through France, during the close of the reign of Charles VI., and the beginning of Charles VII. In 1435, he was reconciled to the king of France by the treaty of Arras, and became one of the most powerful and wealthy sovereigns of his time, having united to the duchy of Burgundy almost the whole of the seventeen provinces of the Low Countries. When the dauphin Lewis, afterwards Lewis XI., quarrelled with his father, and withdrew to the dominions of Burgundy, Philip gave him a hospitable reception, but refused to assist him in making war upon his father. The duke's son, the count de Charolois, afterwards Charles the Bold, was of a fiery disposition, and not likely to accommodate himself to the disposition of their guest. On the accession of Lewis, the duke and his son were present at his coronation, and every thing seemed at first to denote peace and amity; but some perfidious conduct of Lewis caused the count de Charolois openly to join in the "league for the public good" against him, in which he was countenanced by his father, who resigned to him the administration of his state. He died at Bruges, in 1467, leaving be-

hind him the character of a wise and generous prince, who had promoted the prosperity of his subjects. He instituted the order of the Golden Fleece.

AMADEUS VI., count of Savoy, was a warlike prince. He assisted John, king of France, against Edward, king of England, and in 1366, passed into Greece to assist the emperor, John Palæologus. On his return, he presented the patriarch of Constantinople, who accompanied him, to pope Urban V., at Viterbo. He died of the plague in 1383, after a glorious reign of forty years.

AMADEUS VIII., count of Savoy, succeeded his father, Amadeus VII., in 1391, and acquired the titles of the "Pacific," and "the Solomon of the Age." Savoy was erected by the emperor in 1416, into a duchy; but after this elevation, Amadeus formed the resolution of retiring from his throne and family into a religious house at a place called Ripaille. In this retreat, which he had sought, according to the opinion of the world, from religious motives, he devoted himself to every kind of pleasure and luxury, so that *faire repailles* became proverbial, to signify a life of exquisite gratification and indulgence. Here he instituted the order of St. Maurice, or the Annunciata, consisting of a number of hermits, who excluded women from their community; but in other respects maintained the character of epicureans and votaries of pleasure. In this retreat Amadeus aspired to the papacy, and employed large sums of money at the council of Basil to secure the object of his ambition. Accordingly, in 1439, this council, having deposed pope Eugenius IV., conferred the triple crown on Amadeus, under the name of Felix V., though he had never taken holy orders. A schism was the consequence of this extraordinary election, and Eugenius at length excommunicated his rival. On his death, Amadeus was persuaded to abdicate, and a new pope was chosen in his room. But his resignation was amply recompensed by the dignities of cardinal, bishop, and apostolical legate, and by his being allowed to retain most of the pontifical insignia. He died at the age of sixty-nine, in 1451, at Lausanne, which, during the latter part of his life, he had chosen for his residence, and was succeeded by his son Lewis, to whom, in his life-time, A. D. 1433, he had resigned the title, but few or none of the revenues of the dukedom.

NICOLAS GABRINI DE RIENZI, one of the most celebrated men of this century, was born at Rome. His father, Laurence Gabrini, was a vintner, or a miller, and his mother a laundress. Those persons, however, gave their son a liberal education; and to a good natural understanding, he joined an uncommon assiduity, and made great proficiency in ancient literature. Every thing which he read he compared with similar passages within his own observation. To this he added

a great knowledge in the laws and customs of nations. He had a vast memory; he retained much of Cicero, Valerius Maximus, Livy, the two Senecas, and Cæsar. This fund of learning proved the basis of his rise. He passed whole days among the inscriptions at Rome, and soon was esteemed a great antiquary. Having hence formed within himself the most exalted notions of the justice, liberty, and grandeur of the old Romans, he was perpetually repeating to the people that he should one day become the restorer of the Roman republic. His advantageous stature, his countenance, and that air of importance which he assumed, deeply imprinted all that he said on the minds of his audience. He also insinuated himself into the favour of the administration. He was nominated one of the deputies sent to pope Clement VI., who resided at Avignon. The intention of this deputation was to make Clement sensible how prejudicial his absence was to the interest of Rome. At his first audience, our hero charmed the court of Avignon by his eloquence and the sprightliness of his conversation. Encouraged by success, he one day took the liberty to tell the pope that the grandees of Rome were avowed robbers, thieves, adulterers, and profligates, who authorised the most horrid crimes. To them he attributed the desolation of Rome; of which he drew so lively a picture, that the pope was exceedingly incensed against the Roman nobility; made Rizenzi his apostolic notary, and sent him back loaded with favours. Being returned to Rome, he began to execute the functions of his office; and by affability, candour, assiduity, and impartiality in the administration of justice, he arrived at a high degree of popularity. But he still continued his invectives against the vices of the great; till at last he was severely reprimanded and displaced. From this time it was his constant endeavour to inspire the people with a fondness for their ancient liberties; to which purpose he caused to be hung up in the most public places emblematic pictures expressive of the former splendour and present decline of Rome. To these he added frequent harangues and predictions on the same subject. Having by these means got a number of followers, he at last resolved to seize the supreme power. The 20th of May, being Whitsunday, he fixed upon, to sanctify his enterprise; and pretended, that all he did was by particular inspiration of the Holy Ghost. About nine he came out of the church bare-headed, accompanied by the pope's vicar, surrounded by one hundred armed men. A vast crowd followed him with acclamations. The conspirators carried three standards before him, on which were wrought devices, insinuating that his design was to re-establish liberty, justice, and peace. In this manner he proceeded directly to the capitol, where he mounted the rostrum, and expatiated on the miseries to which the Roman people

were reduced, telling them, "that the happy hour of their deliverance was at length come, and that he was to be their deliverer, regardless of the dangers he was exposed to for the service of the holy fathers and the people's safety." After which, he ordered the laws of what he called the good establishment to be read, assured "that the Romans would resolve to observe these laws; he engaged in a short time to re-establish them in their ancient grandeur." These laws promised plenty and security, which were greatly wanted, and the humiliation of the nobility, who were deemed common oppressors. Such laws could not fail of being agreeable to a people who found in them those double advantages; wherefore, enraptured with the pleasing ideas of a liberty to which they had long been strangers, and the hope of gain, they came most zealously into the fanaticisms of Rienzi. They resumed the pretended authority of the Romans; they declared him sovereign of Rome; and granted him the power of life and death, of rewards and punishments, of enacting and repealing the laws, and treating with foreign powers; in a word, they gave him the full and supreme authority in all the territories of the Romans. Rienzi, arrived at the summit of his wishes, kept at a great distance his artifices. He pretended to be very unwilling to accept of their offers, but upon two conditions; the first, that they should nominate the pope's vicar, the bishop of Orvieto, his co-partner; the second, that the pope's consent should be granted him. The people granted his request, but paid all the honours to him; the bishop appeared a mere shadow. Rienzi was seated in his triumphal chariot. He dismissed the people replete with joy and hope. He seized upon the palace, where he continued after he had turned out the senate; and the same day he began to dictate his laws in the capitol. This election, though not very pleasing to the pope, was ratified by him; nevertheless, Rienzi meditated the obtaining of a title exclusive of the papal prerogative; and as he owed his elevation to the people, he chose to have the title of tribune, as their magistrate. It was conferred on him and his co-partner, with the addition of deliverers of their country. His behaviour in his elevation was at first such as commanded esteem and respect, not only from the Romans, but from the neighbouring states. But it is difficult for a person of mean birth, elevated at once by the caprice of fortune to the most exalted station, to move rightly in a sphere he had been unaccustomed to. Rienzi ascended by degrees to the summit of his fortune. Riches softened, power dazzled, animated, and formed in his mind ideas adequate to those of princes born to empire. Hence luxury invaded his table, and tyranny took hold of his heart. The pope conceived his designs to be contrary to the interests of the holy see, and the nobles conspired against him; they

succeeded, and Rienzi was forced to quit an authority he had possessed little more than six months, and made a precipitate flight. Having made an ineffectual effort at Rome, and not knowing where to find a new resource to carry on his designs, he took a most bold step. He went to Prague, to Charles, king of the Romans, whom the year before he had summoned to his tribunal, and who he foresaw would deliver him up to a pope highly incensed against him. He was, accordingly, soon after sent to Avignon, and there thrown into prison, where he continued three years. The disturbances in Italy, occasioned by the number of petty tyrants who had established themselves in the ecclesiastical territories, and even at Rome, occasioned his enlargement. Innocent VI., who succeeded Clement, sensible that the Romans still entertained an affection for Rienzi, thought him a proper instrument to assist him in reducing those other tyrants; and, therefore, not only gave him his liberty, but appointed him governor and senator of Rome. He met with many obstacles to the assumption of this newly-granted authority, all which he overcame. But giving way to his passions, which were immoderately warm, and inclined him to cruelty, he excited so general a resentment against him, that he was murdered, October 8, 1354. Such was the end of Nicholas Rienzi, one of the most renowned men of the age; who, after forming a conspiracy full of extravagance, and executing it in the sight of almost the whole world, with such success that he became sovereign of Rome; after causing plenty, justice, and liberty to flourish among the Romans; after protecting potentates, and terrifying sovereign princes; after being arbiter of crowned heads; after re-establishing the ancient majesty and power of the Roman republic, and filling all Europe with his fame during the seven months of his first reign; after having compelled his masters themselves to confirm him in the authority he had usurped against their interests, fell at the end of his second, which lasted not four months, a sacrifice to the nobility, whose ruin he had vowed, and to those vast projects which his death prevented him from putting into execution.

JAMES SFORZA, the founder of the illustrious house of Sforza, which acted so conspicuous a part in Italy during the fifteenth and sixteenth centuries, which gave six dukes, and contracted alliances with almost every sovereign in Europe. James Sforza was born on the 28th May, 1369, at Catignola, a small town in Italy, between Imola and Faënza. His father was a day labourer, or according to Commynes, a shoe-maker. A company of soldiers happening one day to pass through Catignola, he was seized with the desire of accompanying them to the wars. "I will go," said he to himself, "and dart my hatchet against that tree; and if it stick fast in the wood, I will immediately become a soldier." The hatchet accord-

ingly stuck fast, and our adventurer enlisted; and because, says the Abbé de Choisi, he had thrown the axe with all his force, he assumed the name of Sforza; for his true name was Giacomuzzo or James Attendulo. He rose rapidly in the army, and soon became commander of seven thousand men. He defended the cause of Joan II., queen of Naples, for many years, and was made constable of her kingdom. He was created count of Catignola by pope John XXII. by way of paying a debt of fourteen thousand ducats which the church of Rome owed him. His exploits became every day more illustrious; he obliged Alphonso, king of Arragon, to raise the siege of Naples; and reduced several places that had revolted in Abruzzo and Le Labour; but while in pursuit of his enemies, he was unfortunately drowned in the river Aterno on the 3d of January, 1424, at the age of fifty-four years. In his youth he fell in love with a woman called Lucia Trizana, whom he married, after she had borne him several children. He married afterwards Antoinette Salembini, who brought him several excellent estates; she bore him Bosis Sforza, compte of Santa-Flor, a warrior and governor of Orvieto for pope Martin V. His third wife was Catharine Alopa, sister of Rodolpha, grand chamberlain to the sovereign of Naples. His last wife was Mary Marzana, daughter to the duke of Sessa. She bare to him Charles Sforza, who was general of the Augustines, and archbishop of Milan.

MARGARET DE ATTENDOLI, wife of Michael de Catignola, and sister of the great Sforza, founder of the house of Sforzas, dukes of Milan. Of obscure birth and situation, this family seemed all to inherit the same heroic spirit. When James, count de la Marche, came to espouse the queen of Naples, Sforza, then grand constable, was sent to meet him; but that prince threw him, his relations, and suite into prison, thinking by this means to attain, with more ease, the tyrannic power, which he afterwards assumed. When the news of Sforza's arrest arrived, his sister, with her husband, and many relations who had served with honour in his troops, were at Tricarico. They assembled an army, of which Margaret took the command. The ill-treatment the queen experienced from her new husband, soon made the revolt general, and he was at length besieged in a castle, where the conditions proposed to him were, to be contented with the title of lieutenant-general of the kingdom, and give Sforza his liberty. Knowing the value of his hostage, he sent deputies to Margaret, menacing him with instant death, if Tricarico was not given up to him. Anxious for her brother, but indignant at the proposition, she instantly formed the resolution of imprisoning the deputies, whose families, alarmed for their safety, ceased not to intercede, till

the count consented to set Sforza and his friends at liberty, and to re-instate him in his former situation.

SPAIN.

CHARLES II., king of Navarre, and count of Evreux, whom history has branded with the title of the Bad, or the Wicked, was the son of Philip count of Evreux, who obtained the crown of Navarre, in right of his wife Joan, daughter of Lewis Hutin, king of France. Charles was born in 1332; and in his eighteenth year succeeded his mother, who had reigned alone after the death of her husband. He possessed popular talents, but his mental qualities were corrupted by a bad heart, and a total want of principle. In 1353 he married Joan, daughter to the French king John, and became an important personage in the court of France. Being disappointed in his demand of the country of Angouleme, which John bestowed on the constable, Charles of Spain, he caused the constable to be murdered at the castle of Aigle in Normandy, and openly took arms to defend himself from the punishment due to this act of violence. John afterwards caused him to be arrested, but on the intercession of his female relations, he was released. He had previously, however, entered into connections with John of Gaunt, duke of Lancaster, which he renewed before he withdrew to his kingdom of Navarre. On discovering this correspondence, John seized most of the estates of Charles in Normandy. A reconciliation ensued, on which Charles returned to France, where he employed himself in intriguing against the authority of the king. He also injured him in the most essential point, by seducing from his allegiance the young dauphin, afterwards Charles V., with whom he laid a plan for seizing the person of his father. This plot was detected, and John pardoned the dauphin, who, to make amends for his defection, betrayed the king of Navarre into his father's hands, by whom he was imprisoned in the castle of Arleux. John about this time was taken prisoner by the English, at the battle of Poitiers, on which the dauphin assumed the government of the distracted kingdom. The king of Navarre made his escape from confinement, and repairing to Paris, by an affectation of patriotism raised a great party in his favour, and aggravated all the disorders arising from the factions which divided the nation. He joined with the English invaders, advanced claims of his own to the crown; and, in short, acted as the evil genius of France, in obstructing every means for its recovery from ruin and anarchy. A temporary agreement with the dauphin,

however, caused him in 1358 to suspend his hostilities; and he returned to his kingdom of Navarre, where he found employment for his policy, in managing his interests with his neighbours, the two irreconcilable foes Peter the Cruel, king of Castile, and Peter king of Arragon. He had entered into a confederacy for the dethronement of the former, when the accession of Charles V. to the crown of France, caused him to renew hostilities with that country. His general, the captain de Buch, was defeated and taken prisoner in Normandy, by du Guesclin; and in conclusion, a treaty was made in 1365, by which his remaining possessions in Normandy were secured to him, and Montpellier with its dependancies was conferred on him, in lieu of his claims on Burgundy and Champagne.

Charles made a common cause with Edward III., king of England, against the king of France, whose steady prudence was gradually recovering all that the impolicy of his father had lost to his crown. In 1377, on the supposed discovery of a plot Charles had entered into for poisoning the king of France, by means of his physician, and also of his treaties with England, his son and daughter were made captives while on a visit, and also his possessions in France were seized by an armed force, and confiscated to the crown. Charles continued his English alliance with king Richard II., from whom he obtained a body of troops to assist him in his wars with Henry king of Castile. After the death of Charles V., the character of the king of Navarre caused an accusation to be brought against him, of employing a person to poison the young king Charles VI., his brother, and several lords of the French court; and in consequence, he was judicially proceeded against as count of Evreux, and on his non-appearance, was declared guilty of high treason. The death of this bad man is represented as being a termination worthy of such a life. Brought by his debaucheries into a state of premature decrepitude, labouring under leprosy, or some other incurable disease, and deprived of all his natural warmth, he was directed to be wrapped up in sheets, and powdered over with brimstone. These were sewn about his body; and one day, the page, for want of a pair of scissars, employing a wax taper to divide his thread, the flame caught the sheet, which burnt so rapidly, that before the king could be extricated, he was scorched to the very vitals. He passed three days in great agony, and then expired, January, 1387, in the fifty-sixth year of his age, and thirty-eighth of his reign. This prince is said to have been a great patron of learning, a friend to the clergy, and attached to the religion of his age, which character is not incompatible with his moral defects.

PETER, surnamed the Cruel, king of Castile, was the only

legitimate son left by Alphonso XI., whom, at the age of sixteen, he succeeded, in 1350. He was at first under the influence of his mother and Don Juan de Albuquerque, her favourite; and to the queen dowager is to be attributed the treacherous execution of Leonora de Gusman, the late king's mistress, by whom he had three sons. Peter soon displayed a disposition equally perfidious and sanguinary; he caused the objects of his displeasure to be murdered without trial, and scrupled no means to get into his power those whom he feared or suspected. Albuquerque, with a view of confirming his own authority, introduced the young king to the beautiful Maria de Padilla, of whom he became greatly enamoured. At the same time, a marriage was negotiating with Blanca, daughter of the duke of Bourbon. It took place in 1353, but he remained only three days with his bride, and then returned to his mistress. Soon after, he imprisoned his wife, and then divorced her, to marry Joanna de Castro, whom he also abandoned after a short cohabitation. Donna Blanca was sent to Toledo, the citizens of which revolted in her favour. They were joined by the king's natural brother, Henry, count of Trastamare, and several nobles, who had formed a confederacy to reduce Peter to reason. He, however, by fair promises, gained admission with his troops into Toledo, where he caused several nobles and citizens to be executed. He next got possession of Tora, in which his own mother had taken refuge from his violence, and he obliged her to be present at the massacre of a number of the nobles of her party. In 1356, a war broke out between him and Peter of Arragon, in which Henry de Trastamare commanded under the latter sovereign. His wife, who was left in Peter's power, fortunately effected her escape. This so excited his rage and suspicion, that he caused his natural brother, Frederic, to be murdered in his presence, and showed his barbarous disposition by dining in the same apartment before the removal of the body. He afterwards destroyed his cousin, Don Juan of Arragon, and poisoned his widow, and his aunt, the queen dowager of Arragon. His cruelties having caused many of the disaffected nobles to take refuge in Portugal, he entered into a negotiation with the sovereign of that country, also called Peter the Cruel, to deliver them up, on condition that he should deliver up those Portuguese who had been concerned in the death of Agnes de Castro. This was punctually performed on both sides, and many bloody executions took place. In 1361, he completed the measure of his domestic cruelties, by the murder of his first queen, Donna Blanca, then confined in the fortress of Xeres. His enormities, at length, produced a confederacy against him, between the kings of Arragon and Navarre, and Henry de Trastamare, at the head of the emigrant Castilian nobles. A band of mer-

cenaries, ready to fight in any cause, was brought out of France, and commanded by Bertrand du Guesclin, and other leaders; and Henry having entered Castile, was admitted into Calatrava, and proclaimed king. Advancing to Burgos, he received the homage of the Castilian nobles, and was solemnly inaugurated, while Peter retired to Portugal, and thence to Guienne, to the court of Edward the Black Prince. The treasures he carried with him, made him welcome to the prince and his barons, and the offer of the province of Biscay, induced the gallant Edward to undertake to restore him. This he effected by entirely defeating Henry and his party at the battle of Najara, in 1367. Peter would have massacred all the prisoners, but was restrained by the humanity of the prince of Wales. He ill observed his promise of recompense to his victorious allies; and after resuming his crown, he indulged his cruel disposition by numerous executions. Henry, however, after the departure of the English, collected forces, and was again assisted by Guesclin and his men-at-arms. He entered Spain, and advanced to the plains of Monteil, where he was met by Peter, at the head of a more numerous army, but composed of a motley assemblage, many being Jews and Moors. A battle ensued, in which Peter exerted himself bravely, but was completely defeated, and obliged to fly to the castle of Monteil. Finding that it could not be held out for want of provisions, he quitted it at midnight, with eleven companions, but was stopped in his retreat, and carried to the tent of the victor. His brother Henry soon arriving, words of reproach passed between them, and Peter caught Henry in his arms, and threw him on the ground, and then attempted to draw his poniard to kill him. The by-standers prevented this, by taking him off his rival, upon which Henry plunged his poniard into his body, and his attendants quickly despatched him. This happened in 1369, in the thirty-sixth year of his age, and nineteenth of his reign. He left a name justly execrable to posterity, though it is possible that flattery to a new line of princes, may have produced some exaggeration in recording his crimes. It is certain, at least, that several of his contemporaries deserved this opprobrious title nearly as much as himself.

BLANCHE, or **BLANCA DE BOURBON**, married Peter, king of Castile, in 1352. She was cruelly treated by her husband, who had fixed his attention on another, and she was at last poisoned, 1361, aged twenty-three.

MARIA DE PADILLA, a Spanish lady, the favourite of Peter the Cruel, king of Castile. She possessed such influence over him, that three days after his marriage with Blanche of Bourbon, he abandoned his lawful wife for the company of his guilty mistress. After his divorce from Blanche, and his marriage with Joanna de Castro, Peter showed himself an equally

capricious lover, and two days after, he was again at the feet of Padilla, who died soon after, and was buried with the magnificence due to a crowned head.

ALPHONSO V., the Magnanimous, king of Arragon, was born in 1384, and succeeded his father, Ferdinand I., in 1416. He displayed his magnanimity by destroying without perusal a paper containing the names of some nobles who had conspired against his life. He was adopted by Joan, queen of Naples, and made an expedition into the country to secure his rights. The queen's breach of her engagement caused a civil war there, in which Alphonso took possession of Naples, and expelled her. Returning thence, he left his brother, Don Pedro, as viceroy; but his affairs from that time declined in Naples, and his competitor, the duke of Anjou, gained possession of most of the kingdom. He remained in Sicily from 1431 to 1434, in which year, making an invasion of Naples, and besieging Gaeta, he involved himself in a war with Milan, and the republic of Genoa. The Genoese fleet sailed to relieve the place, and meeting with Alphonso at the head of his navy, an engagement ensued, in which Alphonso, with almost the whole of his armament, fell into the enemy's hands. He was conducted to Milan, where he so ingratiated himself with the duke, and wrought upon him by arguments, that he soon converted him into a friend and ally. In the mean time, his hereditary states vied with each other in granting him supplies, so that he became more powerful than ever. In 1442, he made himself complete master of the kingdom of Naples, which he ever after held; and was esteemed the arbiter of Italy. He died in 1468, leaving his natural son, Don Ferdinand, successor to his Neapolitan dominions; and his brother, Don Juan, king of Navarre, heir to all those in Spain, with Sardinia and Sicily.

Alphonso was accounted the most accomplished prince of his time. He gave shelter to the Greek literati expelled from Constantinople; and in other respects was a great patron of learning, to which he was himself so much attached, that he gave for his device an open book, and used to say, that an unlettered prince was but a crowned ass. He was brave, liberal, and generous, and disdained in his affairs the petty arts of intrigues and dissimulation. He was a great lover of his subjects, and lived familiarly with them. Being once remonstrated with for walking about his capital unarmed and unaccompanied, "a father," he replied, "has nothing to fear in the midst of his children." Seeing one of his galleys ready to perish with its crew, and a number of soldiers, he leaped into a shallop for its relief, saying, "I had rather share than behold their calamity." Overhearing an officer, who was present when his treasurer brought him three thousand ducats, ex-

claim, "I should only wish that sum to make me happy," "You shall be so," cried Alphonso, and caused it to be given him. He had an extraordinary aversion to dancing, which he looked upon as a kind of insanity. His greatest failing was an attachment to women. His fondness for one of his mistresses, Lucretia Alana, at a very advanced period of life, sullied his reputation; and he seems much to have neglected his wife, who, nevertheless, was zealous and active in his interests.

HENRY III., of Castile, an illegitimate, who was poisoned.

JOHN DE BETHENCOURT, a Norman baron, obtained a grant from Henry III., of Castile, of the Canary Islands, which had been erected into a kingdom in 1344, by pope Clement VI., and bestowed upon Lewis de la Cerda, of the royal family of Castile, who, however, had not been able to assert his title. Bethencourt, obtaining assistance from Henry, returned to the Canaries, which he had before visited in 1402, and making a conquest of them, held them with the title of king, as a fief of the crown of Castile, and transmitted the possession of them to his family for some successions. His posterity settled in Spain. Though the conquest does not seem to have been complete, Bethencourt is accounted the first Christian who subdued the Canary Isles, which before his time had only been occasionally visited by freebooters.

ALVARO, or **ALVAREZ DE LUNA**, the favourite of John II., king of Castile, was natural son of Don Alvaro de Luna, lord of Canete, in Arragon, by a woman infamous for unbounded lust. He was born in 1388, was introduced to court in 1408, and made a gentleman of the bed-chamber to king John, with whom he grew into high favour. In 1427, he was obliged to retire; the courtiers complaining that a man of no military skill or virtue should be advanced to the highest authority; and they could not bear, that by the assistance of a few upstart men, whom he had raised and fixed to his interest, he should reign as absolutely as if he were king. Accordingly, Alvaro was banished from court eighteen months; but this was the greatest affliction imaginable to the king; who showed every mark of distress upon his removal, and spoke of nothing but Alvaro. He was, therefore, recalled; and being invested with his usual authority, revenged himself upon his enemies, by persuading the king to banish them. Of the forty-five years he spent at court, he enjoyed, for thirty of them, so entire an ascendancy over the king, that nothing could be done without his orders. In short, he wanted nothing but the name of king; he had all the places in the kingdom at his disposal; he was master of the treasury, and by bounties had so gained the hearts of his subjects, that the king, though his eyes were now opened, and his affections sufficiently turned against him, durst not complain. At last, however, he was seized and impri-

soned. During his confinement, he made several attempts to speak to the king in person; but not being able to effect this, he sent a letter to the king, and acknowledging his sins against God, he adds—"I can no longer bear that prodigious mass of riches, which it was wrong in me to have heaped together. I should willingly resign them, but that every thing I have is in your power; and I am denied the opportunity of showing mankind that you have raised a person to the height of greatness, who can condemn wealth as well as procure it, and give it back to him from whom he received it. But I desire you, in the strongest terms, that as I was obliged by the lowness of the treasury, to raise ten thousand, or twelve thousand crowns, by methods I ought not to have taken, you will restore them to the persons from whom they were extorted. If you will not grant this on account of the services I have done, yet I think it necessary to be done, from the reason of the thing." This letter, however, produced no effect in his favour, for he was tried, and condemned to lose his head.

PORTUGAL.

FERDINAND, king of Portugal, succeeded his father, Peter the Justicer, in 1367. On the death of Peter the Cruel, king of Castile, he assumed that title, which produced a war between him and Henry of Trastamare, who ravaged Portugal, and forced Ferdinand to make peace on condition of marrying his daughter. This marriage he afterwards disowned; and entered into alliance with John of Gaunt, duke of Lancaster, who laid claim to the Castilian throne. This war proved very disastrous to the Portuguese, and Ferdinand was obliged to sue for peace. Another war was entered into, in which he was supported by the English, and was for a time successful, but was at last under the necessity of making peace. Ferdinand was now fallen into a weak state of health, and the conduct of his queen, who showed an unbecoming attachment to a favourite, disquieted him. He bore a long and painful disease with much resignation, and died in 1383, in the forty-fourth year of his age, and sixteenth of his reign.

JOHN I., king of Portugal, born in 1350, or 1357, was the natural son of Peter the Severe. He was made grand-master of the order of Avis; and after the death of his brother Ferdinand, in 1383, he was appointed regent and protector of the kingdom, and was afterwards raised to the crown, to the prejudice of John, king of Castile, who claimed it in right of his wife Beatrix, daughter of Ferdinand. Soon after his accession, the king of Castile invaded Portugal with a powerful army, but sustained a total defeat from the new king, whose forces were much inferior, and the victory fixed himperma-

nently on the throne. In 1387, the pope having liberated him from his vow of celibacy, he espoused Philippa, daughter of John of Gaunt, duke of Lancaster. The war with Castile continued some time longer, and John made various incursions into its territories, but at length, a truce was agreed upon, which, after the death of the king of Castile, was prolonged fifteen years. Fresh disturbances, however, arose between the two kingdoms, and the malcontents of Portugal, obtaining aid from Castile, set up a rival to king John, but he was soon obliged to lay aside his title and withdraw from the kingdom. In 1400 a peace was finally concluded between the two countries, which remained inviolate during the rest of his reign. John employed the season of public tranquillity in improving the police, and promoting the prosperity of his kingdom. Not forgetting his former private station, he was very familiar with his subjects, and bestowed his favours liberally. Though his bounty kept him poor, he moderated the imposts, and found resources in his frugality with respect to the ordinary amusements of a court. He used to say, that conversation was the cheapest of all pleasures, as well as the most improving; and he promoted a taste for letters among his nobility. Notwithstanding his good-nature, he was inflexible in punishing crimes against the public welfare, and by his severity he rooted out the bands of bravoës kept by the nobility to execute private revenge. In 1414 he fitted out a formidable expedition against the Moors in Barbary, headed by two of his sons, with which he reduced the important fortress of Ceuta, and afterwards foiled the attempts of the Moors to recover it. His son, Henry duke of Visco, was entrusted with the chief management of affairs in Africa, which gave occasion to that course of maritime discovery by which he became so much distinguished. After a long and prosperous reign of forty-eight years, he died in 1433, leaving the character of one of the ablest and best of the Portuguese sovereigns, testified in the title of the "father of his country."

HENRY, duke of Visco, fourth son of John I., king of Portugal, was born in 1393. In very early life he showed an attachment to the study of mathematics and cosmography, which was encouraged by his father, who provided for him the best masters of his age. He had a passion for glory and naval enterprise, and served with distinction at the reduction of Ceuta, and in other engagements in Africa, and was made by his father commander-in-chief of the Portuguese forces in that country. He was sent out, while he was a very young man, with a vessel upon a voyage of discovery, which reached Cape Bujador, and its success caused him entirely to devote himself to that object. Near Cape St. Vincent, in Algarve, he observed a commodious situation for a sea-port, and there built

his town of Sagrez, which, in its plan and fortifications, surpassed any other in Portugal. He erected arsenals, made docks and yards for ship-building, extended the use of the compass, and determined the modes of ascertaining the longitude by astronomical observations. In 1418 he attempted to double Cape Bujador, but failed, and proceeded only to an island, which he named Puerto Santo. In the next year his people discovered Madeira. In 1434 one of his captains passed Cape Bujador, and in the following year he carried his discoveries considerably further. In 1442 another of his captains brought back from the coast of Africa some Guinea negroes, and a quantity of gold-dust. This occasioned the establishment of a trading company under the auspices of the prince. The discovery of the Azores took place in 1448, and in 1449 the prince's fleet discovered the Cape Verde islands, and coasted sixty leagues. Henry received every assistance in his darling project from the court of Portugal; but at length a misunderstanding between his brother Don Pedro, and his nephew, king Alonzo V., threw obstacles in his way. He went to court in order to protect his brother; but, failing in his purpose, he returned to the town of Sagrez, where he finished his useful life about the year 1460. He was, says the historian, one of the greatest characters that his country ever produced, and may be regarded as the author of all the commercial prosperity to which Portugal attained by her East Indian possessions.

PETER, or DON PEDRO, of Portugal, or of Coimbra, was the second son of John king of Portugal, and born 4th of March, 1394. He was one of the most accomplished princes of his age; was himself very learned, and was a patron of all learned men. To increase his knowledge, he travelled through the principal countries in Europe, Asia, and Africa, with a train suitable to his quality; of which travels an account was published, but according to the spirit of the times, loaded with romantic fables. On his return he married Isabel, daughter of count Urgel, and grand-daughter to Peter IV. In his travels he visited England, and was made Knight of the Garter on April 22, 1417, by his cousin king Henry V., who was grand-son of John of Gaunt by the father, as Don Pedro was by the mother. In 1440, he was appointed regent of Portugal, during the minority of his cousin Alphonsus V. His regency was so mild as well as just, that the people of Lisbon asked leave to erect a statue to him, which this great prince declined. He governed the kingdom with so much propriety, that Portugal was never more respected by the other powers of Europe. He diminished the taxes, maintained the laws in their rigour, and gave the young king an excellent education; who, when he came of age, was so pleased with his conduct, that he married and raised to the throne, the duke's daughter, Donna Isabella, in

1446. Yet all his merits did not prevent the envy of some courtiers, who at last got so much the ear of the silly monarch, as to persuade him that the duke was a traitor. Their villainous machinations at last effected his death; but upon an inspection of his papers, Alphonsus became convinced of his innocence; and, as the only amends he could now make, ordered his body to be interred with every mark of honour in his own sepulchre.

P O L A N D.

CASIMIR III., of Poland, surnamed the great, succeeded his father Uladislaus III. in 1333, and soon after his accession engaged in a contest with the Teutonic Knights, who obtained the support of the kings of Bohemia and Hungary. His subjects wished him to vindicate his claims, and to punish the usurpation, perfidy, and turbulence of these knights, by declaring war against them; but Casimir, sensible of their power, thought it prudent to wait for a more seasonable opportunity, and acquiesced in the restitution of Columand Crayvia. At this time he had a more important object in view than that of regaining Pomerania, which had been adjudged by the royal umpires to the knights; and this was the conquest of the province called Black Russia, which together with Volhinia and Moravia, he completely subdued and annexed to his Polish dominions. Having accomplished this object, he directed his attention to the civilization and improvement of his country. Accordingly, he first gave the Poles a regular code of written laws, such as had never been seen in Poland, which he caused to be observed by all ranks of people, and he thus introduced justice and order in the room of arbitrary decision and undefined extortion. This written code he presented to a general diet, where it was examined, approved, and enlarged. He also strengthened the frontiers of the country by fortresses, inclosed the chief cities of his dominions with walls, built churches, founded monasteries, and pursued every measure that was likely to conciliate the affection and attachment of his subjects, and to increase the wealth and prosperity of the kingdom. His incontinence cast a cloud over his other virtues; and he incurred peculiar reproach by shutting up one of his wives in a monastery that she might not interrupt his licentious intercourse with a favourite concubine. His works of piety and charity, recommended him to the favourite judgment of the clergy; and they not only extenuated the criminal indulgence of his ruling passion, but lavished upon him the highest encomiums. He was thrice married, but left no children; he was the last Polish king of the direct line of the Piasti. His death, which happened in 1370, at the age of sixty years, and

after a reign of thirty-seven, was occasioned by a fall from his horse in hunting.

LEWIS I., of Anjou, king of Hungary and Poland, was born in 1326, and succeeded his father, Charles Robert, in 1342. He expelled the Jews from Hungary, and made war on the Transylvanians, Croats, Tartars, and Venetians. In 1370 he was chosen king of Poland, and died in 1382.

LADISLAUS IV., king of Poland, obtained the crown by the interest of his wife, Hederiga, daughter of king Lewis, to whom the states had offered the crown on the death of her father, provided that she married with the consent of her subjects, and that her husband would reside in the kingdom. Jagello, duke of Lithuania, was the suitor of the princess, who consented to embrace the Christian religion, to oblige his subjects to be baptized, and to annex Lithuania inseparably to Poland, and to reconquer Pomerania and the territories occupied by the Teutonic order. The Poles approved his liberal offers, and interposed to gain the consent of Hederiga, who was attached to William of Austria. At length Jagello's person and vivacity, together with the urgent persuasion of the people, overcame her reluctance, and she gave her hand to him in 1386, when he was baptized by the name of Ladislaus, and elevated to the throne. By his alliance, not only Lithuania, but the duchies of Samogitia and Black Russia, were annexed to the Polish crown. The Teutonic knights became indignant and revolted; and having recourse to arms, took several fortresses before the king was aware of their designs. However, he soon expelled them, and reduced the palatine of Bosnia, who had revolted, to submission. He then undertook the conversion of the Lithuanians, who were gross idolaters. With this view he cut down their sacred forests, extinguished their fires, demolished their temples, established a body of Christian clergy, and erected an archbishopric in its capital. Leaving his brother Skirgello as his viceroy, he returned to Poland. Skirgello by his barbarity, and the Teutonic knights by their unwarrantable practices, soon occasioned a rebellion, that was not terminated without bloodshed. This event was followed by a war with the Tartars, in which the lieutenant of Lithuania was defeated by a lieutenant of Tamerlane, and by wars between Poland and Prussia, in which Ladislaus took the field in person, and penetrating into Pomerania, gained a great victory over the knights near Marinburg. Failing to take the town he consented to grant the knights an advantageous peace. The reputation of Ladislaus induced the Hussites of Bohemia, to offer him the crown, but he declined accepting it. After a reign of forty-eight years, generally prosperous and at length tranquil, he died at a very advanced age in 1434, highly honoured and much regretted.

LADISLAUS., king of Hungary, also king of Poland, under the title of Ladislaus V., was son of Jagello, or Ladislaus IV., whom he succeeded on the Polish throne in 1435, being then only in the ninth year of his age. He was elected king of Hungary in 1440. As the famous crown of St. Stephen was in the possession of the late queen, he was crowned with a diadem taken from the chest, containing the relics of that sainted monarch. He declared war against the Turks, and employed as his general John Huniades, who was very successful in his cause. Ladislaus made peace, which gave much dissatisfaction to the pope, and other Christian princes; so that he was induced to break it. A battle soon after ensued, in which he lost his life at Varna, Nov. 11, in the year 1444. His death occasioned the complete ruin of his army.

DENMARK, SWEDEN, AND NORWAY.

MARGARET, the Semiramis of the North, third daughter of Waldemar, king of Denmark, born in 1353. At the age of six she was contracted to Haquin king of Norway; but the Swedes, of whom her father Magnus was king, insisted on his renouncing the alliance; and to oblige them, he consented to demand Elizabeth of Holstein in marriage. This princess, however, though espoused by proxy, was not destined to replace Margaret. A storm drove her off the coast of Denmark, where she was detained by Waldemar, until his daughter was married to Haquin in 1366.

Waldemar died 1375, leaving two daughters, his other children had died before him. Margaret was the younger; but her son Olaus, was king of Norway, and, as grandson to Magnus, who had however been deposed, had some claims on the crown of Sweden. The eldest daughter, Ingeburga, duchess of Mecklenburgh, had also a son; but the right of succession was then confused and of little certainty, and by means of Margaret the election was decided in favour of her son, then eleven years old, who was placed upon the throne, under her guidance as regent until he should be of age. Haquin died soon after. Olaus died in 1387, at the age of twenty-two; with him the male line was extinct, and custom had not yet authorized the election of a woman. Henry of Mecklenburgh, her brother-in-law, omitted nothing that could forward his pretensions; but Margaret's genius, and well-placed liberality, won over the bishops and the clergy, which was in effect gaining the greater part of the people, and she was unanimously elected to the crown of Denmark. But her ambition grasped at that of Norway also; she sent deputies to solicit the states, gained over the chief people by money, and found means to render her-

self mistress of the army and garrisons, so that, had the nation been otherwise disposed, she would in the end have succeeded; but she gained them over to her measures as easily as she had those of Denmark. The Norwegians, perceiving that the succession was in danger of being extinct entreated her to secure it by an advantageous marriage, but she received the proposal coldly. To satisfy, however, their desire, she consented to appoint a successor; but fixed on one so young that she should have full time to satisfy her ambition, before he could be of age to take any share in the government, yet, as being the true heir, and grandson of her sister, she contrived to make it appear more their choice than her own.

She recommended herself so strongly to the Swedes, who were oppressed by their own king Albert, who had gone to war with her, that they renounced their allegiance to that prince and made her a solemn tender of their crown, thinking that her good sense would set bounds to her ambition, and prevent any encroachment on their rights. She accepted the offer, marched to their assistance, and defeated Albert, who was deposed, after a war of seven years, in 1388, and obliged him, after seven years' imprisonment, and solemn renunciation of his crown, to retire to the dominions of his brother the duke of Mecklenburgh. On this revolution in Sweden, Margaret assumed the reins of government, and was distinguished by the appellation of the Semiramis of the North.

In 1395, she associated with her in the three elective kingdoms, her great nephew Eric, duke of Pomerania. She governed with absolute authority, and when reminded of her oaths by the nobility, who added, "they had the records of it;" she replied, "I advise you to keep them carefully; as I shall keep the castles and cities of my kingdom, and all the rights belonging to my dignity."

"This queen," says a French author, "was magnificent in her pleasures, grand in her projects, and brilliant in her court. She equalled, in the quickness and extent of her genius, the most famous politicians. The king of Waldemar discovering in her, while yet a child, a surprising elevation of soul and mental resources, said that nature had been deceived in forming her, and instead of a woman had made a hero."

Though merciful, she made the wisest regulations for strict justice, and to prevent offenders being screened from punishment. Private oppressions and abuses she did away, and decreed that all manner of assistance should be given to those who were thrown on her coasts by shipwreck or misfortune; for which acts of humanity, rewards were provided by law. She renewed the ancient laws which had slept, and exerted all her power to suppress piracies in her kingdoms, and made such regulations as laid the foundations for future commerce.

It was in her reign that we first meet with the mention in history of the copper mines of Sweden.

At the treaty of Calmar, concluded in 1397, she endeavoured to make the union of the three kingdoms perpetual, and introduced Eric separately to all the deputies. She represented to them, with abundance of eloquence and address, the advantages that would accrue from the consolidation of the three nations into one kingdom. That it would put an end to the frequent wars that desolated them, render them entirely masters of the commerce of the Baltic; keep in awe the Hanse-towns, grown powerful by the divisions of her people, and acquire for them all the conveniences which result from a perfect conformity of customs, laws and interests. The majesty of her person, the strength of her arguments, and the sweetness of her eloquence gained over the deputies. They approved and established a fundamental law, which was received by the three nations, and solemnly confirmed by oath. This was the law so celebrated in the North, under the name of the union of Calmar; which afterwards only served to show how impotent are human wishes, though conceived with wisdom, and forwarded with address. This union afterwards gave birth to wars between Sweden and Denmark, without fulfilling the views of the projector.

Margaret is charged with only one political error, that of suffering Olaus to grant the important duchy of Keswick to the house of Holstein, whose enmity they wished thus to do away, but which proved a thorn in her side, till the death of its duke, when she by her vigorous measures drove his successor to submit to hold their possessions as a fief from Denmark.

Distinguished at the same time for moderation, solid judgment, enterprising and persevering ambition, Margaret receives different characters from the Danish and Swedish historians. The latter were prejudiced against her, because she abridged the power of their nobles, and favoured the clergy; but she was exceeded by none in prudence, policy, and true magnanimity. This princess died suddenly in 1412, at the age of fifty-nine.

ALBERT, king of Sweden, second son of Albert, duke of Mecklenburgh, to whom the crown of Sweden was offered by some malcontent noblemen, who had risen against the tyranny of king Magnus. The duke rejected the offer for himself, but recommended his son, whom they elected in 1363, and received into Stockholm. Magnus, supported by Denmark and Norway, endeavoured to recover his crown, but Albert defeated and took him prisoner. Albert then laid siege to the towns which held out for his rival, and, in order to gain them, was obliged to make peace with Denmark at the expense of considerable sacrifices. War again ensued with that

country, and with Norway, but at length he possessed the kingdom in peace. He now fell into the same faults with the deposed Magnus, endeavouring to make himself arbitrary by the introduction of Germans into the army, and even into the senate, contrary to the express laws of the realm; and as his revenues were not sufficient to maintain his favourites and mercenaries, he violently seized upon a third part of all rents of the laity and clergy. This injustice induced the nobles to apply for aid to the celebrated Margaret, queen of Denmark and Norway, who granted it on the condition of possessing the crown of Sweden, and transmitting it to her heirs. She marched into the country, and was met by Albert near Falcoping in West Gothland, but she defeated him in a bloody battle, and took him prisoner, with his son. Albert was confined seven years, during great part of which the country was torn in pieces by faction, and Stockholm was reduced to the greatest misery by a siege from Margaret's troops, and the bloody tyranny of Albert's German garrison within. At length by a treaty in 1394, Albert was liberated, on condition of surrendering Stockholm within three years to Margaret; but as soon as he gained his liberty, he endeavoured to regain the crown, by the aid of the Teutonic knights, who were in possession of the isle of Gothland, which they resigned to him. However, every thing being settled in Margaret's favour by the treaty of Calmar, in 1397, and his own son Eric dying, he thought fit to surrender Stockholm and all his rights to Margaret, and passed the remainder of his days at Mecklenburgh.

ERIC IX., (or X.) king of Denmark, also king of Sweden and Norway, was the son of Wratislaus VII., duke of Pomerania, by Mary of Mecklenburgh, whose mother was Ingeburga, a Danish princess. In 1388 he was declared successor to the crowns of Denmark and Norway, by his great aunt, queen Margaret, who had no children of her own; and when in 1396, she annexed the crown of Sweden to her dominion, Eric was, by the treaty of Calmar, declared successor to that also. On the death of Margaret in 1412, Eric succeeded without opposition to the three united crowns. He had married Philippa, daughter of Henry IV., king of England, with whom he had a large portion. In 1424, the emperor Sigismund, who was related to Eric, adjudged all South Jutland, containing Keswick, Gottorp, and other dependancies, to the Danish crown. This award was made at a conference at Buda, at which Eric was present, and where he resolved upon a pilgrimage to the Holy Land. This proved an unfortunate expedition; for being recognized in Syria, he was made captive, and obliged to pay a large sum for his ransom. His absence from his dominions was attended with other evils.

From his accession he had displeased the Swedes, by refusing a diet for the confirmation of their liberties, and by quitting Stockholm where he had resided, and thenceforth governing them by delegates. Their discontents were continually gaining ground, and at length broke out into open resistance. Eric's perpetual occupations in the southern parts of his dominions, against the Holsteins and their allies, with whom he had constant wars, prevented him from paying due attention to the motions of the Swedish malcontents, who took the opportunity of making an insurrection. This was appeased, and after other disputes, Eric, in 1435, met the Swedish diet at Stockholm, and agreed to a full redress of grievances. Like most sovereigns, however, Eric thought himself little bound by forced concessions; and having taken some measures to support his authority in future by military force, the Swedes again revolted; and absolutely renounced their allegiance to him. He gave dissatisfaction to his Danish subjects, by an attempt to secure the succession to the crown for his nephew, Bogislaus duke of Pomerania. The quarrel with the Danish diet, which asserted its own right of election, proceeded so far, that Eric retired to Prussia, and though he was prevailed upon to return to Denmark, he thenceforth withdrew his confidence from the Danes, and placed his foreresses in the hands of German governors. In Sweden, the murder of the patriot Engelbert, by the contrivance of Charles Canutson, marshal of the kingdom, who affected the regency, caused an application from the senate to Eric, that he would again assume the sovereignty upon proper conditions. A general diet of the three kingdoms was held at Calmar, for the purpose of settling affairs; but Eric retired to the isle of Gothland, with all his treasures and a large body of troops. There he lived at his ease, regardless of the disorders which prevailed both in Sweden and Denmark, and paying no attention to the invitations of his Danish subjects, to return among them. At length, considering this conduct as a virtual abdication of the throne, they formally deposed him in 1439, and chose in his stead Christopher of Bavaria, his nephew. He made some unavailing efforts to prevent this extremity, and continued to reside ten years in Gothland, sending forth piratical squadrons, by which the Swedish commerce was greatly annoyed, and frequently ravaging the coasts with furious hostility. He employed himself more laudably in compiling a history of Denmark, from the commencement of the monarchy, to 1288. This work is found in the first volume of the "*Chronicon Chronicorum Joh. Gualteri.*" He afterwards repaired to Bogislaus in Pomerania, to whom he had given the isle of Rugen, and at length ended his chequered life at Rugenwalde in 1459. Eric possessed quick natural parts, and was a lover

of learning, but his ambition and despotic temper, joined with insincerity and irresolution, plunged him into a series of difficulties, which rendered his reign perpetually turbulent and disastrous.

N A P L E S.

JOAN I., queen of Naples, daughter of Charles king of Sicily, was born in 1326. At a very early age, she was betrothed to her cousin, Andrew of Hungary. This match, which was intended to cement the happiness and prosperity of that house, proved the source of all its misfortunes. Andrew pretended to reign in his own right; and Joan, though but eighteen years of age, insisted that he should only be considered as the queen's husband. Their differences were augmented by two persons who governed them; Robert, a Franciscan monk, the favourite of Andrew, and the famous Cantanese, once a washer-woman, the confidant of Joan. Lewis, prince of Tarentum, a kinsman of Joan, was also much in her good graces, and many of the Neapolitan nobles were jealous of the expected influence of the Hungarians in their country. Preparations were made for the solemn consecration of the king and queen, and they were lodged together in a convent at Aversa; when, one night, as Andrew was going to bed, he was called out of the queen's apartment, on the pretence of some urgent business, and his mouth being stopped, a rope was thrown round his neck, and he was instantly strangled. His body was let down into the garden, where his murderers, coming to bury it, found his nurse, a Hungarian woman, embracing the lifeless corpse, and trying to re-animate it. Violent disturbances immediately followed this catastrophe, and the kingdom was divided into two parties, one consisting of adherents to the queen, and the other headed by the duke of Durazzo, and the principal barons. In the mean time, Lewis, king of Hungary, brother to Andrew, had declared his purpose of marching an army into Naples, and punishing his brother's murderers. Joan indulged her inclination, and strengthened the suspicions against her, by a marriage with the prince of Tarentum, soon after she had been delivered of a child, of which she was pregnant at Andrew's decease. The king of Hungary's approach caused Joan to fly to Provence, of which she was countess, and all Naples fell under the power of that king, who put the duke of Durazzo to death, as a criminal. Joan went to Avignon, then the papal residence, and was received by the pope, Clement VI., and the cardinals, with a respect which augured favourably for the issue of a formal trial for her husband's death, which she underwent

before a public consistory. She pleaded her cause with great eloquence, and was declared not only innocent, but free from all suspicion. This sentence, however, was supposed to have been considerably promoted by an advantageous sale of Avignon and its territory, which she granted to the pope. The return of the king of Hungary to his own dominions, was soon followed by an invitation from the Neapolitan barons to Joan, to resume her crown; accordingly she fitted out a fleet, and re-entered Naples, with general acclamations, in 1348. Her arms were employed in attempting to recover the places held by the Hungarians, when, in 1350, the king of Hungary arrived with a reinforcement. After some hostilities, he agreed to a cessation of arms, on the condition that the queen's cause should be again tried before the papal court, and that its event should determine the possession of the kingdom of Naples. At this second examination, Joan was driven to the excuse, that she was under the influence of witchcraft at the time, which rendered her averse to her husband, and encouraged others to conspire against him. This plea served her purpose in a favourable court, and she was declared blameless of all the actions committed subsequent to the supposed fascination. The king of Hungary thereupon returned to his own country, and left her in peaceable possession of her crown. She was afterwards, with her husband Lewis, solemnly consecrated and crowned in the city of Naples. Some succeeding years were spent in attempts upon Sicily, and in maintaining a dubious authority at home; the cares of which, together with his pleasures, brought the life of Lewis to a termination, in 1362. Joan, the next year, contracted a third marriage, with James of Arragon, called the Infant of Majorca. In a visit to Rome, in 1368, she was received with great respect by pope Urban and the cardinals; indeed, she might boast of having always been a favourite daughter of the church. The marriage of Charles of Durazzo to Margaret, the daughter of her sister Mary, gave her disquiet, on account of the just apprehensions she entertained of his ambitious views. She became a widow again about 1375; and the death of her husband, to whom she never gave a higher title than duke of Calabria, has been imputed to her orders, in consequence of her discovering his attachment to a mistress; but this imputation seems to have no other support than vague rumour. Her dislike of a single condition, induced her, in 1376, to take for a fourth husband, Otho, of the house of Brunswick, an accomplished soldier and handsome man, on whom she conferred the title of duke of Tarentum, with a large estate.

As Joan had no issue, her child by Andrew having died in infancy, the duke of Durazzo stood next in prospect of the crown of Naples; but his ambition disinclined him to wait for

the suecession, and circumstances arose which favoured his designs. In the papal schism which took place in 1378, Joan first acknowledged Urban VI.; but this pontiff privately intriguing with the duke of Durazzo, the queen deserted his cause, and declared for the anti-pope, Clement VII. Urban thereupon resolved to depose her; and having prevailed upon the king of Hungary to assist the duke of Durazzo, he launched a sentence of excommunication and deposition against her in 1380. Charles of Durazzo received the crown at his hands, in Rome; while Joan attempted to strengthen herself, by adopting for her heir Lewis duke of Anjou, brother to Charles V. king of France. Charles of Durazzo marched to Naples, being joined by most of the barons, who preferred the rule of a native to the prospect of a foreign reign. Joan was shut up in one of the castles of Naples; and an attempt for her relief, made by her husband, proving unsuccessful, she was constrained to capitulate. She was kept some months a prisoner; but in May, 1382, Charles thought proper to secure his crown by putting her to death. Writers differ about the manner of her execution, though it is affirmed, that her body lay seven days exposed to the view of the people. She died in the fifty-sixth year of her age, and thirty-ninth of her reign. It is generally agreed, that Joan was a woman of great accomplishments and possessed of many good qualities, though sullied by early dissoluteness and vicious principles. She was a great friend to men of learning, several of whom have been defenders of her memory.

ANDREW, son of Charobert, of Hungary, married Joan I., queen of Naples, his cousin, but such was the dislike which was kindled between these youthful sovereigns, that the queen was at last persuaded by her favourites, to consent to the assassination of her husband in his nineteenth year, 1345.

CHARLES III., king of Naples, born in 1345, was son of Lewis, count of Gravina, and great grandson of king Charles II. He inherited from his grandfather the title of duke of Durazzo, and espoused, in 1368, Margaret, niece of Joan queen of Naples. He afterwards had the command of an army, sent by his kinsman Lewis, king of Hungary, against the Venetians; and was in this situation, when pope Urban VI. entered into a secret negotiation with him, to confer upon him the crown of Naples. Accordingly, in 1380, when the pope excommunicated and deposed Joan; Charles, with the aid of the king of Hungary, who had made over to him his own rights upon Naples, marched into Italy; and the following year received the investiture of the kingdom from Urban. Charles immediately proceeded to take possession; and having taken the city of Naples by surprise, besieged the queen in Castello Nuovo. He defeated Otho of Brunswick, her husband, and compelled her to surrender; on which event almost the whole

kingdom submitted to Charles. In order to secure his conquest, he put Joan to death; an act of base ingratitude in him, however, from her former crimes, she might deserve her fate. Joan having adopted the duke of Anjou, he soon after entered Naples with a large army, which Charles opposed with skill and vigour. This contest, however, was terminated by the death of the duke, which happened in 1384, in consequence of which, all his army dispersed. Charles, meantime, had quarrelled with Urban, whose nephew he had not provided for, according to their bargain. The pope excommunicated and deposed Charles and his queen; and in return, Charles besieged him in Nocera, whence he with difficulty escaped. Lewis of Hungary being now dead, leaving two daughters, the eldest of whom had been proclaimed his successor, Charles was invited to assume the crown of that country. His unprincipled ambition induced him to comply, contrary to the advice of his queen. On his arrival in Hungary he was crowned king; but a short time after, he received a deep wound in the head, by one of the opposite party, of which he died in February, 1386, in the forty-first year of his age.

TANCRED, a natural son of Roger II., king of Sicily, who became king on the death of his nephew, William II.

LADISLAUS, or **LANCELOT**, king of Naples, called the liberal and victorious, succeeded his father, Charles Duras in 1386. He was before count of Provence and king of Hungary. He obtained the latter crown in 1403, during the imprisonment of Sigismund, who compelled him to return to Italy. On the death of his father, he was opposed by Lewis II., duke of Anjou, which occasioned some bloody wars. The pope at first espoused the cause of Lewis, but afterwards took the part of Ladislaus, who, however, marched against Rome, and having taken it, turned his arms on the Florentines, whom he compelled to sue for peace in 1413. He died in 1414, aged thirty-eight, being poisoned, as it was reported, by his mistress, who had been bribed to perpetrate the bloody deed, by the Florentines.

JOAN II., queen of Naples, succeeded her brother Ladislaus in 1414, and became as famous for her debaucheries, as Joan I. was for her parricides. Her second husband, John count of March, imprisoned her, and put to death her paramour Pandulphus. She was liberated by her subjects, but continued her infamous courses, till she died, in 1434.

VENICE AND GENOA.

GABRIEL ADORNE, a Genoese during the tumultuous

times of his country, became doge in 1336. He was driven from power by Fregose, a more successful rival.

ANDREW DANDOLO, doge of Venice, and one of its early historians, was born about 1310. He distinguished himself by his knowledge of law, history, and polite literature; and rose first to the office of procurator of St. Mark, and then to that of doge, in 1343. He leagued with other Christian powers against the Turks, in consequence of which many bloody battles were fought, mostly in favour of the allies, but at length they were totally defeated at Smyrna. The Venetians were more successful in recovering Zarah and Capo d'Istra, which had revolted. The commerce of Venice received a great extension by a connection with Egypt, which the doge formed by means of an embassy to the soldan; and the first Venetian ship sailed to Alexandria in 1345. The jealousy conceived by the Genoese of this new trade was the occasion of a war, which continued several years with various success. It gave rise to a correspondence between the doge, and the celebrated Petrarch, at this time a canon of Padua. The philosophical poet wrote a long and earnest letter to Dandolo, exhorting him to peace. The doge's answer is printed among the epistles of Petrarch. Though the latter renewed his persuasions, eloquence and reason were, as usual, unable to compose the animosities excited by ambition and cupidity. The war, however, caused the premature death of the doge. A powerful Genoese fleet entered the gulf of Venice, ravaged Istra, burnt the city of Parenzo, and so alarmed Venice itself, that the port was shut up with chains. The doge put on armour, and exerted himself to provide for the safety of the city, but his anxiety brought on an illness, of which he died in September, 1354, leaving a high character for learning, eloquence, courtesy, and patriotism. To Andrew Dandolo is ascribed the compilation of the sixth book of Venetian statutes; but he is most distinguished for his "*Chronicle of Venice*," written in Latin, and comprehending the history of the republic from its commencement to 1342. This is accounted the first work in which a regular narration is formed from the annals or chronicles of Venetian writers who lived at the time of the events they record; and it is praised, as well for the impartiality of the author, as for the authentic documents which he produces to substantiate his facts. It was first published by Muratori, in his collection of original Italian writers of history.

MARINO FALIERO, doge of Venice, in 1355. He formed the design of murdering all the senators to render himself absolute, but the plot being discovered, he was beheaded.

CARLO ZENO, an eminent Venetian commander, born about 1334. His father was a person of an ancient family in the

republic, who had been governor of Padua, and his mother was of the house of Dandolo. Carlo, losing both parents at an early age, was sent for instruction to Avignon. He was kindly received by pope Clement VI., who conferred upon him a valuable prebend at Patras. He was afterwards sent to Padua to study the law. Falling among gamblers, he lost all his property. He then enlisted, and for five years bore arms through the greater part of Italy. Returning to Venice, he totally renounced the clerical profession, and falling in love with a young lady of noble family, married her. From that time it was his greatest object to signalize himself in arms, and his country was in many instances indebted to his courage and abilities. After various honourable exploits, he was appointed to the government of Milan, and subsequently of the whole Milanese. He served on board the Venetian fleet, as well as by land, and rendered himself formidable by sea to the enemies of his country, especially to the Turks. A charge, however, of having violated a law of the republic, which forbids a Venetian to receive any pay from a foreign prince, by having against his will taken in time of necessity a sum of money from Francesco Carrara, caused him to be imprisoned. But the need of his services, and the popular clamour against the severity with which he was treated, soon occasioned his liberation, and his restoration to the honours he had before possessed. He continued to serve his country with his former zeal, and he performed many deeds of valour, in defence of the king of Cyprus, and against the Genoese. At length, resolving to pass the remainder of his days in retirement and tranquillity, he entered upon his second marriage, and chiefly employed his time in study and the conversation of the learned. He had already distinguished himself by his eloquence in several foreign countries, and never lost his original love for letters, though he had intermitted their cultivation; and he had contracted an intimacy with Guarino de Verona, and Antonio da Massa, a celebrated orator and theologian. In his retreat he drew about him the most learned men then residing at Venice, among whom are mentioned Gabriello da Spoletti, Manual Chrysoloras, Vergerio the elder, and Tommasi. He was still consulted by the first persons of the state on public affairs, and sometimes on their family concerns, but he retired as much as he was able to meditation and devout exercises. Carlo Zeno died in 1418, at the age of 84, and his memory was honoured by the regret of the whole Venetian republic.

ANTHONY ADORNE, a Genoese raised to the dignity of doge in 1383. His reign was in the midst of tumults, which the Genoese attempted to appease by resigning their independence into the hands of Charles VI., of France, in 1396.

FRANCIS FOSCARI, a Venetian doge in 1423. He en-

larged the Venetian dominions by the conquest of Brescia, Bergamo, Crema, Ravenna, and other places ; but these victories cost so dear that the Venetians deposed their unfortunate leader. His son shared his disgrace and was banished, and the wretched father died two days after his deposition, in 1457. The son also soon after died in prison.

BRITAIN.

EDWARD III., king of England, son of Edward II., was born in 1313. His father being deposed in 1327, he was proclaimed king, under a council of regency, while his mother's paramour, Mortimer, really possessed the principal power in the state. The Scots having made an incursion into the northern counties, Edward placed himself at the head of a powerful army in order to resist the invaders, who soon retired into their own country. A peace followed, in which the independence of Scotland was acknowledged. Robert Bruce was recognized as lawful king, and his son and heir David, was contracted to Edward's sister Jane. This treaty, conducted by Mortimer, greatly disgusted the people of England. A general confederacy was formed against Mortimer, which was joined by the king, now in his eighteenth year. Mortimer was seized by stratagem in the castle of Nottingham, where he resided with the queen dowager, and met with the just reward of his crimes on a gibbet. The guilty Isabella was confined to her house, with a reduced allowance, and, though treated with decency by her son, never recovered any degree of authority.

Edward, on assuming the reins of government, restored order and submission to the laws. It had been stipulated by the late peace with Scotland, that the nobility of each country, who enjoyed estates in the other kingdom, should be restored to the possession of them, but the Scots failed to perform this condition. The English nobles who had lands in Scotland, now looked towards Edward Baliol, the son of that John to whom the crown of Scotland had been awarded by Edward I. He was brought from his retreat in France ; and was allowed to levy troops by the aid of the English nobles, with which he made a landing in Scotland. King Robert was now dead, and the country was governed, in the name of his minor son, David, by a regency. Baliol defeated the Scots in a great battle, and pursued his success with so much vigour, that he was crowned at Scone in 1332, and his competitor was obliged to take refuge in France. In the next year, Baliol, having parted with his English auxiliaries, was himself driven from his newly acquired kingdom, and obliged to fly to England. Edward determined to assist Baliol in recovering his crown ; and levying

a well appointed army, marched to the border, and took Berwick. Douglas the regent gave him battle at Halidown-hill, July 19, 1333, and was defeated and slain, with a number of nobles, and nearly 30,000 common men; the loss of the English was not great. This action produced the restoration of Baliol, who recognized the superiority of the English crown, and put into Edward's hands several important fortresses, with all the south-east counties of Scotland. The Scots revolted as soon as the English army was withdrawn, and expelled Baliol, when Edward again restored him, and the same scenes were acted in two successive years; the English being unresisted in the field, the Scots unsubdued in the resolution to maintain their independence.

But the ambition of Edward was now turned towards a more splendid object. The lineal succession to the crown of France which had now fallen to Philip de Valois, cousin-german to the deceased Charles the Fair, suggested to him the idea of putting in a claim to that crown, in right of his mother Isabella, sister of the same Charles. He supported his title by force of arms. He engaged in his interests his father-in-law, the count of Hainault, subsidized the duke of Brabant, and several princes of Germany, and even formed an alliance with James d'Arteville, the brewer of Ghent, who had put himself at the head of the revolted Flemings. Edward, in 1339, appeared on the north-east frontiers of France, with an army of 30,000 men, chiefly foreigners. Philip opposed him with one of double the number; on which Edward, without coming to action, withdrew into Flanders, and disbanded his troops. This unfavourable commencement did not shake his resolution. He renewed his preparations with great ardour, as well in England as in the Low Countries. Philip fitted out a large fleet of 400 sail, manned with 40,000 men, which he stationed off Sluys, in order to intercept Edward in his passage. The English navy consisted of 240 ships only, yet, in a battle in June, 1340, it was completely victorious, destroying the greater part of the French vessels and their crews; and this naval fight, in which the king commanded in person, may contend in glory with any of the most celebrated triumphs in the maritime records of England. Edward then marched to the frontiers with 100,000 men, and laid siege to Tournay; being confronted by Philip at the head of his army, he accepted the mediation of Jane countess-dowager of Hainault, for a truce. Edward returned deeply in debt, and in ill-humour, which he vented upon several of his officers at home. He was obliged to make concessions to parliament to obtain supplies, against which, however, he entered a secret protest; thus giving an example of the insincerity with which princes, under the pressure of temporary necessities, usually consent to restrictions of their authority.

His attempts on France had hitherto met with little encouragement, but a disputed succession to the dukedom of Brittany, which caused him to receive an application from Montfort, the rejected competitor, opened to him new prospects. He made a treaty with Montfort, and when that count had fallen into the hands of his enemies, he sent succours to his countess, who was heroically supporting her husband's interest. Edward himself landed with an army in Brittany, in 1342, and undertook the siege of Vannes; but before he could take it, Philip's son, the duke of Normandy, arrived with a much superior army, and Edward willingly agreed to a truce for three years, mediated by the pope's legates. The truce was soon broken, and Edward finding his territory of Guienne threatened, sent over his cousin, Henry, earl of Derby, for its defence. The king himself, with all his chief nobility, his eldest son Edward, the famous Black Prince, and an army of 30,000 men, landed at la Hogue in Normandy in July, 1346. He overran and ravaged great part of the province, took and pillaged Caen, struck an alarm even into Paris, and then proceeded towards Picardy, followed by the king of France with 100,000 men. He forded the Somme, and arrived at the village of Cressy in Picardy, on August 20. He there drew up his army with great skill, in three lines, and awaited the attack of the enemy. The ensuing battle was one of the most glorious achievements of English valour. Prince Edward, then only seventeen years of age, was suffered by his father to obtain the honour of first repulsing the foe with his line, unassisted. The rout was afterwards completed with prodigious slaughter; the loss of the French on that and the following day being computed at 96,000 men, many of them of high rank and distinction, while the number which fell on the side of the English was incredibly small. This victory was followed by the siege of Calais, which occupied the English arms nearly a year. At this time, David Bruce being recalled to the crown of Scotland, made an incursion with a great army into England, and penetrated as far as Durham. Here he was met by a much inferior force, raised by queen Philippa, and commanded by lord Percy, which gave him a total and bloody defeat. David himself was taken prisoner, with many of his principal nobles; and this success, while the king with the flower of his troops was abroad, is highly honourable to the martial spirit prevailing in England during that reign. Philippa went over to her royal spouse at Calais, where she was received with deserved triumph. That town, which all the efforts of king Philip were unable to relieve, was now reduced by famine to the greatest extremity. The governor offered to capitulate; but Edward, incensed by its long resistance, cruelly insisted that six of its principal citizens should be delivered to him with cords

about their necks, as sacrifices to his anger. Eustace de St. Pierre, and five others, offered themselves as voluntary victims to Edward's injustice. They were led to the English camp; and it is said the intreaties of Philippa alone prevented the king from sullyng his character by putting to death men whose only crime was love to their country and fidelity to their sovereign. Edward caused all the French inhabitants to quit Calais, and substituted an English colony, which long possessed it as one of the keys of France. In 1348 a truce was concluded with the French king. During the truce the French made an attempt to recover Calais by surprise, but were repulsed with loss. On this occasion Edward himself fought on foot as a private soldier, and engaging in a fierce combat with a French knight, took him prisoner. In the true spirit of chivalry he treated his antagonist with distinguished courtesy, threw a string of pearls about his neck, and liberated him without ransom.

The year 1349 was distinguished by the institution of the Order of the Garter; the alleged origin of which, from the accidental dropping of the countess of Salisbury's garter at a ball, though trifling, is not unsuitable to the spirit of gallantry so prevalent in that age. Edward, taking advantage of the intestine commotions of France, invaded that country in 1355, on the side of Calais, while the Black Prince did the same from Gascony. Both these expeditions were attended with much plunder and devastation; but Edward was recalled to England by a threatened invasion of the Scots. He soon expelled it, and retaliated by carrying fire and sword from Berwick to Edinburgh. In the mean time the duke of Lancaster was supporting the king of Navarre in Normandy, while the prince of Wales penetrated from Guienne to the heart of France. He was opposed by the king of France at the head of an army four or five times more numerous, which brought on, in September 1356, the famous battle of Poitiers. John, king of France, was taken prisoner, so that Edward had the extraordinary good fortune of holding at the same time in captivity the persons of the kings of France and Scotland, his two most dangerous foes. John was taken to England, and received with the greatest respect and courtesy by his brother monarch. David was soon after liberated upon ransom; and the influence of his wife, sister to Edward, prevented any further disturbance in England from that quarter. A truce had been made with France after the battle of Poitiers, at the expiration of which, in 1359, Edward passed over to Calais, with an army of nearly 100,000 men. He desolated the provinces of Picardy and Champagne, and appeared before the gates of Paris, the dauphin Charles not attempting to withstand him in the field. At length, finding himself, notwithstanding his military successes, as far as ever from the possession of the crown of France, Edward

consented to a peace. This was concluded at Bretigny in May 1360; and, besides the stipulation of a great ransom for king John, contained the cession of a number of provinces and districts in the south west of France, and some places in the neighbourhood of Calais, to Edward; who, on his part, renounced forever his claim to the crown of France, and to the provinces of Normandy, Maine, and Anjou. The peace was observed with good faith during the life of John, but his successor, Charles V., surnamed the Wise, having strengthened himself by his political conduct, encouraged the complaints of several lords, vassals to prince Edward, on whom his father had conferred the sovereignty of the ceded French provinces, and summoned the prince before him, as his lord paramount. The hero treated this summons with contempt; wherefore Charles took possession of the towns belonging to the English near Calais, and by means of his brothers, and the constable du Guesclin, invaded the provinces subject to prince Edward, whose declining state of health obliged him to resign military command. The king, his father, enraged with this breach of treaty, threatened to put to death all the French hostages, but did not put in practice this severity. He, however, with the advice of parliament, resumed the title of king of France, and endeavoured to send succours into Gascony. The earl of Pembroke, who sailed for this purpose, was taken prisoner with his whole army, near Rochelle. The king embarked in person for Bordeaux, but was so long detained by contrary winds, that he gave up the expedition. His general, Sir Robert Knolles, led an army from Calais to Paris, but was afterwards defeated, and obliged to take refuge in Brittany. The duke of Lancaster marched from Calais to Bordeaux, but with the loss of above half his men. In conclusion, Edward had the mortification to witness the loss of all his ancient French possessions, except Bordeaux and Bayonne; and all his conquests except Calais. The decline of his life was in other respects rendered unhappy. Being a widower, he fell under the management of an artful mistress, Alice Pierce, whose influence gave so much disgust, that it was a subject of parliamentary remonstrance, and he was obliged to dismiss her. His administration became unpopular, and the people no longer dazzled with his glory, regarded him with diminished attachment. He saw his heroic son, Edward, sink under a lingering illness. He survived the stroke about a year, and died June 21, 1377, in the sixty-fifth year of his age, and fifty-first of his reign.

Few English kings have left behind them a more splendid name than Edward III. He had, indeed, many of the qualities of a great king, valour, prudence, affability, and munificence; and the nature of his exploits was calculated to throw a lustre upon his reign. Yet the pretensions of the sovereigns of

England to the crown of France, which he first established, have been the source of infinite mischiefs to both countries; and his own successes in pursuit of them terminated in nothing but disappointment and loss. He was involved in perpetual difficulties to raise the supplies for his expensive enterprises; and though he did not scruple to use arbitrary measures for this purpose, yet he was so often obliged to resort to parliament for legal subsidies, that that body, especially the house of Commons, acquired much additional consequence during his reign. One of the most popular laws of the statute book dates from the 25th of Edward III., which is that of accurately limiting the crime of high treason to three principal cases. Legislation and police in general were much improved in his reign, and though commerce still lay under many impolitic restrictions, yet the staple of the nation, the woollen manufacture, was promoted by encouragement given to foreign weavers. The magnificent castle of Windsor was built by this king, a residence worthy the romantic splendour of a chivalrous court. English poetry, too, began to raise itself from barbarism, and the age of Edward, is that of Chaucer. This king left behind him a numerous posterity by his queen Philippa. The line of his eldest son ceased in his unfortunate successor, Richard II. The two rival houses of York and Lancaster were derived from two other sons.

PHILIPPA of **HAINAULT**, queen of England. She was betrothed to Edward, when prince of Wales, aged fourteen, in 1325, through the mediation of Isabella, his mother, who sojourned for a short time at the court of the earl of Hainault, when preparing to pass over into England with her son, both of whom had been declared traitors, and force by hostile measures, the king to give up the Spencers, his worthless favourites. After his death, and the coronation of Edward III., certain ambassadors were sent to demand the lady Philippa who was conveyed over to England in great state, and on the day of the conversion of St. Paul, the marriage and coronation of the queen was solemnized, the rejoicings, &c. lasted three weeks.

In 1346, when, after the victorious battle of Cressy, Edward lay before Calais, David Bruce, king of Scotland, invaded the northern counties of England, with a great army, and carried his ravages as far as Durham. He was there met by queen Philippa, at the head of a body of twelve thousand men, whom she committed to the command of lord Percy. A fierce engagement ensued; and the Scots were broken, and chased off the field with great slaughter. Fifteen thousand were slain, among whom were the chancellor and earl marshal. The king himself was taken prisoner, together, with many of his principal nobility.

As soon as Philippa had secured her royal captive, she crossed the sea at Dover, and was received in the English camp, before Calais, with all the éclat due to her rank, her merit and success. This was the age of chivalry and gallantry. Edward's courtiers excelled in these accomplishments, no less than in policy and war; and the extraordinary qualities of the women of those times, the necessary consequence of respectful admiration, form the best apology for the superstitious devotion which was then paid to the fair sex.

Whether the story of her interceding for the prisoners of Calais, doomed to death by Edward, which is with good grounds doubted by Gifford, be true, we cannot determine; but it appears, that Edward was a faithful and affectionate husband, and undertook nothing without her advice; and that Philippa always conducted herself with wisdom and generosity. She founded Queen's College, Oxford, about 1360.

LORD JAMES AUDLEY, one of the English heroes, who fought under Edward III., was born about 1314. In 1343, he was made governor of Berwick; in 1353, he reduced great part of the country of Valois in France, and was present at the famous battle of Poitiers in 1356; where having obtained leave of Edward, the Black Prince, to charge in front, in consequence of a vow he had made, he performed extraordinary feats of personal valour, but being at last dangerously wounded, he was carried out of the field. In 1360, he attended Edward III. again to the wars in France, and after the peace in 1361, was made constable of Gloucester Castle, governor of Aquitaine, and seneschal of Poitou. He died in April, 1386.

SIR JOHN HAWKWOOD, a famous English general, was the son of a tanner at Heddingham Sibel, in Essex, where he was born in the reign of Edward III. He was bound apprentice to a tailor in London; but being fortunately pressed into the army, was sent abroad, where his genius soon expanded. He signalized himself as a soldier in France and Italy, and particularly at Pisa and Florence. He commanded with great ability and success in the army of Galeazio, duke of Milan; and was in such high esteem with Barnabas his brother, that he gave him Domitia, his natural daughter, in marriage, with an ample fortune. He died at Florence, full of years and military fame, in 1394.

SIR ROBERT KNOLLES, a native of Cheshire, who served under Edward III., in his war with France. From being a common soldier, he was raised to the rank of general, and acquired both celebrity and opulence. With the spoils of castles and monasteries destroyed, he built Rochester bridge, as a monument of his exploits. He died in 1407, aged ninety.

ROBERT MACHAM, an Englishman, in the reign of Edward III. He conceived a passion for a lady of rank, of

the name of Anne Dorset, but her parents not approving of Macham, as a son-in-law, he contrived an elopement, and he and his mistress entered on board a ship bound for France. The vessel had to encounter unfavourable winds, which drove her to the westward, and the consequence was, the discovery of the island of Madeira. At this place Macham and his lady were left by the crew, who escaped to Morocco, where they were made prisoners. They related their adventures to Morales, a Spaniard, and after his return to Europe, ships were sent to the island, where the remains of the unfortunate Macham and his mistress were found buried at the foot of a tree.

EDWARD, prince of Wales, surnamed the Black Prince, from the colour of his armour, was the eldest son of Edward III. and Philippa of Hainault, and was born in 1330. He was one of the most truly heroic characters of his age. At the age of fifteen he accompanied his father on his invasion of France, and was knighted by him. He well approved his youthful chivalry, by his conduct at the battle of Cressy, in 1346, where, being placed at the head of the first line of the English, he fought with a valour, which gave an example to the bravest men in the army. Being hard pressed, a message was sent to the king, who was posted on an adjacent hill, desiring succour. After being informed that his son was alive and unhurt, "Tell him," said he to the messenger, "that I reserve to him the honour of the day, and confide in his showing himself worthy of the knighthood which he has received." The prince redoubled his efforts, routed the French cavalry, and decided the field. When the battle was over, the king flew into his arms, and gave him the praise his courage had so well merited. It was on this occasion, that he assumed the crest of ostrich feathers, and motto of *Ich dien*, "I serve," belonging to the slain king of Bohemia, which the princes of Wales have ever since borne. He afterwards commanded the English forces on the glorious victory of Poitiers, where he took John king of France and one of his sons prisoners. Sensible of the respect due to royalty, he waited behind the chair of his prisoner on the evening of the battle, and when he conveyed him to London, he entered the capital mounted on a small black horse, while the royal captive was borne by a beautiful white charger.

In 1361, the prince married Joan, the widow of Sir Thomas Holland, and daughter of Edmund, earl of Kent. Edward became sovereign of several provinces in France, which his father had obtained by his conquests, and he took up his residence at Guienne. The taxes he was obliged to levy upon his subjects, in order to defray his expences, rendered his government unpopular, notwithstanding his noble qualities. Appeals were made by the nobles to their superior lord, the

king of France, who summoned Edward, as his vassal, to appear before him at Paris. "I will come," said the spirited prince, "but it shall be at the head of sixty thousand men." This, however, was a vain boast. His health grew daily more impaired. He was unable to take the command when the troops of the king of France invaded his dominions, and having suffered the mortification of seeing his generals defeated, he at length withdrew into England. After lingering some time, he died on June 8, 1376, in his forty-sixth year, leaving an only son, afterwards Richard II.

JOHN OF GAUNT, or **GHENT**, duke of Lancaster, was the third son of Edward III. He was born at Ghent in 1340. In consequence of his having married Constance, the natural daughter of Peter the Cruel, king of Castile and Leon, he claimed the throne on the death of his father-in-law, but was opposed by Henry of Trastamare, and enjoyed nothing but the empty title of king. In the wars of the Black Prince, his brother, in France, he supported him by his intrepidity, and after his death, succeeded to the management of affairs. On the accession of Richard II., he was charged with attempting to seize the crown, because he countenanced the doctrines of Wickliffe against the pope. He afterwards resigned his claims to the crown of Castile to his only daughter by Constance, who in 1386 married the heir apparent of that kingdom. John married for his third wife, Catherine Swinford, the governess of his children, and the sister of Chaucer's wife, and from his patronage of that poet he received pleasure and fame. John died in 1399. His son Henry succeeded to the English throne, after the deposition of Richard II.

RICHARD II., king of England, son of Edward the Black Prince, and grandson of Edward III., was born in 1366, and, on the death of his grandfather in 1377, he succeeded to the throne in his eleventh year. The chief authority of the state, at this time, was in the hands of his three uncles, viz. John of Gaunt, duke of Lancaster; Edmund, earl of Cambridge, afterwards duke of York; and Thomas of Woodstock, afterwards duke of Gloucester. A council of nine persons were now nominated to conduct the administration of government. The early part of the king's minority passed in wars with France and Scotland; the consequence of which was a formidable insurrection at home, produced by the taxes necessary for the public service. In 1381, the insolent conduct of a collector of the poll-tax at Deptford, having provoked one Walter, by trade a tyler, to break his scull with a hammer, a flame was instantly kindled, which spread over Kent, and the neighbouring counties; so that in a short time, a body of one hundred thousand men were collected on Blackheath. Their object was not merely to put an end to an arbitrary tax, but to free the country

from the personal servitude to which the lower classes were at that time, in a great measure, subjected. On their approach to London, they sent a message to the king, requesting a conference. He met them on the bank of the Thames, but was unable to satisfy their demands. In the rage of disappointment, they went into London, committed great devastation, and created universal consternation. At length ample charters of freedom were granted to them, and a general pardon for past offences. The insurgents now dispersed, but the principal leader, Wat Tyler, as he has since been called, at the head of the Kentish men, remained in London, and was dissatisfied with the concessions granted by the monarch. He met the king in Smithfield, whom he addressed with much insolence, and making the most extravagant demands, Walworth, lord mayor of London, drew his sword, and felled him to the ground; while the rioters stood astonished at the fall of their leader, the king with great presence of mind, rode up to them alone, and exclaiming that he would be their leader, drew them off involuntarily into the neighbouring fields. The monarch would willingly have pardoned the insurgents, and confirmed to them the charters which had been extorted by force; but other insurrections being excited, his advisers caused him to revoke all the charters that had been extorted from him, and to issue commissions for the trial of the rioters, many of whom were executed.

Richard, when he was sixteen years old, espoused Anne, daughter of the late emperor Charles IV.; after this he began to exercise a very tyrannical spirit, notwithstanding the early promise of his reign. He took the great seal from Scroop, who had refused to set it to certain extravagant grants of lands made to courtiers. A war with France and Scotland, and the ambitious views of the duke of Lancaster, disquieted some succeeding years. In 1385 Richard marched with a large army into Scotland, and ravaged the country to Edinburgh and Perth, both which towns he burnt; in the mean time a Scotch army was making a destructive inroad into England. The duke of Lancaster being absent, prosecuting his claim to the crown of Castile, the king's younger uncle, the duke of Gloucester, a man of popular manners and dangerous ambition, became a leader of the opposition to the administration of the king's favourites. By his influence, an impeachment was sent up to the lords against the chancellor; and though the king withdrew with his court to Eltham, he was intimidated into a dismissal of his minister, who was afterwards stripped of his estates, and committed to custody. The parliament now felt themselves strong enough to proceed to active measures, and they went so far as to divest the king of all his authority, by obliging him to sign a commission, appointing a council of

regency, consisting of fourteen persons, to whom the sovereign power was transferred for a year. The king now, in the twenty first year of his age, was reduced to a state of complete insignificance, but he held frequent consultations with his friends, relative to the means of emancipating himself; and in the year 1387, making a progress to the north, he summoned a council of his friends at Nottingham, by which questions were proposed to the judges concerning the legality of the commission which he had been compelled to sign. They unanimously declared it to be a violation of the royal prerogative, and pronounced all who had joined in the execution of it as guilty of a capital offence. The duke of Gloucester and his party began now to make preparations to maintain their cause by force of arms. Being by much the stronger party, they obliged the king to accept of terms, and at the ensuing meeting of parliament the five principals in the king's council were impeached, and condemned to death. The judges, who had given their opinion in favour of the king, were all found guilty of high-treason, but the punishment of death was commuted to imprisonment in Ireland during life. In 1389 Richard entered the council, and, in a resolute tone observed, that he was of full age to take the government into his own hands; his enemies submitted, and he granted a general amnesty.

Several years of tranquillity ensued, and the return of the duke of Lancaster formed a counterbalance to the influence of the duke of Gloucester. In 1394 Richard visited Ireland at the head of an army, in order to settle the affairs of that island, which he accomplished and then returned. Although no acts of notorious misgovernment had been committed by the king for a considerable period, yet his private character and mode of life tended to disgrace him in the eyes of his subjects. He was indolent and averse from business, spent all his time in conviviality and amusement, admitting jesters and persons of the meanest rank and station to his intimacy, and laying aside all the proper dignity of rank. He was still governed by favourites, who were the real distributors of every grace from the crown, so that the king was little better than a cypher. Of Gloucester and his party the most criminal designs were imparted to Richard, which led the king, by the advice and solicitation of his adherents, to apprehend the duke and his two accomplices the earls of Arundel and Warwick. This plan was executed in 1397; the duke was sent over to Calais in close custody, while the earls were committed to prison. A parliament was then assembled, before which the culprits were impeached of high treason. Lord Arundel was condemned, and executed; the earl of Warwick was also convicted and condemned to perpetual banishment. The duke of Gloucester was said to have died of an apoplexy, but it was

soon discovered that he had been suffocated. Although the proceedings of parliament were favourable to the royal authority, yet much ill-will prevailed in the nation on account of its severities, and troubles were continually breaking out among the nobles.

A quarrel between the dukes of Hereford and Norfolk, arising from a charge brought by the former against the latter, of slanderous words spoken concerning the king, was the cause of the revolution that terminated the reign. Richard interposed his authority and banished them both; but it was agreed that both exiles might receive by their attornies, any inheritance that should fall to them during their absence. In 1399, John of Gaunt, duke of Lancaster, died, and his son the duke of Hereford, became heir to his vast estates, which Richard, in defiance of the agreement, seized as property lapsed to the crown, and the attorney who claimed them for the duke, was even condemned as a traitor. While the nation was full of discontent, on account of this act of tyranny, Richard went to Ireland, and, during his absence, Henry of Bolingbroke, as the duke of Hereford, invited by his numerous partizans to make use of this opportunity, came over from France, landed in Yorkshire, and being joined by the earls of Northumberland and Westmorland, and other men of rank, proceeded onward, at the head of sixty thousand men, pretending that their sole intention was to recover the duchy of Lancaster. The duke of York, who had been left regent of the kingdom, joined Henry; and Richard, having heard these facts, intended to withdraw into France. He was, however, taken and thrown into Flint castle, from whence he was taken to London. His deposition being resolved on, thirty-five articles of accusation were drawn up against him, which, however informal, and many of them unjust, were considered as quite sufficient to justify the measures taken against him, and Richard was deposed September 30, 1399. Henry at the same instant stood forth, and claimed the crown, which was without hesitation awarded to him. He declared that the life of the dethroned king should be safe, and he was committed for safe custody to the castle of Pomfret; but the usual fate of deposed monarchs soon awaited him. Indeed it was easy to foresee that he would not long remain alive in the hands of such barbarous and sanguinary enemies. Historians differ with regard to the manner in which he was murdered. It was long the prevailing opinion, that Sir Piers Eaton, and others of his guards, fell upon him in the castle of Pomfret, where he was confined, and despatched him with their halberts. But it is more probable, that he was starved to death in prison; and after all sustenance was denied him, he prolonged his unhappy life, it is said, for a fortnight before he reached the end of his miseries. This account is more consistent with the story, that

his body was exposed in public, and that no marks of violence were observed upon it. He died in the thirty-fourth year of his age, and twenty-third of his reign. He left no posterity, either legitimate or illegitimate.

All the writers who have transmitted to us the history of Richard, lived during the reigns of the Lancastrian princes; and candour requires, that we should not give entire credit to the reproaches which they have thrown upon his memory. But, after making all proper allowances, he still appears to have been a weak prince, and unfit for government, less for want of natural parts and capacity, than of solid judgment and good education. He was violent in his temper, profuse in his expense, fond of idle show and magnificence, devoted to favourites and addicted to pleasure; passions, all of them, the most inconsistent with a prudent economy, and consequently dangerous in a limited and mixed government. This prince lived in a more magnificent manner than perhaps any of his predecessors or successors. His household consisted of ten thousand persons. He had three hundred in his kitchen, and all the other offices were furnished in proportion. It must be remarked, that this enormous train had tables supplied them at the king's expense, according to the mode of that age. Such prodigality was probably the source of many exactions by purveyors, and was one chief reason of the public discontents.

HENRY PERCY was created earl of Northumberland, by Richard II., in 1377. He distinguished himself against the Scots, and took Berwick. Seven years afterwards, the Scots, by corrupting the governor, made themselves masters of it again, on which the duke of Lancaster accused the earl in parliament, and he was sentenced to lose his life and estates. But the king revoked this sentence, on which Percy laid siege to Berwick and took it. When the duke of Lancaster assumed the crown by the title of Henry IV., he made the earl of Northumberland constable of England.

HENRY PERCY, commonly called Hotspur, son of the earl of Northumberland, defeated the Scots at Halidown-hill, and took the earl of Douglas prisoner. His father demanded the pay due to him as keeper of the marches, and not receiving a satisfactory answer, the earl took up arms against the king, and placed Hotspur at the head of his troops, but he was slain at the battle of Shrewsbury, in 1403.

HENRY IV., king of England, surnamed Bolingbroke, the first king of the house of Lancaster, was born in 1367. He was the eldest son of John of Gaunt, duke of Lancaster, third son of Edward III., by the heiress of Edmund earl of Lancaster, son of Henry III. In the reign of Richard II. he was made earl of Derby, and then duke of Hereford. Under this title he appeared in the parliament of 1398, and preferred an accu-

sation of high treason against Mowbray, duke of Norfolk. A challenge ensued, but the king banished the combatants from his kingdom. Hereford, on the death of his father, in 1399, succeeded to the dukedom of Lancaster, and laid claim to the estates belonging to his title, which the king refused to grant. The duke therefore landed with a retinue to make good his title, and being joined by several of the discontented nobles, he soon found himself at the head of 60,000 men. The feeble Richard resigned his crown, and the duke was proclaimed king under the title of Henry IV. The deposed monarch was speedily removed out of the way, and after a very short time the nobles conspired against the sovereign, whom they had just before elevated to the throne. Their plots were discovered, and the authors consigned to the hands of the executioner. Henry, to ingratiate himself with the clergy, professed a high regard for piety, and the interests of the church; and to give proof of his zeal, he committed, without hesitation or remorse, those convicted of heresy to the flames. A great part of the reign was disquieted by civil contentions between the houses of York and Lancaster, on account of Henry's usurpation. The continual contests which agitated his government, brought him, while in the prime of life, into a declining state of health, and he began seriously to consider upon whom his usurped crown should descend. The licentious conduct of his son Henry augmented the monarch's cares for futurity, and in proportion to the decay of the king's strength, he was tormented with the apprehension of losing his authority before his death. He endeavoured to tranquillize his conscience by a resolution of taking the cross and visiting the Holy Land, but he died in March 1413, before he could execute his plans, in the 46th year of his age, and the 13th of his reign. Henry was exceedingly popular when he came to the throne, but he soon lost the favour of the people, who were probably shocked at the means he used to get and secure the crown, first by deposing and then murdering Richard II. He henceforth governed his subjects more by terror than affection, more by his own policy than by their sense of duty and allegiance. His situation, if he retained any sense of virtue, was the most unenviable that can well be conceived; and the inquietude with which he possessed his greatness, and the remorse by which, it is said, he was continually haunted, rendered him an object of pity. His prudence, vigilance, and foresight, in maintaining his power, were admirable; his command of temper remarkable; his courage, both military and political, without a blemish; and he possessed many qualities which fitted him for his high station. His reign, upon the whole, has been regarded as beneficial to the nation, and particularly favourable to the rights of the Commons.

HENRY BEAUFORT, brother of Henry IV., king of

England, was made Bishop of Lincoln, from whence he was translated to Winchester. He was also nominated chancellor of the kingdom, and was sent ambassador to France. In 1426 he received a cardinal's hat, and was appointed legate in Germany. In 1431 he crowned Henry VI. in the great church of Paris. He died at Winchester in 1447. He was a haughty turbulent character, and Shakspeare is considered as giving, not a poetical but a true portrait of him, when he describes his last scene.

SIR WILLIAM SEVENOAKS, a fortunate foundling, born and exposed in Sevenoaks in the latter part of this century. Having the good fortune to be taken care of, and educated by a benevolent citizen, whose name is not recorded, though it deserves to be eternized, he rose by his industry and merit to be lord mayor of London, and was knighted in 1418. In gratitude for the attention bestowed upon his helpless infancy in the above town, he built a hospital in it for aged people, with a free school for children. Queen Elizabeth augmented its revenues, and it was rebuilt in 1727.

SIR RICHARD WHITTINGTON, a native of Shropshire, of very obscure origin. He left his native country, and begged his way to London, where he arrived, in 1368. There is a fabulous account respecting this person, that he owed his good fortune to a Cat, but it has been shrewdly remarked, that the word cat is nothing more than a synonymous term for a merchantman. It appears that Whittington entered into the service of a Mr. Fitzwarren, whose daughter he afterwards married, and that he, at last, became himself a very rich merchant, and was knighted, and three times elected Lord Mayor of London.

According to Stowe, Sir Richard was a great dealer in wool, leather, cloth, and pearls, which were universally worn at that time by the ladies. According to the pretorian banner, once existing in Guild-hall, but since destroyed by the fire which consumed the city archives, Whittington served his first mayoralty in 1397. He was now near forty years of age, of a goodly form, and chosen into the office by his fellow citizens, whose approbation of his conduct, after his having once before filled the office, when king Edward III. put him in, is a sound and substantial proof that he was a good, loyal, and patriotic man.

Sir Richard's second mayoralty occurred in 1406, in the reign of Henry IV. His third and last service of mayor happened in 1419, in Henry the Fifth's time, in which situation he behaved with his usual prudence. Though age had now taken off much of his activity, yet he was the most vigilant magistrate of his time. Soon after Henry's conquest of France, Sir Richard entertained him and his queen at Guild-hall, in such grand style, that he was pleased to say, "Never prince had

such a subject ;" and conferred upon some of the aldermen the honour of knighthood.

Sir Richard built the gate and prison of Newgate, as it formerly stood, gave large sums to Bartholomew's hospital, founded a library in Grey Friars, endowed Christ's hospital with a considerable sum, built Guild-hall chapel, and the east end of the hall. In 1413, he founded a college on the north side of St. Michael Pater Noster, for a master, four fellows, clerks, choristers, &c., together with an alms-house for thirteen poor men ; one of whom to be tutor, with a salary of 1s. 4d. per week, and the twelve others 1s. 2d. each, with necessary provisions ; the college was dissolved by act of parliament, in the reign of Edward VI., but the alms-houses, under the direction of the mercers' company, still remain.

It is presumed it will not be uninteresting to the reader, to be informed that the company have recently rebuilt these alms-houses, on a grand scale, under the denomination of Whittington College, at the cost of 12,000l. This magnificent structure, which forms three sides of a parallelogram, opening to the west, is situated at the foot of Highgate Hill, on the right side of the road leading from London to the Archway. The grand front is ornamented in the centre with a handsome chapel, having pinnacles richly wrought. The length of the front is 283 feet ; the wings extend 112 feet, and have their terminations adorned like the chapel, with pediments and rich pinnacles. The chapel is built in the form of a cross, the roof, from east to west, being considerably higher than that of the transept. The whole range of building comprises thirty distinct dwelling houses, seven in each wing, and fourteen in the front ; each house has, likewise, separate accommodations, and contains a sitting-room, bed-chamber, and wash-house, behind and about the latter is a yard. These houses are intended for the residence of thirty females ; it is not, however, necessary that they should be widows ; their allowance will depend upon the discretion of the mercers' company. In addition to the inmates of the college, the company have thirty out-door pensioners upon the establishment.

The area in front of this superb erection is enclosed by a light iron fence, having an entrance opposite to each wing ; a broad-paved terrace extends around the building. At the junction of each wing with the centre, a large tank is sunk, to supply the tenants with water. The college is supported by funds, arising from the bequests of Sir Richard Whittington, about the year 1413.

To return to the history of Sir Richard, Dame Alice, his wife, died in the 63rd year of her age ; after which he never re-married, though he outlived her near twenty years. At

las the died like the patriarch, full of age and honour, leaving a good name to posterity.

SIR JOHN FALSTAFF, a valiant English officer, a knight banneret and of the garter, who served in France under Henry IV., V., and VI., was descended from an ancient family in Norfolk, and born about 1377. He was as much distinguished for his virtue at home, as for his valour abroad; and became no less amiable in his private than he had been admirable in his public character. He died in 1459, upwards of 80 years of age, as we learn from his noted contemporary, William Caxton, the first English printer. By an unaccountable mistake it has been asserted, that Shakspeare's Falstaff was drawn to ridicule this great man; and this has made biographers more studious to preserve his reputation.

HENRY V., king of England, was born at Monmouth in 1383, and succeeded to the throne on his father's death in 1413. In his youth he was very wild, but on coming to the crown he discarded his licentious companions, and conducted himself with a dignity suited to his station. He treated with high respect his father's virtuous ministers, and especially the chief justice Gascoigne, who had openly vindicated the cause of justice at the expense of the prince in his dissipated career. He caused the obsequies of the unfortunate Richard to be solemnly performed; received to favour those who had shown the greatest attachment to their lawful sovereign, and was studious to obliterate every party distinction. He had the magnanimity to treat with kindness and confidence the earl of March, his superior in legal title to the crown, who repaid this liberality with the most undeviating fidelity. From a desire probably of pleasing the clergy, he put into execution the laws against the Lollards, though they were at that time headed by Oldcastle, lord Cobham, a man of considerable rank and character. He revived the claims of his predecessors upon France, and his first step was to send over ambassadors offering peace and alliance. The reception which these met with, not answering his expectation, he formed a project of conquering France; left England in the hands of a regency, and invaded that country with a numerous army, at the head of which he displayed uncommon courage. With 15,000 men he gained the battle of Agincourt, though the French had nearly four times that number. In another invasion in France, Henry showed that he aimed at the crown of that country; but in 1420 the duke of Burgundy made an alliance with the English, which was followed by the famous treaty of Troyes, made by Henry in person with the French king, who was in a state of imbecility, and in the hands of his queen and the Burgundian faction. By this treaty, Henry engaged to marry the princess Catharine, took

possession of Paris, and made himself master of some neighbouring places. He died at Vincennes, at the early age of thirty-four, in the 10th year of his reign. This prince possessed many virtues, and his abilities appeared equally in the cabinet and the field. The boldness of his enterprises was no less remarkable than his personal valour in conducting them. He had the talent of attaching his friends by affability, and of gaining his enemies by address and clemency. The English, dazzled by the lustre of his character, and still more by that of his victories, were reconciled to the defects in his title. The French almost forgot that he was their enemy, and his care in maintaining justice in his civil administration, and preserving discipline in his armies, made some amends to both nations for the calamities inseparable from those wars in which his short reign was almost entirely occupied.

CATHARINE OF FRANCE, queen of England, youngest child of Charles VI. and Isabella of Bavaria, was, by the conditions of the treaty of Troyes, married to Henry V., king of England, who was then declared successor to the crown of France. By this prince she had Henry VI., who was crowned in his cradle king of both countries. After the death of Henry V., Catharine formed a connection with Sir Owen Tudor, a gentleman of Wales of small fortune, but descended from the ancient princes of the country. By a secret marriage with him she had two sons, the eldest of whom, Edward earl of Richmond, was father of Henry VII., king of England, the first of the line of Tudors. Catharine died in 1438, and was buried at Westminster.

JOHN, DUKE OF BEDFORD, the third son of Henry IV., king of England. In 1422 he commanded the English army in France: and the same year was named regent of that kingdom for Henry VI., whom he caused to be proclaimed at Paris. He defeated the French fleet near Southampton, made himself master of Cotoi, entered Paris with his troops, and beat the duke of Alençon; thus making himself master of France. He died at Rouen in 1435, where a handsome monument was erected to his memory, which when Charles VIII., was advised to destroy, he said, "Let him rest in peace, who when living, made all the French tremble."

LORD JOHN TALBOT, second son of Richard, lord Talbot, and born at Blechmore, in Shropshire in 1373. In the commencement of the reign of Henry V., he was lieutenant of Ireland and suppressed a formidable rebellion in that country. He went with the king to France, and greatly contributed to the conquest of that country. In the reign of Henry VI., he laid siege to Orleans, where his name struck terror into the French soldiers, till the appearance of Joan of Arc, as a supernatural being, turned the scale, and caused the

English army to retreat. The battle of Palay completed the disaster, and lord Talbot fell wounded into the hands of the enemy. At the end of three years and a half he was exchanged, and again led the English to victory. He took a number of strong places, and carried his arms to the walls of Paris, for which he was created earl of Shrewsbury. In 1443, he concluded a treaty with the French king; and the following year went to Ireland as lord lieutenant; but in 1450 he was recalled to serve in France, where he fell at the battle of Chastillon, in his 80th year, July 20, 1453.

RICHARD BEAUCHAMP, earl of Warwick, a brave general who was at the council of Constance, and died at Rouen in Normandy, 1439, aged 58.

OWEN GLENDOWER, the last of the Welsh princes, was born in 1348. He became an esquire attendant on Richard II., in whose misfortunes he shared by the forfeiture of his estates, which were given to lord Grey, by Henry IV. On this, Glendower was so enraged, that he assembled his friends, destroyed the town of Rudhin, and having taken Grey prisoner, obliged him to pay a large sum for his ransom. In 1402 he defeated Edward Mortimer; after which he convened a Welsh parliament, and was acknowledged sovereign of Wales. However, he did not long enjoy this title, for he was obliged to adopt a shepherd's life for his security. He died in 1415.

DAVID GAM, a brave Welshman at the battle of Agincourt. He observed of the enemy that there were enough to be killed, enough to be taken prisoners, and enough to fly. He fell nobly in defending Henry V., and just as he expired, he was knighted by his grateful sovereign on the field of battle.

OWAIN, generally called Owen Tudor, lord of Penmynydd in Mona, or Anglesea, was born about 1385. He studied the law, but quitted that profession and went abroad. Catharine, the wife of Henry V., after the death of her husband became enamoured of Owain, and privately married him in 1426. They had three children, the eldest entered a monastery, Edmund became earl of Richmond, and Jasper earl of Pembroke. After the death of Catharine, Owain was imprisoned in Newgate, from whence he escaped, but was retaken; however, he finally obtained his liberty, and died on his estate.

SCOTLAND.

ROBERT ERSKINE, lord chamberlain of Scotland, was one of the plenipotentiaries for the redemption of king David II, governor of the three great fortresses of Scotland, Edinburgh, Dumbarton, and Stirling; and was highly instrumental in the peaceable accession of the Stuarts to the throne of the

Scots, in the person of king Robert II., and found to be humane, wise, and temperate in all his transactions; as Winton records in his Chronicles :

“ Quhen yat ye king was deid
 His sister's son untill his steid,
 Robert Stewart was maid king,
 Specially throw the helping
 Of gude Selin Robert of Ersking,
 That Edinburgh, Dunbarton, and Shiveling
 Had in his keeping, yan all three;
 Worthy, wise, and leel was he.
 He knew the Stewart's meikle right,
 Therefore he helpit him at mycht,
 To gar him have what his suld be,
 And yairsore with ane geit Meuze
 Till Linlithgow with him can be,” &c.

Sir Robert died in the end of 1385.

ROBERT II., king of Scotland, succeeded his uncle David II. He died April 19th, 1390, in the 75th year of his age and the 19th of his reign.

ROBERT III., king of Scotland. On the death of Robert II., the crown devolved on his eldest son John; but the name being thought unlucky, from the unfortunate reigns of the three John's of England, Scotland, and France, he changed it for that of Robert. He had been married to Annabella, the daughter of Sir John Drummond, ancestor to the noble family of Perth; and was crowned along with his consort at Scone, August 13th 1390. He confirmed the truce with England, and renewed the league with France; but the beginning of his reign was disturbed by the wars of the petty chieftains with each other. This monarch died of grief on hearing that his son, James I., was taken prisoner on his journey to France March 29th 1405, after a reign of nearly fifteen years.

JAMES I., king of Scotland in 1423, was not only the most learned king, but the most learned man of his age. This ingenious and amiable prince fell into the hands of the enemies of his country in his 13th year, when he was flying from the snares of his ambitious uncle, who governed his dominions, and was suspected of designs against his life. Having secretly embarked for France, the ship was taken by an English privateer off Flamborough Head; and the prince and his attendants, among whom was the earl of Orkney, were confined in a neighbouring castle, until they were sent to London. The prince was conducted to the Tower of London immediately after he was seized, April 12, 1405, and kept a close prisoner till June 10, 1407, when he was removed to the castle of Nottingham, from whence he was brought back to the Tower, March 1, 1414, and confined till August 3, when he was conveyed to the

castle of Windsor, where he was detained till the summer of 1417, when Henry V., carried him with him into France in his second expedition. In all these fortresses his confinement, from his own account of it, was so severe and strict, that he was not so much as permitted to take the air. In this melancholy situation, so unsuitable to his age and rank, books were his chief companions, and study his greatest pleasure. He rose early in the morning, immediately applied to reading, and continued his studies, with little interruption, till late at night. Being naturally sensible, ingenious, and fond of knowledge, and having received a good education, under Walter Warlaw bishop of St. Andrew's, by his close application to study, he became an universal scholar, an excellent poet, and exquisite musician. That he wrote as well as read much, we have his own testimony, and that of all our historians who lived near his time. Bowmaker, the continuator of Fordun, who was his contemporary, and personally acquainted with him, says, that his knowledge of the Scriptures, of law, and philosophy, was incredible. Hector Boyce tells us, that Henry IV. and V. furnished their royal prisoner with the best teachers in all the arts and sciences, and that, by their assistance, he made great proficiency in every part of learning; that he became a perfect master in grammar, rhetoric, poetry, music, and all the secrets of natural philosophy, and was inferior to none in divinity and law. This prince's skill in music was remarkable. Walter Bower, abbot of Inch-corm, who was intimately acquainted with him, assures us, that he played on eight different instruments, with such skill, that he seemed to be inspired. He was not only an excellent performer, but also a capital composer, both of sacred and secular music; and his fame on that account was extensive, and of long duration. About a century after his death, he was celebrated in Italy by Alexander Tassoni, a writer of undoubted credit:—"We may reckon among us moderns," says he, "James, king of Scotland, who not only composed many pieces of vocal music, but also of himself invented a new kind of music, plaintive and melancholy, different from all others; in which he hath been imitated by Carlo Gesualdo, Pr. of Venosa, who, in our age, hath improved music with new and admirable inventions." All the lovers, therefore, of Italian or Scotch music, are indebted to the admirable genius of king James I., who, in the gloom and solitude of a prison, invented a new kind of music, plaintive indeed, and suited to his situation, but at the same time so sweet and soothing, that it has given pleasure to millions in every succeeding age. As James I. was one of the most accomplished princes that ever filled a throne, he was also one of the most unfortunate. After spending about twenty years in captivity, and encountering many difficulties on his return into his native kingdom, he was murdered by

barbarous assassins in the prime of life. In the monuments of his genius, he has been almost equally unfortunate. No vestiges now remain of his skill in architecture, gardening, and painting; and only three of his poems are now extant, viz. *Christ's Kirk on the Green*, *Peebles at the Play*, and the *King's Quair*. But slender as these remains are, they afford sufficient evidence that the genius of this royal poet was not inferior to that of any of his contemporaries, and that he was equally fitted for the gayest or the gravest strains.

SIR WILLIAM CRICHTON, was chancellor of Scotland in the reigns of James I. and II. He was a man of great abilities, and used all his endeavours to support the authority of the crown against the power of the mighty and lawless barons. By his artful policy the young earl of Douglas and his brother were invited to a parliament at Edinburgh, and assassinated in the castle of that city, at the close of an entertainment. During the prevalence of the councils of William earl of Douglas, he was for awhile in disgrace, but he was soon afterwards restored to favour, and sent on an embassy to the duke of Guelders, to treat for the marriage of his daughter Margaret with his master, James II. In this embassy he was successful, and returned home, continuing in high favour with the king during the remaining part of his life.

GEORGE DOUGLAS, second earl of Angus, married Mary Stewart, daughter to king Robert III., he was taken prisoner with the earl of Douglas at the battle of Homildon, in the year 1402. When he died is not ascertained.

WILLIAM DOUGLAS, third earl of Angus, succeeded his father in that earldom. He was amongst those committed to prison by king James I., in the year 1424. After this he was employed to receive the castle of Dunbar, when the earl of March was imprisoned, and in 1435 he was made warden of the middle marches. In 1436 he was sent against Percy, who had entered Scotland with 4000 men, whom he defeated with considerable loss. The period of his death is not with certainty known.

PIERRE DES ESSARS, a French nobleman, who served in the Scotch army against the English, and was taken prisoner in 1402. He was beheaded in 1413.

WILLIAM DOUGLAS, first earl of Douglas, was son to Archibald lord of Galloway, and governor of Scotland, who was slain at Halidown-hill. William, earl of Douglas was taken prisoner with David Bruce at the battle of Durham, but was soon ransomed. He recovered Douglasdale from the hands of the English; and also expelled them from Etterick Forest and Tweeddale, and the greatest part of Teviotdale. Douglas went afterwards to France, and was engaged at the battle of

Poictiers. He died in the year 1384, and his remains were deposited in Melrose Abbey.

JAMES DOUGLAS, second earl, succeeded to the title in 1384, and after many valiant exploits, was killed at the battle of Otterburn in 1388.

WILLIAM DOUGLAS, lord of Nithsdale, commonly called "The Black Douglas," was married to Egidia, the daughter of Robert II. After many exploits against the English, to whom his name was a terror, he was murdered by the earl of Clifford in 1390.

ARCHIBALD DOUGLAS, third earl of Douglas, succeeded to his brother James, slain at the battle of Otterburn, and after doing much service to his country, died in the year 1400.

ARCHIBALD DOUGLAS, fourth earl of Douglas, was second son of the foregoing, and succeeded him in his titles, and estates. He married Margaret, daughter of Robert III. In 1400, when Henry IV., of England entered Scotland with an army, the castle of Edinburgh was defended by Douglas, and Henry was obliged to raise the siege. At the battle of Homildon, Douglas lost an eye and was taken prisoner. He afterwards joined Percy in his rebellion against his king, and was at the battle of Shrewsbury, where he was taken prisoner. Having recovered his liberty, he returned to Scotland; but went to France with a number of followers in 1423, where he was slain at the battle of Vernuil, and was buried in the church of Tours in 1424.

ARCHIBALD DOUGLAS, fifth earl of Douglas, succeeded to his father in the earldom of Douglas. He was sent ambassador to England for the release of James I., in which he was successful. Soon after James came to Scotland, Douglas upon some pretence was committed to confinement but was soon released. He was afterwards committed a second time. After his release he went to France, where he remained until the death of James I. He died at Restalrig in 1438.

WILLIAM DOUGLAS, sixth earl of Douglas, succeeded his father in his titles and estates. A parliament being assembled at Edinburgh after the second reconciliation of Livingston and Crichton, the grand object of its deliberations was, to determine by what means young Douglas might be brought to pay a willing submission to the royal authority. The young earl was courteously invited to attend a new meeting of the parliament, in which it was pretended that the public business of the kingdom could not be transacted without the authority of his presence. Douglas, young and unsuspecting, determined to attend. Crichton, aware of his approach, went courteously out for many miles to meet him; conducting him on his way to

Crichton castle, a few miles from Edinburgh; and there for two days entertained him with the most respectful service, and the most sumptuous hospitality. From Crichton castle they came towards Edinburgh. Douglas, with his only brother, David, and Malcolm Fleming, his counsellor and friend, with all their attendants, lodged in the town. An entertainment in the castle of Edinburgh, where Douglas, his brother, and friend, were to be feasted at the sovereign's table, was to crown the reconciliation of the earl to the administration of Livingston and Crichton. The entertainment was prolonged, with a cumbrous pomp, and a great variety of delicacies. But, at the last, a bull's head was suddenly placed before the two noble guests; they knew too late the signal of death, sprung hastily from their seats, and made some vain efforts to escape. A band of armed men, who awaited the signal from within, now rushed upon them, bound their hands, and led them forth to instant execution. This happened in 1437.

JAMES DOUGLAS, seventh earl of Douglas, and uncle to the foregoing, succeeded to the titles of the family, on the murder of his nephew. He died in 1443, and was buried in the church of Douglas.

LAW.

PETER DE CUGNIERES, one of the first who ventured to oppose ecclesiastical usurpation in civil matters, was advocate general to the parliament of Paris, in the reign of Philip de Valois, and bore a high character for legal knowledge and integrity. He undertook in 1329, to defend, in presence of the king, the regal rights against the clergy, who had assumed jurisdiction in many cases purely civil. Though his arguments had but little effect in an ignorant and superstitious age, he has the credit with posterity, of having made a commencement of those retrenchments of clerical power which have been equally serviceable to true religion, and to the civil interests of states.

BARTOLO, or BARTHOLUS, an eminent lawyer for the age in which he lived, was born in 1313, at Saxo Ferrato, in the march of Ancona. He reached the highest possible height of reputation; he was honoured with the epithets of the "star and luminary of lawyers," "the master of truth," "the lantern of equity," "the guide of the blind," &c. His works were printed at Venice, in 1590, in ten or eleven volumes folio.

BALDI DE UBALDIS, a celebrated lawyer, born at Perugia in 1319, was the son of Francis Ubaldi, a learned physician, by whom he was carefully educated. He studied

law under Bartolo, at Perugia, where he afterwards became a preceptor. He passed through most of the universities of Italy, and acquired distinguished reputation. He became the rival of his master Bartolo, and embraced every opportunity of contradicting his opinions. The duke, John Galeazzo, was one of his most generous patrons. Pope Urban VI., whose cause he pleaded against Clement, rewarded him liberally. At Pavia, in the year 1400, while at the age of seventy-six, he possessed his faculties in full vigour, and was consulted from all quarters as an oracle in law; and while he still enjoyed good health and a robust constitution, which promised him many future years, he died from the bite of a dog with which he was playing. He left numerous treatises in law, published in three volumes folio.

PAUL DE CASTRO, an eminent lawyer, born about the year 1350, was named from his birth-place, a city in the kingdom of Naples. His poverty was an advantage to him: as it did not permit him to purchase the commentators or interpreters of the law, he was obliged to study the laws themselves, which made him superior to some of his contemporaries. He took his degree at Avignon, where he resided eight years. He next went to Florence, in the capacity of auditor and vicar of cardinal Francis Zabarella. In that city he married, and was made professor of law; and had likewise the charge of reforming the municipal law there and at Sienna. He afterwards taught at Bologna, and was finally invited to take the legal chair at Padua. At that city, after having been a teacher for forty-five years, he died at a very advanced age, in 1436. Such was his reputation, that it was proverbially said, "If there had been no Bartolus, Paul would have held his place;" and Cujacius said, "He who has not Paul de Castro, let him sell his coat and buy him." His works, which are principally commentaries on the code and digest, have been printed at Venice, Francfort, and other places.

PAUL DIACONUS, or LEGIFER THORDO, descended from an ancient family, was provincial judge in North Jutland, and flourished in the time of Waldemar III., or about the year 1350.

FRANCIS ALBERGOTTI, a civilian of Arezzo in the state of Florence. He made an uncommon progress in the sciences, particularly in philosophy and jurisprudence, which he studied under the celebrated Baldi. He at first exercised the profession of Advocate at Arezzo, and afterwards removed to Florence, where the services which he rendered the state, procured him the honours of nobility. He was admired for the uprightness of his character, no less than for his great skill in the law; and his name is transmitted to posterity with the honourable appendage of *solidæ veritatis doctor*, the teacher

of solid truth. He wrote "Commentaries on the digest," and some other pieces on law; he died in the year 1376.

PETER D'ANCHARANO, of the family of Farnese, was born at Bologna. He was chosen in 1409 by the council of Pisa, to defend that assembly against all that should impugn it. He asserted against the ambassadors of the duke of Bavaria, that this council was legitimately convoked, that it had a right to proceed against Gregory XII. and Benedict XIII. He died at Bologna in 1417.

EYMERICUS NICHOLAS, a famous Spanish inquisitor general, was born at Girone in Catalonia, about the year 1320. He embraced the monastic life in the order of St. Dominic, and, after distinguishing himself as a preaching friar, was made inquisitor general of the kingdom of Arragon in the year 1356, by pope Innocent VI. In the year 1371, he came to Avignon and was created his chaplain, and judge of heresies, by pope Gregory XI. He died at Girone in 1393, having held the post of inquisitor general during nearly forty-four years, and when he was about the age of eighty. He was the author of an extraordinary work, entitled "Directorium Inquisitorium."

RAPHAEL FULGOSIO, generally supposed to be a native of Placentia, was professor of the law in the college there, and likewise at Pavia. He afterwards occupied the professor's chair at Padua, where he had a large salary. For his great knowledge in jurisprudence, he was sent to the council of Constance, and was of great use to that assembly, by his dexterity and profound knowledge. He was afterwards delegated on public business to Venice. He died in 1427, and a very splendid monument was erected to his memory in the church of St. Anthony at Padua.

MARSILIUS, or **MARSILIO MENANDRINO**, of Padua, a lawyer, who wrote an apology for the emperor Louis of Bavaria, entitled, *Defensor Pacis*, in which he maintained that the imperial was superior to the papal power. For this he was excommunicated by the pope. He wrote some other works.

BARTHOLOMEW ZABARELLA, nephew of Francis Zabarella, was professor of Law at Padua, and became archbishop of Florence. He died 1442, aged forty-six.

ANTONY of PRATOVECCHIO, in Tuscany, an Italian lawyer, who attempted to form a new code of feudal law. He was educated at Florence. At the council of Pisa, in 1409, he displayed his talents to so much advantage, that he was entreated by the Bolognese to accept a chair of law in their university. He convinced the emperor Sigismund of the necessity of revising and arranging, in a new digest, the numerous feudal laws. The emperor creating Antony count and counsel-

lor of the empire, gave him the charge of executing this arduous task. Returning to Bologna, he began the work, and having collected the laws upon fiefs made by the kings of Lombardy and the emperors, and read innumerable commentaries upon the subject, he at last produced from the chaotic mass a regular "Course of Feudal Laws," which was published in the year 1428. This immense labour, excited the envy of the lawyers, and through their influence, the emperor refused the imperial approbation to this new code, which was afterwards granted by Frederic III. This eminent lawyer also wrote "Commentaries on the decree of Gratian;" and a "General Repertory," or Lexicon of Jurisprudence. He died at Bologna about 1464.

SIR WILLIAM GASCOIGNE, chief justice of the King's Bench in the reign of Henry IV., was descended of a family, originally from Normandy; and born at Gawthorp in Yorkshire, about 1350. He was made king's serjeant in 1398, and in 1401 chief justice of the King's Bench. He treated with the rebels under the earl of Northumberland, but when archbishop Scroop was taken in arms, he refused to condemn him, observing, that neither the king nor his subjects could regularly adjudge a bishop to death. He pursued his laudable exertions to improve the morals and jurisprudence of England, and he made some wholesome regulations for the limitation of attornies, who it seems had become a public grievance. His presence of mind and dignity were nobly exhibited, when the prince of Wales, determined to rescue one of his servants who was arraigned before the King's Bench, presumed to interrupt and even to strike the chief justice. Gascoigne committed the prince to the custody of the King's Bench to await his father's pleasure. The king heard of the circumstance with becoming propriety, and thanked God "that he had given him a judge who knew how to administer, and a son who could obey, justice."

This extraordinary event has been recorded, not only in the general history of the reigns of these two sovereigns, but celebrated also by the poets; and particularly by Shakspeare, in the second part of "Henry IV." This unparalleled example of firmness and intrepidity upon that bench, happened in the latter end of the reign of Henry IV.; and the chief justice having thus crowned his years with never fading honour, did not long survive the struggle. He was summoned to the parliament which met in the first year of Henry V., but died, December 17, 1413. He was twice married, and had a train of descendants by both his wives; by his first wife, the famous earl of Strafford, who made a conspicuous figure in the reign of Charles I.

WILLIAM LINWOOD, a learned jurist, was a member of the university of Oxford. Henry V. sent him as ambassador to Spain and Portugal, in 1422. On his return to England he was nominated to the see of St. David's, in 1434, and died in 1446. He compiled a collection of canons and constitutions of the Archbishops of Canterbury, printed at Paris in 1505; at London in 1557; and at Oxford in 1663.

PHILOSOPHY, SCIENCE, AND INVENTIONS.

[Philosophy is a word that has been used in a variety of senses. The title of philosopher was originally applied to those venerable sages of antiquity, who enlightened the world with knowledge and science, enforced the interests of virtue by their writings; and recommended its practice by the regularity of their lives. The term philosophy is derived from two Greek words, signifying, *to love*, and *wisdom*, and literally signifies the love of wisdom. The principal objects of philosophy are, God, nature, and man. That part of it which treats of God, is called theology; that which treats of nature; physics and metaphysics; and that which treats of man, logic, and ethics.

The above observations are offered as an apology, to the readers of this work, for the apparent indefinite use of the term.]

JOHN BURIDAN, a native of Bethune, in Artois, was one of the most celebrated philosophers of his age. He taught in the university of Paris, about A. D. 1320, with great reputation; and wrote commentaries on logic, morality, and Aristotle's metaphysics. Aventinus relates, that he was a disciple of Ocham; and that, being expelled Paris by the power of the Realists, which was superior to that of the Nominalists, he went into Germany, where he founded the university of Vienna. From him came the proverb of the ass of Buridan, so famous in the schools. Buridan supposed an hungry ass fixed at an exactly equal distance between two bushels of oats; or an ass as much pressed by thirst as hunger, between a bushel of oats and a pail of water, each of them acting equally on his senses. Having made this supposition, he desired to know what the ass would do? If he was answered, that he remained immovable, then he concluded he would die of hunger between two bushels of oats, or of both hunger and thirst, with both corn and water within his reach. This appeared absurd, and brought the laughter on his side; but if it was replied, that the ass would not be so stupid as to die of hunger or thirst in such a situation, Then, said he, the ass has a free will, or is it possible, that of two equal weights one should outweigh the

other? These two consequences appeared equally absurd; and thus Buridan, by his sophism, perplexed the philosophers, and his ass became famous in the schools.

FLAVIO GIOIA, a Neapolitan, who is supposed to have been the inventor of the mariner's compass, was born about 1300. To mark the circumstance of this discovery, he is said to have distinguished the north point, by a fleur de lis, in compliment to the royal family of France, a branch of which then reigned over Naples. This, however, is problematical, and the history rests upon a very slender foundation.

BASIL VALENTINE, an alchymist, of whose history little is known. He was born at Erfurth, in 1394, and was a Benedictine monk, who, in making experiments on the stibium of the ancients, discovered the properties of antimony. The works which pass under his name were written in Dutch, and translated into Latin. One of these, entitled, "*Currus triumphalis Antimonii*," has been published in English.

WILLIAM BUCHELDIUS, or **BUCKLIN**, a Dutchman by birth, and the first who found out the method of curing herrings without salt, for which his countrymen erected a monument to his memory in 1449.

GEORGE GEMIST, also surnamed *Pletho*, a very celebrated Greek philosopher and man of letters, was a native of Constantinople, where he was born in the year 1390. He resided principally in the Peloponnesus, where he acquired a high character for learning, prudence, and exemplary manners. He was a zealous advocate for Platonism, as it was modelled in the Alexandrian schools, and maintained a violent controversy with the Aristotelians. He was also a strenuous defender of the Greek church against the Latins, and obtained so high a reputation in his own communion, that the most learned men in it were accustomed to consult him as an oracle, on the points in debate between them and their adversaries. When a deputation was sent from Greece to attend the council of Florence, in the year 1438, in order to discuss the subject of an union between the Greek and the Latin churches, he was appointed a member of it, together with Bessarion, Gaza, and others, and sustained the cause of the Greeks with an acuteness of reasoning, a flow of eloquence, and an unwearied zeal, that entitled him to the gratitude of his countrymen, and extorted the admiration and esteem of his Latin opponents. But his visit to Italy was memorable, not only on account of the celebrity which he acquired by his learned and able disputes in the Florentine council, but as it afforded the first occasion for the revival of Platonism in that country. Gemist lost no opportunity of expatiating on the superior excellence of his favourite system, and defended it in public and

private with great spirit and success. He soon made many converts among the literary characters then assembled at Florence, and had the honour of ranking the illustrious Cosmo de Medici in the list of his disciples. By his influence with that patron of science and literature, the foundation of a Platonic academy was laid at Florence; and under Cosmo's instructions became the first president of that institution. He died in his native country, at the age of one hundred and one years. His works are 1. An Explanation of the Oracles of Zoroaster. 2. On the Virtues. 3. Difference between the Platonic and Aristotelian Philosophy. 4. Natural Arguments concerning the Deity. 5. *De iis quæ post pugnam ad Mantineam gesta sunt.*

POETRY.

FRANCIS PETRARCH, a celebrated Italian poet, born at Arezzo in 1304. He studied grammar, rhetoric, and philosophy four years at Carpentras, whence he went to Montpellier, where he studied the law. His father and mother dying of the plague at Avignon, he returned to that city, when twenty-two years of age, to settle his domestic affairs, and purchased a country house in a very solitary but agreeable situation, called Vacluse, where he first saw the beautiful Laura, a married woman, with whom he fell in love, and whom he has immortalized in his poems. He could make no real impression on the heart of Laura, neither by his constancy nor his verses. He travelled into France, the Netherlands, and Germany; and at his return to Avignon, entered into the service of pope John XXII., who employed him in several important affairs. Petrarch expected some considerable posts, but being disappointed, he applied himself entirely to poetry, in which he met with such applause, that in the same day he received letters from Rome and Paris, inviting him to receive the poetic crown. He preferred Rome, and received that crown from the senate and people on the 8th of April, 1341. His love of solitude at length induced him to return to Vacluse; but, after the death of the beautiful Laura, Provence became unsupportable to him, and he returned to Italy in 1352; when, being at Milan, Galeas Viceconti made him counsellor of state. Petrarch spent almost all the rest of his life in travelling to and from the different cities of Italy. He was archdeacon of Parma, and canon of Padua; but never received the order of priesthood. All the princes and great men of his time gave him public marks of their esteem; and while he lived at Arcqua, three miles from Padua, the Florentines sent Boccace to him with letters, inviting him to Florence,

and informing him, that they restored to him all the estate of which his father and mother had been deprived during the dissensions between the Guelphs and Ghibellines. He died a few years after at Arcqua, in 1374. He wrote many works which have rendered his memory immortal; they were printed in 4 vols. folio. His life has been written by several authors, particularly by Mrs. Susanna Dobson, in 2 vols. octavo.

LAURA, the celebrated mistress of Petrarch, was born in 1310, at Avignon, and married to Hugh de Sades. She died of the plague in 1348, aged 38.

GIUSTO DI CONTI, an Italian poet of an ancient family. He was a lawyer by profession, and being at Bologna in 1409, he became enamoured with a beautiful female whom he has celebrated in his verses. There is an extensive collection of his poems, under the title of "*La bella Mano*," printed at Paris in 1595, 12mo.; with some pieces of poetry by several of the old poets of Tuscany. This collection was first published at Venice in 1492, quarto, and the abbé Salvini gave a new edition of it at Florence in 1715, with notes. Conti professed to imitate Petrarch, but is greatly inferior to his model.

FRANCO SACCHETTI, a poet and novelist, a native of Florence, and born about the year 1335. After being employed in commercial affairs, he was appointed commander of the Florentine troops in Romagna. During his travels he became acquainted with several men of high rank in the Italian states, with whom he held an epistolary correspondence. He spent the latter years of his life at Florence, amusing himself with literary composition. He died some time after the year 1400, and left behind him the reputation of being one of the principal Italian poets of his time. He was author of a great number of pieces in different kinds of verse. He also collected from the stories which he had heard, and the adventures he had witnessed, a number of tales, or "*Novelles*," of which two hundred and fifty-eight remaining in MS. in the Laurentian library, were printed at Florence in 1725. These tales are pleasing from their natural and simple style of narration. They are reckoned as standard authority with regard to purity of language.

FAZIO UBERTI, an Italian poet, born at Florence. His character is represented as amiable, allowing for his disposition to frequent the courts of tyrants, and to pay adulation to the great; but his poverty in a state of exile, as one of the Ghibelline party, has been adduced as an apology for his conduct. He wrote various poems, and according to the account given of him by Villani, he was the first who employed with effect that species of poetical composition called by the vulgar "*frottole*," or ballads. His principal work, however, written in his advanced age, was a description of the world in verse, entitled

"Ditta Mondo." This is divided into six books, but left in an unfinished state, though written at different periods from the year 1355, to 1364. It was first printed at Verona, and afterwards at Venice in 1501. He is reckoned superior to the Italian poets of his time in energy of style. Some of his Canzones have been published in collections. He died and was interred at Verona.

FEDERIGO FREZZI DA FOLIGNO, an Italian poet, a native of Foligno. He was a Dominican, and in 1403 was created bishop of Foligno. He died in 1416. He wrote a poem called "Quadriregio," in which he describes the four reigns of Love, Satan, Vice, and Virtue. It was printed at Perugia in 1481, fol., and at Foligno in 2 vols. quarto, 1726.

TARAUDET DE FLASSENS, a Provençal poet, who wrote a piece on the Treacheries of Love. Joan queen of Navarre, sent him on an embassy to Charles IV., when he passed through Provence.

EL ENAMORADO MACIAS, a Spanish poet, celebrated as one of Love's Martyrs, was born in Galicia, and educated in the household of the famous Henrique de Villena, master of Calatrava, who was very friendly to him. He fell in love with a damsel of the same household; the passion was mutual, but effectually concealed from all other persons, and when Macias was absent, the master gave her in marriage to a knight who resided at Porcuna. Macias on his return grew desperate, which occasioned his imprisonment at Arjonilla; here he employed himself in making verses on his mistress, some of which were carried to her husband; who, in a fit of rage, mounted his horse with a spear and shield in his hand, rode to the prison, and slew the unfortunate captive as he was singing a song in honour of his love. Other accounts say that he bribed the keeper of the prison to untile a part of the roof, and slew him from above. He was buried in the church of St. Catalina, at Arjonilla Macias el Enamorado. The lance was preserved upon his grave, and some Spanish verses written under it. In such cases, says the biographer, the Spaniards generally take part with the husband; but Macias was a poet, and the poets took up his cause. Their works are full of allusions to this story. The song which occasioned his murder is preserved in the Escorial, and has been printed by Argote de Molina in his "Nobleza de Andalucia;" and by Sanchez in his notes upon the marquis of Santillana's letter.

BURCHIELLO, an Italian poet, whose real name was Dominico. He was probably born at Florence about 1380, and died at Rome in 1448. This poet was a barber at Florence, and his shop the common rendezvous of all the literati of that town. His poems which are original are of the comic and burlesque kind, and he holds a distinguished place among the

Italian poets of the satirical class. The best editions of his poems are those of Florence, printed in 1552 and 1568, octavo. His sonnets were printed for the first time at Venice, in 1475, quarto.

MANUEL PHILE, a modern Greek poet, was a native of Ephesus, and flourished under the emperor Michael Palæologus the younger, to whom he dedicated a poem on the properties of animals.

LAURENCE MINOT, an ancient English poet, who died about 1352. Mr. Tyrwhit discovered his poems in the Cottonian Library, and they were published in 8vo. 1795.

ROBERT LANGE LAND, or **LOGLAND**, an English poet, born in Shropshire, and one of the first disciples of Wickliffe the reformer. He wrote the visions of *Pierce Plowman*, a piece which abounds with imagination and humour, though dressed in very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply, by making every verse begin with the same letter. Dr. Hickes observes, that this kind of alliterative versification was adopted by Langeland from the practice of the Saxon poets, and that these visions abound with Saxonisms; he styles him, *celeberrimus ille satirographus, morum vindex averrimus, &c.* Chaucer and Spenser have attempted imitations of his visions, and the learned Selden mentions him with honour.

SIR GEOFFREY CHAUCER, an eminent English poet, born at London in 1328. After he left the university he travelled into Holland, France, and other countries. Upon his return he entered himself in the Inner Temple, where he studied the municipal laws of England. His first station at court was page to Edward III., from whom he had a pension. Soon after he was made gentleman of the king's privy chamber, and shield bearer to the king. He spent his younger days in a constant attendance at court, or for the most part living near it in a square stone house near the park gate at Woodstock, still called Chaucer's House. Patronised by the duke of Lancaster, he was sent in 1373, to the republic of Genoa, to hire ships for the king's navy; and the king was so well satisfied with his negociation, that, on his return, he obtained a grant of a pitcher of wine daily in the port of London, to be delivered by the butler of England; and soon after was made comptroller of the customs for wool, wool fells, and hides; an office which he discharged with great diligence and integrity. At this period his income was about 1000*l.* a year; a sum which in those days might well enable him to live, as he says he did, with dignity in office, and hospitality among his friends. It was in this meridian blaze of prosperity, that he wrote his most humorous poems. His satires against the priests were probably

written to oblige his patron the duke of Lancaster, who favoured the cause of Wickliffe, and endeavoured to expose the clergy to the indignation of the people. In the last year of Edward III., our poet was employed in a commission to treat with the French; and in the beginning of king Richard's reign he was in some degree of favour at court. But the duke's interest failing, that of Chaucer entirely sunk; and the former passing over sea, his friends felt all the malice of the opposite party. These misfortunes occasioned his writing that excellent treatise, "The Testament of Love," an imitation of Boethius on the consolation of philosophy. Being much reduced, he retired to Woodstock, to comfort himself with study, which produced his admirable treatise of the *Astrolabe*. The duke of Lancaster at last surmounting his troubles, married lady Catharine Snyndford, sister to Chaucer's wife; so that Thomas Chaucer, our poet's son, became allied to most of the nobility, and to several of the kings of England. By the influence of the duke's marriage, he again obtained a considerable share of wealth. But being now 70 years of age, he returned to Dunnington castle near Newbury. He had not enjoyed this retirement long before Henry IV., son of the duke of Lancaster, assumed the crown, and in the first year of his reign gave our poet marks of his favour. But the grants of the late king being annulled, Chaucer, to procure fresh grants of his pensions, left his retirement and applied to court: where, though he obtained a confirmation of some grants, yet the fatigue of attendance, and his great age, prevented him from enjoying them. He fell sick at London, and ended his days in the seventy-second year of his age, leaving the world as though he despised it, as appears from his song of *Elie from the Prese*. He was interred in Westminster Abbey, and in 1556, Mr. Nicholas Bingham, a gentleman of Oxford, at his own charge, erected a handsome monument for him there. Caxton first printed the *Canterbury Tales*; but his works were first collected and published in one volume folio by William Thynne, London, in 1542. They were afterwards reprinted in 1561, 1598, 1602, and at Oxford in 1721. Chaucer was not only the first poet, but one of the best which this kingdom ever produced. He was equally great in every species of poetry which he attempted, and his poems in general possess every kind of excellence, even to a modern reader, except melody and accuracy of measure; defects which are to be attributed to the imperfect state of the language, and the infancy of the art in this kingdom at the time he wrote. "As he is the father of English poetry," says Mr. Dryden, "so I hold him in the same degree of veneration as the Grecians held Homer; or the Romans Virgil. He is a perpetual fountain of good sense, learned in all sciences, and therefore speaks properly on all subjects. As he knew what to say, so he knows also when

to leave off; a continence which is practised by few writers, and scarcely by any of the ancients, except Virgil and Horace." This character Chaucer certainly deserved. He had read a great deal, and was a man of the world, and of sound judgment. He was the first English poet who wrote poetically, as Dr. Johnson observes in the preface to his dictionary. He had also the merit of improving our language considerably, by the introduction and naturalization of words from the Provengal, at that time the most polished dialect in Europe.

JOHN GOWER, one of the most ancient English poets, was contemporary with Chaucer, and his intimate friend. He studied the law, and was some time a member of the society of Lincoln's Inn. Some have asserted, that he was a judge. In the first year of Henry IV. he became blind, which he laments in one of his Latin poems. He died in 1402, and was buried in St. Mary, Overie, which church he had rebuilt chiefly at his own expense, so that he must have lived in affluent circumstances. His tomb was magnificent, and curiously ornamented; it still remains, but has been repaired in later times. From the collar of SS, round the neck of his effigy, which lies upon the tomb, it is supposed that he had been knighted. With regard to his poetical talents, it is sufficient to say, that he was admired at the time when he wrote. He wrote, *Speculum Meditantis*, in French, in ten books. There are two copies of this in the Bodleian library, and in that of All Souls. It is a chronicle of the insurrection of the Commons, in the reign of Richard II. *Confessio Amantis*; printed at Westminster, by Caxton, in 1493; London, 1532, 1545. It is a sort of poetical system of morality, interspersed with a variety of moral tales. *De Rege Henrico IV.*; printed in Chaucer's works. These are like several historical tracts, in MS. written by our author, which are to be found in different libraries; also, some Poems, printed in Chaucer's works.

THOMAS HOCCKLEVE, or **OCCLEVE**, an English poet, born about 1370. He was bred to the law, and became a writer to the privy seal. He had also a pension from the crown, and was intimate with Chaucer; he died about 1454. His principal piece is called "The Story of Jonathan."

DAVID, of Hirazug, surnamed the Black, a Welsh poet, divine, and grammarian; he modified the grammar and system of prosody of Edeyrn, agreeable to the regulations which took place when Edward I. conquered Wales, for that event affected even the literary compositions of the Welsh. There are several copies of a Missal in Welsh, on the Office of the Virgin, translated by him.

TOLO GOCH, a Welch bard; he lived with Owen Glendower, by whom he was employed to compose warlike songs to rouse his countrymen against the English.

DAVID AB GWILYM, a celebrated Welsh poet. He composed various pieces of beautiful poetry, under the patronage of Ivor, surnamed the Generous. The greater part of his poems are on love; and he dedicated one hundred and forty-seven to the fair Morvid, his mistress; but his suit was not successful, as she became the wife of Rhys Gwygan, a captain of the English army at the battle of Cressy. His works were printed at London, in 1789.

L I T E R A T U R E.

THEODULUS, or as he is otherwise called, Thomas Magister, a Greek monk and Grammarian of Constantinople; he was magister officiorum and Chartophylax, in the time of the emperor Andronicus Palæologus, but afterwards embraced the monastic life, and assumed the name of Theodulus. He published a lexicon, well known to Greek scholars.

CONRAD, of Albertstadt. There were two Dominican monks, both natives of Saxony, who bore that name; one of whom was a member of the chapter of his order, in that province, in the year 1321; and the other, appointed by pope Clement VI., vicar-general of Saxony, in the year 1350. The former is reported to have been the most celebrated for his talents, and to have composed different works, among which are, a Concordance to the Bible; a Commentary on the Book of Job; the Student's Dream, &c.; and a Common-Place Book, for the use of Preachers, in alphabetical order.

PETER BERCHORIUS, a celebrated writer, who was born at Poitou; he was a Benedictine, and was much esteemed for his learning. He died prior of the monastery of St. Eloy, at Paris, in 1362. He wrote *Reductorium*, *Repertorium*, et *Dictionarium morale utriusque Testamenti*, printed at Strasbourg, in 3 vols. folio, 1474; at Nuremberg, in 1499; and at Cologne in 1631, and 1692. The *Reductorium* consists of the stories in the Bible, reduced to allegory; the *Repertorium* is an index of things, persons, and places; and the *Dictionarium* is a compendium of theology. The work entitled, "*Gesta Romanorum*," is only a republication of these compilations, under another form. Berchorius also translated Livy into French, the MS, of which yet remains in the royal library at Paris.

LEONTIUS PYLATUS, a monk of Calabria, who was Preceptor to Petrarch and Boccacio. On returning from Greece, where he had been in search of manuscripts, he was struck dead by lightning.

JOHN BOCCACE, one of the most polite and learned writers of his age, was born in Tuscany, in 1313. His father

first placed him with a merchant; but as he gave signs of genius, he was put afterwards to study the canon law. Still, however, he thought of nothing but poetry, though he did not so entirely devote himself to that art as to forget other studies. In the prosecution of these, however, as he sought every where for the best masters, and had not an income sufficient for his expenses, he stood in need of the bounty of others; and was particularly obliged to Petrarch, who furnished him with money as well as books, and assisted him in many other respects. Boccace was a great admirer of the Greek; he had Homer translated into Latin, for his own use, and procured a professor's chair at Florence for Leontius Pylatus, to explain this poet. The republic at Florence honoured Boccace with the freedom of that city; and employed him in public affairs, particularly to negotiate the return of Petrarch; but this poet not only refused to return to Florence, but persuaded Boccace also to retire from thence, on account of the factions which prevailed in that republic. Having quitted Florence, he went to several places in Italy, and stopped, at last, in the court of Naples, where king Robert gave him a very kind reception. He conceived a violent affection for that king's illegitimate daughter, which made him remain a considerable time at Naples; he also made a long stay in Sicily, where he was in high favour with queen Joan. He returned to Florence, when the troubles were a little appeased, but not liking the course of life he must have followed there, he retired to Certaldo; and far from the noise of business, spent his time in study, agreeable to his own humour. His great application brought on an indisposition, of which he died in 1376. He wrote several books, some learned and serious, others of gallantry, and full of stories. Among the former were, an Abridgment of the Roman History, from Romulus till A. U. C. 724, printed at Cologne, 8vo. 1534; the History of Illustrious Women, Bern, folio, 1539; Genealogy of the Gods, with a Treatise of Mountains, Seas, Rivers, &c. Basil, folio, 1532. *De Casibus Virorum Illustrium*, Paris and Augsburg, 1544. This work began with Adam, and ended with John, king of France; and has been translated into Italian, Spanish, French and English. But his *Decameron*, or *Ten Days' Tales*, has chiefly immortalized him, though, it is said, to have not a little corrupted the morals of its female readers. Petrarch, however, thought this composition contained so many charms, that he translated it into Latin. These Tales have been translated into various languages, and are universally read. The first edition is supposed to have been in 1470, but it is contended, that the one printed in folio by Valdarfer, in 1471, is the original. A copy of this, at the disposal of the duke of Roxburgh's library, sold for 2260*l*. It was purchased by the mar-

quis of Blandford, now duke of Marlborough, at the sale of whose books, in 1819, the same book was knocked down to Messrs. Longman and Co. for 840l.

LINO COLUCCIO PIERO SALUTATO, one of the restorers of literature in Italy, was born in 1330, at the castle of Stignano in Tuscany. His father, Piero de Salutato, a valiant soldier, having been excited by the prevalent faction in his country, retired to Bologna on the invitation of its lord, whom he served till his death. Coluccio received his education in that city, and by his father's command, applied to the study of law; which, however, he deserted for rhetoric and poetry as soon as he became his own master. He had an ecclesiastical preferment, under pope Urban V., which he soon quitted, and married a lady who bore him ten children. He received the greatest offers from popes, emperors, and kings; but he preferred the office of Chancellor to the republic of Florence, which was conferred upon him in 1375, and which he filled with honour for thirty years. The letters he wrote appeared so striking to John Gallas Visconti, then at war with the republic, that he declared one letter of Coluccio's did more damage to his cause, than the efforts of a thousand Florentine knights.

He made a collection of ancient manuscripts, which consisted of eight hundred volumes, a princely collection before the invention of printing. His contemporaries speak of him in terms of the highest admiration, as a second Cicero and Virgil. He died May 4, 1406; and his remains, after being decorated with a crown of laurel, were interred with extraordinary pomp in the church of St. Maria de Tione.

Of the very numerous writings of Coluccio Salutato, none have been published except a treatise "*De Nobilitate Legum ac Medicinæ*," a sonnet, some Latin poems, and two collections of letters, made by Melius and Rigacci. The letters contain curious particulars of the literature and politics of the time. The letters were published at Florence in 1741.

RICHARD OLIPHANT flourished about the year 1363. Having finished the course of his studies, he went to Italy, where he studied medicine for several years at the university of Padua. On his return to his native country, he entered into the order of the Carmelites at Aberdeen; after which he was sent to adjust some of their affairs at Rome, and on his returning, he fell sick at Pavia. Upon his recovery he was made professor of theology to that university, where he taught for several years with great applause, being one of the most learned men of his order. Denyster who gives us this account of him, says, that an account of his life is to be found prefixed to his scholastic lectures.

HACHARON AARON, born in Nicomedia, in 1346. He

wrote a book on the doctrines and customs of the Jews, called the Garden of Eden.

BARTHOLOMEW ALBIZI, or Albizis, or Bartholomew of Pisa, a monk of the Bianciscan order. He was author of a book on the conformity of St. Francis with Jesus Christ, in which he makes the saint nearly equal to the Saviour. It was printed at Milan in 1510, folio. The author died in 1401.

VASCO LOBEIRA, author of "Amadis of Gaul," was a native of Porta. He was knighted upon the field of battle at Aljubarrotta by king Joam I., in the year 1386, and died in 1493, at Elvas, where he possessed a good estate.

JAMES PALLADINO, an Italian author, born at Tera-mo, in Naples, in 1349. He became successively bishop of Monopli, Tarentum, Florence, and Spoleto, and legate in Poland. Among his works, which favoured the spirit of the age, the most celebrated is the *Processus Luciferi contra Jesum*. He died in Poland, in 1417.

GEDALLA, a Jewish rabbi, who wrote a treatise on the creation; and an account of a series of traditions, from Adam to A. D. 711. He died in 1448.

PIER-PAOLO VERGERIO, the elder, a reviver of literature, was born about the year 1349, at Justinopolis, now Capo d'Istria. Having studied at Padua and Florence, he passed some years in different towns of Italy, particularly at Padua, where he officiated as professor of dialectics; and he studied Greek at Venice, under the celebrated Emanuel Chrysoloras. At Padua he took the degree of doctor of laws in 1404, till which mature period of his life, his condition bordered on that of indigence. From Padua, where he was attached to the interests of the princes of Carrara, he removed to Venice, and afterwards accompanied his friend Zabarella, when he became cardinal, to the council of Constance. Having lost this patron in 1407, he is said to have sunk into a state of mental derangement, and to have died in Hungary, about the time of the council of Basil, which commenced in 1431. His works caused him to be ranked among the most successful cultivators of literature at that period. His "History of the princes of the house of Carrara, from its origin to the year 1355," composed in Latin that was deemed elegant in that age, has been published in Muratori's collection of Italian historians.

JOHN DE RAVENNA, otherwise called Malphaglimo, was born in Ravenna, 1352. He studied under Donatus the grammarian. After a wandering life of some years, he settled at Padua, where Sicco, one of his scholars, says, he taught the Roman eloquence and moral philosophy, with applause and success beyond all the professors of that period. In 1397,

in his forty-fifth year, John was invited by the magistrates of Florence to settle in that city, where he had many pupils. He died about 1418.

CHRISTINA DE PISAN, an Italian lady, was born at Venice in 1363. At the age of fifteen, she was married, but became a widow two years afterwards; on which she had recourse to her pen for support. She wrote poems which were printed at Paris in 1529; the "Treasure of the city of Dames," printed in 1497: and the "Long way," translated by Chaperon in 1549. Anthony Widville, earl Rivers, translated a work of hers, entitled "The moral proverbs of Christian of Pyse," printed by Caxton.

NICCOLO (Lat. **NICOLAUS**), a very eminent contributor to the restoration of literature, and founder of the library of St. Mark at Florence, was the son of Bartholomew Nicolas, a merchant of Florence, born in 1363. He collected eight hundred volumes of Greek, Roman, and Oriental authors. His house was the constant resort of scholars and students, who had free access to his library, and to many of whom he was a liberal patron. Poggio Bracciolini held him in high esteem, and on his death, January 23, 1437, published a funeral oration, in which he celebrated his virtues. By his will he directed that his library should be devoted to the use of the public, and appointed sixteen curators, among whom was Cosmo de Medici, but as he died insolvent, this legacy would have been lost, had not Cosmo offered to pay his debts, on condition of obtaining a right of disposing of the books. This being agreed to, he deposited them in the Dominican monastery of St. Mark at Florence. This collection was the foundation of another celebrated library in Florence, known by the name of the *Bibliotheca Marciana*, or library of St. Mark, which is still open to the inspection of the learned.

CLEMENTIA ISAURA, a lady of Toulouse, celebrated for her learning. She instituted the *Jeuse Floraux* there, where prizes were bestowed on the successful poetical competitors.

EMANUEL CHRYSOLORUS, one of those learned men of his age, who brought the Greek literature into the West. He was a man of rank; and descended from an ancient family, said to have removed with Constantine from Rome to Byzantium. He was sent into Europe by the emperor of the East, to implore the assistance of the Christian princes. He afterwards taught at Florence, Venice, Pavia, and Rome; and died at Constantinople, in 1415, aged forty-seven. He wrote a Greek grammar, and some other tracts.

JOHN AURISPA, a learned writer, was born in 1369, at Noto in Sicily. With Guarino and Filelpho, he went to Constantinople to study the Greek language, and to collect ancient

writings. Upon his return, he enriched Italy with upwards of a hundred Greek manuscripts, chiefly of Pagan writers. In 1423, Aurispa returned to Constantinople in the train of the emperor John Palæologus. Returning to Italy, he taught the Greek and Latin languages at Bologna, and afterwards at Florence, and at Ferrara. Pope Eugenius IV. made him his secretary, and Nicholas V. continued him in the same office, and presented him with benefices in Sicily. After the death of that pontiff, Austria returned to Ferrara, where, to the end of his life, he continued to teach and to write. He lived to the advanced age of ninety-one, and died in 1460. He translated some of the works of Archimedes, and the commentary of Hierocles on the golden verses of Pythagoras, and published poems and letters. His version of Hierocles was printed in 8vo. at Basil, in 1543.

GASPARINI, a celebrated grammarian, born at Barzizia, about 1370, who contributed much to the revival of learning in Europe. He read Cicero, Cæsar, Virgil, &c., entered into their spirit, and communicated it to his pupils. He was invited to be professor of Belles Lettres at Padua, but the duke of Milan retained him and loaded him with favours. He wrote commentaries on Cicero, and Letters and Orations, reprinted in 1723, with a curious and useful preface. He died in 1431.

GUARINO, surnamed **VERONESE**, the first introducer of Greek into Italy, was of noble descent and born at Verona in 1370. He studied at Constantinople, and on his return taught at Florence, and other places. In 1429 he settled at Ferrara, where he became professor of Greek and Latin, which office he filled till he was called to attend the council of Florence as interpreter; after which he returned to Ferrara, and died there in 1460. His principal works are translations of Greek authors into Latin, particularly Plutarch and Strabo. He also compiled a Greek grammar, and one of the Latin language; the former printed at Ferrara in 1509, and the latter at Verona in 1487. To him is the world indebted for the discovery of Catullus, the manuscripts of which he found in a perishing state. His son, Batista, was professor of Greek and Latin at Ferrara, and left two works, "A Collection of Latin Poetry," and "A Treatise on Study," printed at Heidelberg in 1489. He first published Servius's Commentary on Virgil.

JOSEPH ALBO, a Spaniard who assisted, in 1412, at a conference between the Christians and Jews, and wrote a book in 1425, under the title of *Sepher Hikkarium*, against the gospels. It was printed in 1486.

POGGIO BRACCIOLINI, or **POGGIUS BRACCIO-LINUS**, a man of great parts and learning, who contributed much to the revival of knowledge in Europe, was born at Terra Nuova in Florence, in 1380. He studied Latin and Greek under

John of Ravenna, and Emmanuel Chrysoloras. He was first writer of the Apostolic letters, which he held ten years, and was then made apostolic secretary, which he held forty years, under seven popes.

He entered into the marriage state in 1435, when he had attained his fifty-fifth year. He had hitherto lived in celibacy, with the solace, at that time common among persons attached to the Roman court, of keeping a mistress, who bore him fourteen children, four of whom were living. These he had destined as the heirs of his property by a bull of legitimation; but the attractions of a beautiful girl of eighteen induced him to dismiss them and their mother to poverty. It is to be presumed that few casuists will commend an act, which, with the appearance of reforming an irregular course of life, was in fact a sacrifice of justice and humanity to a sensual appetite. The union, however, according to his own account, proved a great addition to his happiness, and fully justified him in the maintaining the affirmative of the question "*An seni sit uxor ducenda.*"

In 1453, when he was seventy-two years of age, he accepted the employment of a secretary to the republic of Florence, to which he removed, and died in 1459, aged 79. He visited several countries, and searched many monasteries, to recover ancient authors, numbers of whom he brought to light. He resided some time in England with cardinal Beaufort. He sold a MS. copy of Livy, written with his own hand, for so large a sum, that he purchased an estate with it near Florence. His own works consist of moral pieces, orations, letters, and "*A History of Florence from 1350, to 1455, which is his chief work.*"

Little can be said in praise of the moral character of Poggio. He was licentious and quarrelsome; and there were few eminent scholars of his time whom he did not occasionally treat with the grossest invectives. No imputation, however, seems to lie against his integrity, and his sentiments are generally liberal and manly. As a writer, he may be reckoned the most elegant composer in Latin of that period.

GIORGIANO, a celebrated Mussulman doctor, whose real name was Alsied Alcherif Abou Hassan, or Houssain Ali, but so called from his being a native of Georgia. He died at Shiraz in 1413. He wrote an *Explanation of Terms used in philosophy and theology*, a *Commentary on Euclid, &c.* There was another mathematician, and also grammarian, of the same name.

AMBROSE TRAVERSARI, a learned Italian monk, born at Comaldoni, near Florence, in 1386. He acted as interpreter between the Greeks and Italians. His translation of Diogenes Laertius, dedicated to that great patron of literature, Cosmo de Medicis, has been often printed.

AMBROSE DE CAMALDOLI, general of the order of

Camaldolites, and born about 1387, entered that order at fourteen years of age, and was elected general in 1431. He studied Greek at Venice; and in 1437, harangued the emperor John Palæologus, in good Greek, upon a proposed union between the two churches. He wrote many religious pieces; among which Mr. Bayle says, "his Hodæporicon equally proves him to have been a very honest man, and to have lived in a very corrupt age."

GIANNOZZO, or **JANEITIUS MANETTI**, an eminent scholar, and native of Florence, born June 5, 1386, of a noble family that had fallen into decay. He was employed by the state in various negociations; and became successively governor of Pescia, Pistoria, and Scarperia. He filled also several offices in the government of Florence, and rendered his country many important services. His talents and services, however, excited the envy of some of the families of Florence, and he found it necessary to leave his country, and take refuge in Rome, where pope Nicholas V. made him one of his secretaries. He remained in the same office under the succeeding popes Calixtus III., and Pius II. Manetti afterwards left Rome to reside with Alphonsus, king of Naples, who gave him an annuity of 900 golden crowns. He died October 25, 1459, in his 83d year. He was an excellent scholar in Latin, Greek, and Hebrew, which at that time was little known in Italy. He kept three domestics, two of whom were Greeks, and the third a Syrian, who knew Hebrew, and whom he ordered to speak to him in their respective languages. His works are—1. *De dignitate et excellentia hominis*. 2. *Vita Petrarchæ*. 3. *Oratio ad regem Alphonsum in nuptiis filii sui*.

MAXIMUS PLANUDES, a Greek monk of Constantinople, who published a collection of epigrams entitled *Anthologia*; A Greek translation of Ovid's *Metamorphoses*; A *Life of Æsop*, which is rather a romance than a history; and some other works. He suffered some persecution on account of his attachment to the Latin church.

GEORGE TRAPEZUNTIUS, a learned author born at Crete, about 1396. He was one of those learned men, to whom we are indebted for the revival of science in Europe, by introducing the knowledge of the Greek language into the West. He translated many of the Greek authors into Latin; and was also an author of several works of his own. He died at Rome in 1485.

THEODORE GAZA, a famous Greek, born in Thessalonica, in 1398. His country being invaded by the Turks, he retired into Italy; where he at first supported himself by transcribing ancient authors. His uncommon parts and learning soon recommended him to public notice. In 1450, he was invited to Rome by pope Nicholas V.; and on his death, in 1456,

to Naples, by king Alphonso; who dying in 1458, he returned to Rome, where cardinal Bessarion procured him a benefice in Calabria. He was afterwards employed at Rome in translating Greek authors into Latin; but, on presenting one of his finest performances to Sixtus IV., who gave him a trifling sum for it, he threw the money into the Tiber, exclaiming, "It is time to return home, since these asses have no relish for any thing but thistles." He died in 1478. His principal works are—1. *Grammaticæ Græcæ*; printed in Greek at Venice, in 1495, and with the Latin translation of Erasmus. at Basil, in 1522. 2. *Liber de Atticis Mensibus Græcè*. 3. *Epistola de origine Turcarum*. 4. A version of Aristotle on Animals. This translation occasioned a violent quarrel between him and George Trapezuntius.

EMANUEL MOSCHOPULUS, a Greek grammarian who flourished in the fourteenth century, was a native of the island of Crete, and wrote a treatise on grammar, printed in 1545. His nephew, Emanuel, was a considerable mathematician, and an antiquary. He composed a Greek Lexicon.

FIROUZABADI, compiled a dictionary of the Arabian language, called the Ocean. He died in 1414.

JAMES ANGELO, ANGELICO, or ANGIOLI, a Florentine writer, born at Scarperia. After studying mathematics for some time, he went to Constantinople, where he resided nine years, and whence he sent a great number of letters to Emmanuel Chrysoloras at Florence. He died in the prime of life. He translated from Greek into Latin—1. *Cosmographiæ Ptolomæi*. 2. *Ptolomæi quadripartitum*. 3. *Ciceronis vita, &c.*

JAMES DESPARS, or DESIARTIBUS, a native of Tournay. He was one of the canons, and treasurer to the church at Tournay. In 1414, he was sent by the university at Paris, as one of the deputies to the council at Constance. He presented to the university two silver maces; in consideration of which a mass was annually performed, on the fourth of January, for the repose of his soul. He died in 1465. He left many works in manuscript, some of which are said to be of importance.

COSMO DE MEDICI, an illustrious citizen of Florence, was born in 1398. He was the eldest son of John de Medici, who acquired a princely fortune by commerce, and was honoured with the highest offices in the republic, which he filled with exemplary virtue and patriotism. On the death of John in 1428, Cosmo succeeded to the influence possessed by him as head of that powerful family, which rendered him the first citizen of the state, though without any superiority of rank or title. Notwithstanding the great prudence and moderation of his public conduct, the discontents of the Florentines, with the bad success of the war against Lucca, gave occasion to the pre-

ponderancy of a party headed by Rinaldo de Albizi, which, in 1433, seized the person of Cosmo, and proceeded judicially against him on no other charge than that his influence was hazardous to the state. On the news of his danger several of the princes and states of Italy interfered in his behalf; and in conclusion, he was banished to Padua for ten years, and several other members and friends of the Medici family underwent a similar punishment. He took up his abode at Venice. After his retreat, the reviving affection of the people towards him and his house rendered the situation of Rinaldo very insecure; and within a year from the banishment of Cosmo, his rival was obliged to quit Florence, on which Cosmo returned amidst the acclamations of his fellow citizens. The manner in which he employed his prosperity has conferred the greatest honour on his memory. The richest private citizen in Europe, he surpassed many sovereign princes in the munificence with which he patronized literature and the fine arts. He assembled around him some of the most learned men of the age, who had begun to cultivate the Grecian philosophy and letters. He established, at Florence, an academy expressly for the elucidation of the Platonic philosophy, at the head of which he placed the celebrated Marsilio Ficino. He collected from all parts, by means of his foreign correspondents, manuscripts of the Greek, Latin, and Oriental languages, which was the foundation of the Laurentian library. To the arts of painting, sculpture, and architecture, which were then beginning to revive in the pure taste of antiquity, he gave great encouragement by the vast sums he expended in the public edifices in the city, as well as in his private palaces, which last however, did not surpass in magnificence the measure of a wealthy citizen. He also collected the valuable remains of ancient art in statues, vases, gems, and medals; and all his treasures were made liberally accessible to the curious. He himself cultivated in an advanced age the studies which the avocations of his youth had not permitted him to pursue; and found letters and philosophy the best companions of his hours of retirement. This attachment to the sentiments of antiquity did not render him indifferent to the religion of his country; and he displayed his piety according to the fashion of the age, by numerous religious foundations munificently endowed. He even erected a noble hospital at Jerusalem for the relief of distressed pilgrims.

The spirit of his government was mildness and moderation. He never in his personal appearance and demeanour assumed a state beyond that of a citizen in a republic, and avoided every open exertion of authority which would lead the Florentines to suspect that they had lost their liberties. He married his two sons, John and Peter, into the families of reputable citizens. He conversed freely with all orders of men, and there was

scarcely a citizen whom he had not sometimes obliged by loans of money of which he never expected the repayment. His immense wealth was not invidious because he chiefly expended it upon the republic, so that it was a kind of common fund in which all had an interest. His command of money was, indeed, on various occasions of great service to the state, as it enabled him to defeat the schemes of hostile powers by intercepting their resources.

After the death of Neri di Capponi, a man of great abilities, who acted in perfect union with Cosmo, the political state of Florence became disordered, and parties were formed hostile to the predominance of the Medici. The popularity of Cosmo, however, was not to be shaken, and while he withdrew from public business, he retained the influence of his benefits and virtues. He had lost his second son, on whom he had chiefly depended for continuing the authority of the family, as his eldest, Piero, laboured under various bodily infirmities. Under the impression of melancholy views of futurity, as he was carried through an apartment of his palace a short time before his death, he could not forbear exclaiming, "This is too great a house for so small a family!" His latter days were, however, cheered by the honourable testimony to his merit afforded by his fellow citizens in a public decree, conferring upon him the noble title of "Father of his country," which was inscribed on his tomb, and has ever since adhered to his name. Yet his own ideas of the duty of a citizen to his country, and of a man to his species, went even beyond his performances; for he was never known to express regret but upon two accounts,—that he had not done all the good to mankind that he had wished—and that he had not sufficiently aggrandized his country. He died in 1464, in the sixty-sixth year of his age.

FRANCIS BARBARO, a noble and learned Venetian, born in the year 1398, was equally distinguished by his love of literature, and his talents for public affairs. He was a pupil of the learned Grecian Chrysolæras, under whom he acquired a profound knowledge both of the Greek and Latin languages. Of his Greek learning, his translations of Plutarch's Lives, of Aristides and Cato, afford a good specimen. He wrote, in Latin, an elegant moral work, entitled, "*De Re Uxoria*," which was first published with the author's name, in 4to., at Paris, 1515. This work, which gives much good advice on the choice of a wife, and treats judiciously on the duties of wives and mothers, has passed through many editions. He was also the author of some orations and letters, which discover good taste and an amiable temper. The public offices which he occupied were numerous, and in all he displayed eminent virtues. He was successively governor of several cities in the Venetian territory. In Brescia, his courage and

H h 2

discretion enabled him to extinguish the flames of civil discord, and to defend the city against the Milanese forces, under the great commander Piccinino. During this siege, he had to contend with enemies both within and without the walls. He prevailed upon the two violent factions into which the city was divided, to unite, and act in concert for the public good; and, after a siege of three years, during which the people had suffered much by famine and disease, he obliged the enemy to retire. He died, regretted by his countrymen, in 1454, aged fifty-six. His letters were collected and printed at Brescia, in 1743.

DON INIGO LOPEZ DE SENOR DE HITA y BUYTRAGO, MENDOZA, first marquess de Santillana, and conde del Real de Manzanares, was born in August, 1398; he married, in 1418, Donna Catalina de Figueroa, and died in 1458. During the reign of Juan II. his courage was conspicuous, and his prudence still more so, as he aggrandized himself without injuring his reputation. He is mentioned not only as a contributor to the literature of his own country, but as an early patron of it. His works are as follow: 1. *Maxims of Morality*, in verse, written by desire of Juan II., for the instruction of his son Henrique. This book has passed through ten editions, at least, and is still reckoned one of the rarest in that language. 2. *Proverbs*, which old Women repeat by the Fire-side; this is supposed to be the oldest collection of proverbs in any modern language. 3. *A Letter addressed to Don Pedro*, son of the Infante Don Pedro, of Portugal. This letter, which the marquess sent with his own poems, is regarded as one of the most valuable documents for the literary history of Spain, as containing an account of all the Spanish poets, whose works the writer had either seen or heard of. Besides these, many of the marquess's poems are in the "*Cancionera General*," and others in MSS; among them is a poem upon "*Creation*," consisting of three hundred and thirty-three stanzas, in the same metre as the "*Trezientas*" of Mena. He first introduced Spanish poetry.

FRANCIS PHILELPHUS, a learned Italian, was born at Tolentino, in 1398. He studied at Padua, and became professor of eloquence, at the early age of eighteen. He was invited to Venice, honoured with the rank of citizen, and sent by the republic as secretary to their embassy at Constantinople, in 1419. He there married Theodora, daughter of the learned Emanuel Chrysolæras. The emperor John Palæologus sent him on an embassy to Sigismund, emperor of Germany, to implore his assistance against the Turks. After this, he taught at Venice, Florence, Sienna, Bologna, and Milan, with astonishing success. He was too fond of disputation, and once betted one hundred crowns, on some minute question of grammar, against the beard of a Greek philosopher, named Timotheus,

and having won, he most unmercifully shaved his antagonist, in spite of very ample offers. To this presumptuous turn, he joined a prodigality and a restlessness, which filled his life with uneasiness. He died at Florence, July 31st, 1481, being then eighty-three. His works consist of Odes, Dialogues, Orations, &c. which were published at Basle, in 1739.

PETER CANDIDE DECEMBRIO, an eminent literary character, was born at Pavia, in 1399. At an early period of life, he became secretary to Philip-Maria Visconti. After the death of his master, he went to Rome, where pope Nicholas V. made him apostolical secretary. Twenty years after, he returned to Milan, where he died, in 1477. The inscription on his monument informs us, that he composed one hundred and twenty-seven works, but few of these appear to be known. The two principal are, the Lives of Philip Maria Visconti, and Francis Sforza, both dukes of Milan. Muratori has inserted them in his *Script. Rer. Ital.* Vol. XX.

MOSES MICOTSI, a learned Spanish Jew; he is chiefly known as author of a work, entitled, "Sepher Misevoth Gadol," or "The Great Book of Precepts," explanatory of the commandments of the Jewish law, which was printed at Venice, in 1545.

GEDALIA, a Jewish rabbi, who wrote a Treatise on the Creation, and an account of a Series of Traditions, from Adam to A. D. 761. He died in 1448.

PRINTING.

KOSTER LAURENTIUS, one of the first printers, and according to some, the inventor of the art, was born at Haarlem, about 1370, and held several offices in the magistracy of that city. That he was the inventor of printing, is asserted in the narrative of Junius. His first work was an *Horarium*, containing the letters of the alphabet, the Lord's prayer, the apostles' creed, and two or three short prayers; the next was the *Speculum solutis*, in which he introduced pictures on wooden blocks; then *Donatus*, the larger size; and afterwards the same works in a less size. All these were printed on separate moveable wooden types fastened together by threads. It has been erroneously supposed that he quitted the profession, and died broken-hearted; but it is certain, that he did not live to see the art brought to perfection. He died in 1440, aged seventy; and was succeeded by his son-in-law Thomas Peter, who married his only daughter Lucia; or by their immediate descendants, Peter, Andrew, and Thomas, who were old enough even if their father was dead, as it is likely he was, to conduct the business, the eldest being at least twenty-two or twenty-three. What books they printed, it is not easy to determine; they having neither added to their books

their name, the place, or the date. Their first essays were new editions of Donatus and the Speculum. They afterwards reprinted the latter with a Latin translation, in which they used their grandfather's wooden pictures; and printed the book partly on wooden blocks, partly on wooden separate types, according to Mr. Meerman, who has given an exact engraving of each sort, taken from different parts of the same book, which was published between the years 1442 and 1450. Nor did they stop here, they continued to print several editions of the Speculum, both in Latin and in Dutch; and many other works, particularly, *Historia Alexandria Magni*; *Flavii Vegetii Renati Epitome de Re Militari*; and *Opera varia a Thomas a Kempis*. Of each of them Mr. Meerman has given an engraved specimen. They were all printed with separate wooden types; and, by their great neatness, are a proof that the descendants of Laurentius were industrious in improving his invention. *Kempis* was printed at Haarlem in 1472, and was the last known work of Laurentius's descendants, who soon after disposed of all their materials, and probably quitted their employment, as the use of fusile types was about that time universally diffused through Holland, by the settling of Martino at Alost, where he pursued the art with reputation for upwards of sixty years.

RELIGION.

INNOCENT VI., pope, formerly called Stephen Aubert, was brought up to the study and practice of the law, and, in 1335, he was professor of the civil law at Toulouse, and chief judge of that city. In two years after, we find him bishop of Noyon; and in 1340, he was translated to the see of Clermont. In 1342, he was raised by pope Clement VI. to the dignity of cardinal bishop of Ostia, and, at the same time, appointed grand penitentiary of the Romish church. In 1352, he was unanimously chosen pope, and took the name of Innocent VI. He made it his business to correct abuses, and also to abolish the heavy impositions laid upon the clergy, when preferred to any new benefice or dignity. He retrenched all the unnecessary expenses of the papal court, contenting himself even with a small number of attendants; he obliged the cardinals to follow his example, urging them to bestow the superabundance of their wealth in relieving the necessities of the poor. Innocent maintained the decrees of his predecessors against those Minorite friars who assumed the title of spiritual brethren, maintaining, that neither Christ nor his apostles, had any property, either in particular or in common, and that it was absolutely inconsistent with the poverty which they professed, to keep in their granaries the grain, or in their cellars the wine,

which they had obtained by begging in harvest and vintage time. Two of this description, who were arrested at Montpellier, in the year 1354, and persisted in maintaining their opinions, in opposition to the pope's personal labours for their conversion, were given up by him to the inquisitors, and burnt alive. In the year 1355, Innocent sent a legate *a latere* to Rome, to receive there Charles king of Germany, and to crown both him and his queen Anne with the imperial crown; but not before that prince had subscribed to the most humiliating conditions; for he had been obliged to engage by oath, that he would not enter Rome until the day appointed for his coronation; that he would leave it the same day; and that he would return immediately to the imperial territories, without stopping any where more than one night, till he was out of the dominions of the church. This oath the new emperor faithfully observed. Nothing occurs during the remainder of Innocent's pontificate which is deserving of being recorded. He died at Avignon, in the year 1362, after he had filled the papal chair nine years and nearly nine months. He is chiefly commended by contemporary writers for his probity, and the sanctity of his life. He was a generous friend to the poor, an enemy to vice, punishing it with the utmost severity, and, according to one of the authors of his life, in Baluze's collection, setting no bounds to his generosity in rewarding virtue. But, with all his good qualities, he is chargeable with showing an unbecoming partiality to his own family, since he promoted his nephew and his grand nephew to the purple, and left none of his more distant relations, whether ecclesiastics or laymen, unprovided for. Two of his "Epistles" are inserted in the eleventh volume of the "Collect. Concil.;" twenty-three in Bzovius's "Annal. Eccl." under the years 1353, &c.; thirty in Waddingus's "Annal. Minor.," under the same date; and several are preserved in the Vatican library.

URBAN V., pope, was the son of William Grimoardi, lord of Grisac, in the diocese of Mende. He entered early among the Benedictines, and studied civil and canon law at Montpellier, of which he became a professor at that university, and at Avignon, Toulouse, and Paris. He was made abbot of St. Germaine in Auxerre in 1346, and soon after was advanced to be abbot of St. Victor in Marseilles. Innocent VI., sent him as papal legate into the kingdom of Naples, at whose death in 1362, a conclave was held at Avignon, then the seat of the papal see, in which he was elected to the popedom, and took the name of Urban. In the beginning of his pontificate he was visited by John, king of France, Waldemar, king of Denmark, and Lusignan, king of Cyprus, the latter of whom came to solicit aid against the Turks, who threatened to invade his dominions. Urban undertook his cause with zeal, and engaged the other two monarchs in a crusade for that

purpose, which however was rendered abortive by the death of the French king. He next issued a bull against Barnabo Visconti, lord of Milan, who had seized several places belonging to the church, and been guilty of various tyrannical practices. On his not appearing, he was excommunicated, and a crusade was preached against him, but through the mediation of the French king, an accommodation was effected, by which he restored all the property of the holy see.

In 1365 the emperor Charles IV. came to Avignon, and held a conference with the pope; after which the latter resolved to visit Rome, into which city he made his solemn entry in October. In that capital he ingratiated himself with the inhabitants, by ordering the reparation of several decayed churches, richly decorating the reliquaries containing the supposed heads of St. Peter and St. Paul, and performing various splendid religious ceremonies. In the following year, the emperor Charles, at the pope's request, entered Italy with an army, when he obliged the Visconti to restore some territories of the church, which they had again seized. Charles waited upon Urban at Viterbo, and accompanied him on his second entry into Rome, walking by his side, and holding his stirrup, from the Colonna gate to St. Peter's. He was afterwards honoured by a visit from John Palæologus, emperor of the East, who came to solicit aid against the Turks, who had overran several of his provinces. John on this occasion made a solemn profession of every article of the faith held by the Roman church, the primacy of which, he acknowledged, and to which and to the authority of its head, he swore perpetual obedience. Urban was much gratified with this victory over the Greek church, and recommended the emperor's cause to the Western princes; but they were too much engaged in quarrels with each other, to pay any attention to it.

The pope now, to the surprise and disappointment of the Italians, announced his intention of returning to Avignon. His professed motive was to mediate peace in person, between the French and English kings, but it is generally supposed that this was only a pretext to withdraw himself from the disquiets attending a residence at Rome. Urban set sail in September 1370, from Cometo for Marseilles, with a great escort of galleys, whence he reached Avignon in the same month. He immediately sent to inform the kings of France and England of his arrival, and to propose an interview; but he was soon attacked with a disorder which he perceived to be mortal. He expired on December 19, 1370, after presiding over the papal see somewhat more than eight years. This pope is highly commended by all contemporary writers both for his public and private virtues. He was zealous in extirpating abuses, which had been tolerated by some of his prede-

cessors. The only relation whom he raised to the purple during his pontificate, was his own brother, a man who well deserved that promotion, and so far from enriching his relations from the revenues of the church, he would not permit his father, who lived to the age of one hundred, to accept of a pension from the French king. He was munificent in the erection of public works, and liberal to the poor. He encouraged learning by founding universities, and is said to have maintained a thousand students at his own expense. He restored the celebrated university of Bologna to its ancient splendour; a service which is extolled in a long letter written to him by Petrarch. Several of his letters have been published, and a volume of them exists in the Vatican library.

GREGORY XI., pope, whose former name was Peter Roger, was a Frenchman by birth, and born in the castle of Maumont in the Limousin, which belonged to his father, the count de Beaufort. He was nephew of the pope Clement VI., who, in 1348, made him a cardinal at a very early age, and accumulated on him a number of rich benefices, for the support of his new dignity. He was made prior of Augers, archdeacon of Sens, dean of Bayeux, and a canon of the church of Paris. Upon the death of pope Urban V., he was chosen to succeed him, and was consecrated and crowned at Avignon, which was then the papal residence, in 1371, when he was forty years old. Soon after his consecration, he sent legates to mediate a peace between the kings of France and England, but without success. In the same year he created twelve cardinals at a time, and in 1372, Gregory erected the island of Sicily into a kingdom, under the name of Trinacria, on condition that its kings should do homage to him and his successors in acknowledgement of their holding it of the apostolic see. In 1374, the Romans sent an embassy to Gregory, inviting him, with great promises of obedience and subjection, to come and reside with his court at Rome. During the year 1374, the Florentines, having entered into an alliance with the Visconti of Milan, invaded the territories of the church, making themselves masters of several cities, and encouraging the people to shake off the papal yoke, and resume their liberty. The consequence was, that the whole of Italy became involved in confusion and civil war, and the most dreadful enormities were committed both by the confederates and insurgents. In 1376 Gregory issued a bull of excommunication against the Florentines, which, besides subjecting them to the usual anathemas, prohibited, under the penalty of excision from the church, all traffic, commerce, or intercourse with any of that state in any place whatsoever; declaring their estates in all parts of the world forfeited, and the property of the first who should seize them; and also allowed, and even exhorted, and encouraged

all to seize on their persons and reduce them to abject slavery. The Florentines, whose strength and importance was founded on their commerce, feeling that it was almost entirely ruined by the effects of the pope's bull, thought it prudent to accept a reconciliation with the holy see, and employed for that purpose the mediation of the celebrated St. Catherine of Sienna, whom they knew the pope highly esteemed for her sanctity. At her request, Gregory consented to an accommodation, on the Florentines giving satisfaction to those whom they had injured, and yielding up the places on which they had seized; but as they refused to submit to these terms, all negociation was broken off, and hostilities recommenced on both sides. While Catherine was at Avignon, the pope received another embassy from Rome, inviting him to remove to Italy, and to assure him that his presence alone was wanting to put a stop to the calamities of the country, and to restore the long wished for peace and tranquillity. This invitation was strongly enforced by Catherine, whom he looked upon not only as a saint, but as a prophetess, and her intercession and visions proved decisive in determining him to prepare for his departure. Gregory arrived at Rome in the beginning of 1377, where he was received with all marks of joy by persons of all ranks; but notwithstanding these temporary demonstrations of respect he soon found them regardless of the promises which they had made, in order to entice him to settle among them. The Florentines continued their hostilities against the ecclesiastical state, and would not submit to any terms of accommodation which Gregory proposed, and even the Romans instead of giving him the assistance which they had promised against those invaders, added injury and insult to the breach of their word; for their magistrates took possession of Viterbo and other cities belonging to the patrimony of St. Peter. In these circumstances Gregory thought it prudent to withdraw to Anagni, but before he left Rome, he wrote several letters to England, against Wickliffe and his doctrines, commanding the imprisonment of that reformer, and the suppression of his opinions. Wickliffe however was so much beloved and respected by the English nobility, and people at large, that the bishops, to whom the pope's letters were addressed, dared not to arrest him, but contented themselves with issuing an injunction of silence against him, to which he paid no regard. Gregory died in 1378, after a pontificate of seven years and about three months. He is highly praised for his piety, benevolence, humanity, generosity, and general excellence of character, and is spoken of as very respectable for his learning, particularly in civil and canon law. He is also commended as a generous patron of men of letters. His warmest panegyrists, however, charge him with too great attachment and partiality

to his relations, whom he kept constantly about him, and whose advice he followed in most matters of moment, frequently paying more regard to their recommendation, in the disposal of ecclesiastical benefices and preferments, than to the merits of the persons whom they recommended. The greatest of the Letters of this pope have been published by Waddingus, in his "Annal. Minor," ad anno 1372.

URBAN VI., pope, was born at Naples of a noble family originally from Pisa. He was elected to the papal throne on the death of Gregory XI., in 1378, and took the name of Urban. He was accounted an excellent civilian and canonist, and a man of great probity. He appeared extremely devout, strictly observed all the fasts of the church, and was singularly humble and modest in his demeanour, which qualities procured his nomination, since the cardinals thought that he would readily renounce an election the result of force. Such, however, was not at all his intention, and at a consistory held at Rome, he took a high tone with the cardinals, severely upbraiding them with their pride, avarice and venality, and threatening to oblige them to reform their mode of living, if they would not do it spontaneously. He further betrayed his haughty spirit by his treatment of the duke of Brunswick, third husband to Joan, queen of Naples, who came to congratulate him upon his accession. The ultramontane cardinals thus thoroughly disgusted, began to enter into a plan for rendering the election void, and in order to get beyond the reach of Urban and the Romans, they separately withdrew to Anagni. Being all assembled, they joined in a protestation upon oath of the circumstances of violence with which the election had been attended, and then sent an admonition to Urban to resign a dignity to which he must be conscious of having no legal title. No attention being paid to their repeated exhortations, they resolved to proceed to a new election, but for their safety, they sent for a body of Gascon troops quartered at Viterbo, to be their guard. In August 1378, they pronounced a sentence of nullity against Urban's election, and excommunicated his person. They then retired to Fondi, under the protection of Joan, queen of Naples, who had become his most bitter enemy, in consequence of the discovery of his negociation with Charles of Durazzo for her deposition. The Italian cardinals were at length induced to join them, upon which they proceeded to elect a new pope, when they chose cardinal Robert, brother of the count of Geneva, and related to most of the royal families of Europe. He took the name of Clement VII., and thus commenced that long schism in the pontificate which was the source of so much disorder in the Christian world.

In the division of countries between the two popes, Urban

was acknowledged in Italy and the greater part of Germany, England, Portugal, Hungary, Poland, Denmark, Sweden, Prussia, and Norway; while Clement possessed France, Spain, Scotland, Sicily, Rhodes and Cyprus. Urban being deserted by the cardinals, promoted twenty-nine at once, three of whom however, would not receive the dignity at his hands. Urban, in order to be revenged upon queen Joan for deserting his cause, invited Charles of Durazzo to bring a body of troops from Hungary, in order to dispossess her; and in 1380 pronounced a sentence of excommunication and deposition against her, for having favoured one who had usurped the pontifical title; and in the following year he crowned Charles of Durazzo at Rome, having first obliged him to invest his nephew Prignano in the duchies of Capua and Melfi, and other large estates. In 1383 Lewis of Anjou, whom Clement had crowned king of Naples, entered Italy with a powerful army, to gain possession of his kingdom. Urban, in alarm, left Rome, and repaired to Charles at Naples, one of his objects being to obtain the cession of the stipulated estates of his nephew, which that prince delayed to make good. Charles received him with great demonstrations of respect, but having lodged him in the castle of Aversa, detained him for some months in confinement, on account of differences between them. These were at length compromised, and the reconciliation was sealed by a pardon granted by Charles to the pope's nephew, who had been capitally condemned for violating a nun. Urban employed spiritual arms in favour of his ally, excommunicating Lewis, and promising indulgences and other privileges to all who should take up arms against him; the subsequent death of Lewis was, however, more conducive to the final success of Charles, who became sole master of the city and kingdom of Naples. Jealousies now broke out between him and the pope, who was residing at Nocera, and was carrying on negotiations with a view to obtain Naples for himself. But in the mean time, some of his own cardinals, being dissatisfied with his conduct, entered into a secret correspondence with the cardinal of Rieti at Naples, in which it was inquired whether, if a pope neglected his duty, and only considered the interests of his king, it was not lawful to place persons about him, chosen by the cardinals, to controul his actions. This conspiracy being made known to Urban, he summoned a consistory in January 1385, in which, after showing an intercepted letter in cypher from one of the party, he ordered his nephew to apprehend six cardinals whom he named. They were thrown into dungeons and cruelly tortured for several days following, till they confessed the whole charge brought against them. The pope, affirming that king Charles was implicated in the plot, excommunicated him and his queen, and solemnly divested them of the sove-

reignty, and absolved their subjects from their allegiance; and laid the city of Naples under an interdict. Charles retaliated these hostilities by severities against the adherents of Urban, and sent a body of troops under the cardinal of Rieti to besiege him in Nocera. The town having surrendered, the pope took refuge in the castle, whence he waged furious war with his ecclesiastical artillery. At length, by the assistance of one of the Orsini he escaped, carrying with him the imprisoned cardinals, and arriving at a sea port, was conveyed by some Genoese galleys to Palermo. After a short stay there, he proceeded to Genoa, where he remained till the end of 1386, not daring to go to Rome, where he was now universally detested. Charles of Naples dying in this year, that country was thrown into confusion by a contest for the succession, which caused Urban to issue monitory letters, asserting that the crown did not belong to either of the competitors, but had devolved to the holy see upon his deposition of the late Charles; and he proclaimed a holy war for its recovery. In pursuit of this plan he assembled troops at Perugia, where he remained till he thought himself strong enough for an expedition to Naples. He set out in August, 1388, with a large body of cavalry, but falling from his mule, he was so much hurt, as to be obliged to rest at Tivoli. He there received deputies from Rome, beseeching him to return thither with the view of diverting him from his Neapolitan object. To this application he at first paid no regard; but finding that his troops deserted him for want of pay, he at last proceeded to that capital. Terms of accommodation were at this time proposed by Clement, but as the resignation of Urban was a preliminary condition, he absolutely rejected them. One of the last acts of his authority was to reduce the period of the jubilee from every fiftieth to every thirty-third year, probably to ingratiate himself with the Romans. He died in October, 1389, after a most unquiet pontificate of eleven years and a half. His character is transmitted in the blackest colours, and it would seem either that all the virtues of his early life were counterfeit, or that the possession of power, and the contests to maintain it, effected an alteration in his nature. The church, notwithstanding the apparent irregularity of his election, has regarded it as canonical, and enrolled him among the true popes, and his rival among the anti-popes.

BONIFACE IX., pope, was a Neapolitan, of the name of Peter Tomacelli, descended from a noble family, but reduced to great want. He was a poor ecclesiastic, more distinguished for prudence than deep learning; and arrived at the dignity of cardinal in 1381. This was the time of the great schism, in which there were two popes, one at Avignon, and another at Rome. On the death of the Roman pope, Urban VI., in 1389,

Tomacelli was elected to succeed him, and assumed the name of Boniface IX. His pontificate almost entirely passed in negociations with his rivals of Avignon, Clement VII., and Benedict XIII., in which both parties acted with equal cunning and selfishness, and neither would really concur in the proposal of mutual cession of the tiara. Boniface, by his exercises of arbitrary power at Rome, excited an insurrection against him, in which his life would have been endangered, had it not been for the interposition of Ladislaus, king of Naples. He afterwards retired to Perugia; but on the approach of the jubilee year in 1400, the Roman people, fearing lest the absence of the pope should injure the assembly, invited him back, and put into his hands a degree of power which he made use of in strengthening and garrisoning all the fortresses, so as thenceforth to secure to himself the absolute dominion of the city. He died of a fit of the stone in 1404.

INNOCENT VII., pope, born at Salmond, in Abruzzo, about the year 1339, obtained a high reputation for his knowledge of the civil and canon law, was made clerk of the apostolic chamber, by pope Urban VI., and afterwards employed to collect the revenues of the apostolic see of England. As a reward for his services in those situations, he obtained considerable church preferment, and was at length raised to the sacred college, under the title of cardinal presbyter of Santa Croce. On the death of Boniface IX., he was chosen to the popedom, and took the name of Innocent VII. Scarcely had he been consecrated, when a dreadful tumult broke out in Rome, between the Ghibellines and the Guelphs; this led to other disturbances, which lasted during the pontificate of Innocent, who died in about two years after his elevation. He is represented as of a mild and pacific disposition; of a generous and beneficent temper, an enemy to all pomp and show, free from pride and ambition, and of great address in state affairs. He is much blamed for having been the occasion of elevating unworthy persons to the highest posts of dignity and trust. He is author of a discourse "On Church Union," and some "Letters."

GREGORY XII., pope, originally called Angelo Corario, was descended from an ancient and noble family at Venice, and preferred to the bishopric of that city by pope Urban VI. By Boniface IV. he was made titular patriarch of Constantinople; and by Innocent VII. raised to the title of cardinal, in 1405, when he was turned of eighty years of age. At this time, the Latin church was divided into two great factions, and governed by two contending pontiffs, one at Rome, and the other at Avignon. In France, the papal dignity was claimed by Peter de Luna, a man of unbounded ambition, but of great parts and learning, who was created cardinal by Gregory IX.

Upon the death of the anti-pope, Clement VII., in 1394, Peter was chosen his successor, by the cardinals assembled at Avignon, when he took the name of Benedict XIII. Upon the death of pope Innocent VII., in 1406, Angelo Corario was elected to the chair of St. Peter, who, on consecration, took the name of Gregory XII.

The council of Pisa, after fifteen sessions, passed sentence of deposition against both Benedict and Gregory, who were declared guilty of heresy, perjury, and contumacy, unworthy of the smallest token of honour or respect, and cut off from the communion of the church; and also a decree, empowering the cardinals to proceed, without delay, to the election of a third person, who should be acknowledged as the only true and lawful pope. The election fell upon Peter de Candia, known in the papal list by the name of Alexander V.; but this election and the decrees of the council, produced no other effect on either Benedict or Gregory, than that of giving a spur to their exertions, for the preservation of their respective claims. The papal church was now divided into three great factions, and its government violently carried on by three contending chiefs, who loaded each other with reciprocal maledictions, calumnies, and excommunications. At length Gregory, in 1414, resigned the tiara, after having completely lost his character, by repeated breaches of his oaths, and his scandalous duplicity. He died at Recanati, in 1417, when about ninety years of age. Some of his Letters are extant, in the eleventh and twelfth volumes of the "Collect. Concil."

ALEXANDER V., pope, whose original name was Philargo, was born about the year 1339, in the isle of Candia, then subject to the Venetians. His parents, probably through poverty, abandoned him in his childhood, and he was under the necessity of begging his bread. An Italian monk, of the order of friar-minors, happening to remark in the boy a promising aspect, took him under his protection, instructed him, and obtained him admission into his order. Through the favour of his patron, he was enabled to study in the university of Oxford, from whence he went to Paris, and obtained the degree of divinity. Returning to Lombardy, his talents and learning recommended him to the favour of John Galeas Visconti, duke of Milan, who obtained for him, first the bishopric of Vicenza, then that of Navara, and afterwards the archbishopric of Milan. Innocent VII. made him a cardinal and appointed him his legate in Lombardy. When Gregory XII. was deposed, in 1409, Philargo of Candia, then archbishop of Milan, was elected, and took the name of Alexander V. Those who had been promoted to benefices by the two competitors, Gregory XII., and Benedict XIII., were permitted to retain the peaceable possession of their preferments. As guardian of the public faith,

he sent severe orders to the archbishop of Prague, to proceed with rigour against those who adopted the heretical tenets of John Huss, and summoned Huss himself to appear at the tribunal of the apostolic see, to answer the charges brought against him. The manner in which Huss treated the summons, seemed to imply some confidence in the pontiff's candour; instead of appearing personally at Rome, he sent two friends to plead his cause, and said, "I appeal from Alexander ill-informed to Alexander well-informed." This pontificate would, probably, have been more splendid, and would, perhaps, have lasted longer, had not the pope's pliant temper brought him completely under the influence of Balthazar Cossa, cardinal of Bologna. This artful ecclesiastic persuaded Alexander to visit Bologna, with his cardinals. He died at Bologna, in 1410, after a pontificate of little more than ten months. His munificence during his pontificate was so unbounded, that he used to say, "When I became a bishop, I was rich; when a cardinal, poor; and when a pope, a beggar."

JOHN XXII., or XXIII., pope, formerly called Balthasar Cossa, was a native of Naples, and descended from a noble and wealthy family in that city. He was sent to study the civil and canon law at Bologna, and after he had been admitted to the degree of doctor, went to Rome. At this time, it appears from an anecdote mentioned by Platina, that he entertained aspiring views; for, being asked by some friends, whither he was going, he answered, "To the popedom." Boniface IX., who was then pope, being his countryman, and well acquainted with his family, admitted him, soon after his arrival at Rome, among the gentlemen of his bed-chamber; afterwards, he appointed him apostolic prothonotary, archdeacon of Bologna, and cardinal of St. Eustachius. He was promoted to the purple in the year 1402; and being soon afterwards nominated legate of the province of Flaminia, he recovered to the holy see the city of Bologna, and a considerable part of the province, which had been seized by John Galeazzo, lord of Milan. In the government of this province, he conducted himself in the most despotic and oppressive manner, and amassed immense wealth by his exactions. He quarrelled with pope Gregory XII. about the revenues of the bishopric of Bologna, of which he kept the greater part for himself; and being ordered by the pope to refund it, he became, from that time, one of his most inveterate enemies. It was chiefly at his instigation, that the cardinals of Gregory's party forsook him; and he was one of the principal promoters of the council of Pisa, which passed a sentence of deposition against that pontiff, as well as his rival Benedict. In the conclave which was afterwards held, he exerted all his interest, and, some scruple not to say, expended considerable sums, in order to secure the election of Alexander V., who

was a person of great learning and worth, but little acquainted with the management of business, and accustomed to place unbounded confidence in cardinal Cossa. Soon after that pontiff's election, the plague of Bologna broke out, when he prevailed upon him to pay a visit to that city, accompanied by the cardinals. Here the legate found means to detain the pope, under various pretences, till his holiness fell dangerously ill, and his complaint at length proved fatal. Different historians assert, that he owed his death to having been poisoned; and one of the charges brought against John XXIII., in the council of Constance, was, that he had conspired against pope Alexander, in 1410; the cardinals who were present, in all seventeen, entered into the conclave, and prevailed upon the poorer cardinals, by large bribes, and the others by their dread of the troops which the cardinal Cossa had collected at Bologna, and in the neighbouring country, to give their votes in his favour. Having been thus raised to the papacy, he took the name of John XXIII.; and upon the day after his coronation, he wrote to all Christian princes, acquainting them with his promotion, and exhorting them to support him against the two pretenders to the pontifical dignity, who had been condemned and deposed by the church universal. His election, however, was not much approved of; but, to pacify the dissatisfied, he promised to resign the tiara, if Gregory XII., and Peter de Lune, or Benedict XIII., would also abandon their pretensions. Though these conditions were accepted in the council of Constance, he had the art to withdraw himself, and to re-assume the insignia of sovereign pontiff; but he was soon after imprisoned. In the year 1418, he was restored to liberty, and acknowledged the election of Martin V., by whom he was treated with great kindness. He died soon after at Florence, in 1419. He was certainly a man of abilities, but unprincipled and vicious in the extreme; and, on these accounts, as well as for his tyranny and simoniacal practices, would have merited deposition, even if the circumstances of the church had not rendered such a measure necessary. He was the author of a poem, "*De varietate Fortunæ*," probably composed during his captivity, and which is said to be distinguished by genius and taste. His bull for the assembling of the council of Constance, and the form of his resignation, may be seen in the twelfth volume of the "*Collect. Concil.*;" some of his "*Letters*," in the seventh volume of "*Binius's Collection of the Councils*," and two others in "*Bzovius's Annal. Eccles.*," under the years 1413 and 1414.

MARTIN V., pope, whose original name was Otho, or Euder Colonna, was descended from that ancient and illustrious family. He was created prothonotary and referendary by pope Urban VI., and appointed nuncio of the Italian

states by Boniface IX., and made a cardinal by Innocent VII. He adhered to the interests of Gregory XII., till he was deposed by the council of Pisa. John XXIII. appointed him apostolic legate for the patrimony of St. Peter, and vicar-general of the apostolic see in Umbria; in which employments he is said to have conducted himself to the entire satisfaction of the persons under his administration. On the deposition of John, in 1417, our cardinal was elected to the papal dignity, and took the name of Martin V. On the day of his coronation, an extraordinary spectacle presented itself at Constance, Martin riding through the city, in pontifical attire, on horseback, attended by the emperor holding his bridle, on foot, on the right hand, and the elector of Brandenburg on the left, and followed by a crowd of princes and the council. Martin having thus obtained possession of the popedom, the council was for proceeding to the reformation of the church, but it was left to a council, which was to meet at Pavia, in the course of five years. After dissolving the council of Constance, in 1418, Martin set out on his return to Italy, to endeavour to terminate the civil and bloody war in which the city of Rome and the whole patrimony of St. Peter, had been for some time involved. In his progress, he spent some time at Geneva, where he received the ambassadors of the city of Avignon, who swore fealty to him; and he then despatched a legate into Bohemia, in order to quell, by apostolical authority, the disturbances in that kingdom, which had been excited by the execution of John Huss and Jerome of Prague. He had the satisfaction of seeing Balthazar Cossa, formerly John XXIII., throw himself at his feet for mercy. He received a splendid embassy from Joan II., queen of Naples, requesting his holiness to send a *legate a latere*, to perform the ceremony of her coronation. To this request, Martin acceded, on condition that she should liberate and live with her husband, the count de la Marche, whom she had confined in one of her castles, that she might indulge her amours without restraint. Joan, immediately after her coronation, caused all the places which her predecessor, Ladislaus, had seized, to be restored, and sent James Sforza, a soldier of fortune, with the flower of her troops, against Braccio of Perugia, another soldier of fortune, who had taken possession of several cities belonging to the church, and of Rome itself, which he ruled, under the title of "Defender of the city of Rome." Braccio did not wait till Sforza approached Rome, but advanced, with his forces, to meet him in the neighbourhood of Viterbo; and an engagement ensuing, Sforza was defeated, after a hard fought action, and pursued with great slaughter to the borders of Naples. Upon the news of this defeat, the pope excommunicated Braccio, and all his adherents and abettors, who, in his turn, excommunicated the pope, and all who adhered to him. However, through

the mediation of the Florentines, an agreement was soon after concluded between Martin and Braccio; the latter consenting, upon being allowed to retain some cities, as vicar of the apostolic see, to deliver up Rome, and all the rest, to the pope. He even entered, with his mercenaries, into the service of his holiness, and reduced the whole of the ecclesiastical state to his obedience. Martin now determined to repair to Rome, which he entered in 1420, and was received with great joy by the clergy, the senate, the nobility, and immense crowds of people, who hailed him as their deliverer from destruction. In the mean time, Peter de Luna, under the name of Benedict XIII., continued to act the part of sovereign pontiff, though confined to Periscola, in Catalonia, where he was privately supported by Alphonso, king of Arragon, out of resentment against Martin, for not complying with his wishes relative to the disposal of vacant benefices and their revenues, and also for espousing the interests of Louis of Anjou, his competitor for the kingdom of Naples.

About this time, Peter de Luna died, and the cardinals chose for his successor, Giles de Nunion, canon of Barcelona, who assumed the name of Clement VIII. Before this event, Martin had formed a strong confederacy in Italy, to support the claims of Lewis of Anjou; and having added his troops to those of the allies, Sforza was appointed commander-in-chief, who, without loss of time, marched to besiege Naples, of which Alphonso had taken possession. That prince, sensible that the place must soon be obliged to submit for want of provisions, thought it advisable to abandon it for the present, embarked his troops on board his fleet, and returned to Spain. Here he openly supported the cause of the anti-pope; and when Martin sent a legate, in 1426, to remonstrate with him on his being the only Christian prince who upheld the schism in the church, Alphonso would not suffer him to enter his dominions. Alphonso, however, who well knew that his subjects were generally dissatisfied with his supporting the anti-pope, thought it advisable to come to terms with his holiness, which, after protracted negociations, were effected, in 1429. Among other conditions, it was agreed that the anti-pope and his cardinals should submit to Martin, receive absolution from the legate, and be provided for with considerable benefices. In this manner terminated the schism, known by the name of the great Western Schism, after it had lasted nearly fifty-one years. Having no rival to contend with, Martin promoted a crusade against the Hussites of Bohemia; and there are extant several letters of his to the emperor Sigismund, the king of Poland, the great duke of Lithuania, and other princes, exhorting them to unite, either in compelling those heretics to return into the bosom of the church, or in extirpating them. He died of a

stroke of apoplexy, in 1431, about the age of sixty-three, having presided over the Roman see thirteen years and between three and four months. Martin resembled the majority of his predecessors, in preferring, in the disposal of lucrative employments, his relations and nephews to all others, however deserving, and by that means leaving them, at his death, possessed of immense wealth. Fifteen of his "Letters," "Bulls," and "Constitutions," are inserted in the twelfth volume of Father Labbe's "Concil. Maxim.;" seventeen others in Bzovius's "Anal.," Adan. 1419, &c. and several more in the first volume of Laertius Cherubini's "Magnum Bullarium," &c.

EUGENIUS IV., pope, whose original name was Gabriel Condelmerio, was a native of Venice, and descended from an ancient family, but of plebeian rank. In his youth he accompanied a nephew of pope Gregory XII. to Rome, where he took the Celestine habit. He soon ingratiated himself into the favour of pope Gregory, who made him his treasurer, afterwards bishop of Sienna, and in the year 1408, advanced him to the purple, with the title of cardinal-presbyter of St. Clement. During the pontificate of Martin V., he was sent legate into the marche of Ancona, and afterwards to Bologna, and discharged the duties of those employments with great ability and reputation. Upon the death of that pope in 1431, he was elected to succeed him, and took the name of Eugenius IV. Soon after his accession to that dignity he listened to some informers, who said that the late pope had left immense treasures behind him, and was persuaded to have his vice-chamberlain arrested. That order was executed in such a scandalous and cruel manner by Stephen Colonna, the general of the papal troops, that the pope was obliged to express his disapprobation of it in the strongest terms, accompanied with threatenings which induced the general to quit Rome, and to retire to his relation the count of Palestina. That prince was persuaded by him that Eugenius was bent on the ruin of the whole family of the Colonnas, and therefore took up arms with the design of conquering Rome. The inhabitants, however, united themselves with the pope's troops, and he was defeated in his attempts on that city. After hostilities had continued for some time between the pope and the Colonnas, Eugenius fell sick, when, being desirous of peace, it was concluded in a little time through the mediation of Angelotto Fosco, a Roman citizen. No sooner was Eugenius extricated from this difficulty, than he had a dispute with the council at Basil, and issued a bull to dissolve it, but the bishops resisted his authority. The firmness of their conduct brought the pope to submission, and, in the year 1433 he issued a bull, declaring null and void whatever had been done by him, or in his name, in derogation of the general council at Basil. In the following year, Philip, duke of Milan, being incensed against the pope,

invaded the papal territories, and committed great ravages in the neighbourhood of Rome, and when the inhabitants, who were thrown into great consternation, came to complain to Eugenius of their losses, he referred them to the cardinal his nephew and chamberlain, an indolent and voluptuous man, who treated their complaints not only with neglect but insult. Enraged at his behaviour, they immediately rose in arms, and produced a temporary revolution at Rome, deposing the pope's magistrates, and appointing others in their place, to act in the name and by the authority of the Roman people. On this insurrection Eugenius, who with difficulty made his escape, fled for refuge to Florence. At the council of Ferrara, the pope proposed a reconciliation and union between the Eastern and Western churches. The council of Basil proceeded to depose Eugenius from the papacy, as disobedient to the commands of the church universal, a contemner of the canons, a disturber of the unity of the church, a perjured simoniacal schismatic, and an obstinate heretic; and they despatched nuncios to the different courts of the Christian princes, to acquaint them with the measures which they had taken, and to exhort them to support it in their respective dominions. Eugenius, highly exasperated at their conduct, again thundered his excommunications against the fathers at Basil, pronouncing all their acts null and void, and their proceedings unlawful. But they held his denunciations in derision, and after laying down regulations for the election of a new pope, raised to that dignity Amadeus, duke of Savoy, but the cause of Eugenius prevailed. In 1447 Eugenius was gratified by the appearance of ambassadors at Rome from the German princes, who had agreed to acknowledge him for the only true vicar of Christ upon earth. He died in the midst of public rejoicings on that occasion, in 1447, at the age of sixty-four, and after a pontificate of nearly sixteen years. He was a man who, under an exterior of modesty, humility, and self-denial, possessed much ambition, an intriguing spirit, and a decided aversion to the reformation of such abuses as were profitable to the Roman see. Though not learned himself, he is said to have encouraged men of learning. Exclusive of his ecclesiastical contests, he was employed in all the wars of Italy, and was the prime mover in many of them. By his persuasion the king of Hungary declared war against the Turks, and the dauphin was provoked to make war with the Swiss. And it will remain an indelible blot on the memory of Eugenius that the former of those wars was brought about by the breach of a solemn treaty, recently concluded and sworn to on the Evangelists, which the pope's legates in consequence of their master's instructions, induced the king of Hungary to violate. When at the point of death he appears to have been painfully affected with reflections on his past life; for he ex-

claimed with many sighs, "O Gabriel, how much better it had been for thy soul's safety, hadst thou never been promoted to the dignity of cardinal or pope, but continued in a religious discipline in thy monastery!" His epistles and bulls are to be found in the twelfth and thirteenth volumes of the "*Collectio Conciliorum*," as well as in various other publications of ecclesiastical records.

NICHOLAS V., pope, originally known by the name of Thomas of Sarzana, was the son of a poor physician of Sarzana, a small town on the borders of Tuscany and the republic of Genoa, whence he derived his surname. As he early discovered promising talents, and a love for learning, he attracted the notice of cardinal Nicholas Albergati, who enabled him to study at the University of Bologna. Being introduced to the court of pope Eugenius IV., he recommended himself to the good opinion and esteem of that pontiff, by whom he was employed in all the disputes between the Latins and Greeks at the councils at Ferrara and Florence. On these occasions he acquitted himself with very high reputation as a scholar, divine, and man of prudence, and his merits were rewarded, in 1445, by his being promoted to the bishopric of Bologna. In 1446, pope Eugenius sent him together with the bishop of Placentia, to the diet held at Frankfort, to persuade the German bishops to terminate the schism which had so long disturbed the peace of the church, by acknowledging that pontiff; and the pope was so well satisfied with their conduct, that they were both raised to the purple. On the death of Eugenius, our cardinal was chosen to succeed him. He was crowned on the nineteenth of March, 1447, when he took the name of Nicholas, out of gratitude to his benefactor, cardinal Nicholas Albergati. Before the death of Eugenius IV., a growing disposition was spreading among the Christian states and princes, to terminate the schism in the church that originated in the disputes between that pontiff and the council of Basil, which had elected a pope in opposition to him, in the person of Amadeus, duke of Savoy, who took the title of Felix V. Immediately after St. Nicholas's elevation to the papal throne, he sent notice of the event to all the Christian princes, acknowledging himself to be quite unworthy of that dignity, to which he had been raised, much against his will, and offering cheerfully to resign it, if thought necessary or expedient for the good of the church. As soon as this notice was brought to the emperor Frederic, he immediately acknowledged him, and issued an edict, ordering all the subjects of the empire to obey Nicholas V., as the only true vicar of Christ upon earth. On the other hand, the pope concluded a concordat with the emperor, by which the Germans were relieved from some of the burdens which his predecessor had laid upon them.

After the example of the emperor, almost all the Christian states and princes united in acknowledging Nicholas for the sovereign pontiff. Among these, Charles IV., king of France particularly distinguished himself, by assembling all the prelates and barons of the kingdom at Lyons, to deliberate about the means of putting an end to the schism. With this view they sent ambassadors to Felix at Lausanne, to persuade him to resign his dignity; who found him not unwilling to make that sacrifice for the peace of the church, on certain conditions. These conditions they transmitted to Nicholas; who finding them highly advantageous to both parties, agreed to them without hesitation. The principal of them were, that Felix should hold the first place in the college of cardinals, and be perpetual legate of the holy see in Germany; that so long as he lived he should be allowed to wear the pontifical habit; that all excommunications, suspensions, &c., inflicted by either party should be revoked, that the cardinals of both parties should retain their dignities, and the other possessors of ecclesiastical dignities or offices of both obediences should enjoy them undisturbed; that all collations, indulgences, and other graces, granted on both sides, should be confirmed; and that within seven months Nicholas should assemble a general council within the dominions of the French king. After Nicholas and Felix had mutually issued bulls confirming these terms, in April, 1449, the latter renounced the pontifical dignity, and Nicholas was unanimously elected in his room. Thus an end was put to the schism, and Nicholas was acknowledged the true and lawful pope. In the following year, the sixth jubilee was celebrated at Rome, and though the city was crowded with pilgrims during the whole year, by the prudent regulations which Nicholas adopted, they were furnished with all necessary supplies upon reasonable terms, and all disorders and quarrels were prevented. However, an unforeseen accident happened, which gave him great concern. One day as the crowd were passing over the bridge of St. Angelo, it unexpectedly broke down; by which means two hundred persons were either drowned or trampled to death. In 1452 the emperor Frederic, and the empress Eleonora, attended by the flower of the German nobles, came to Rome, where the pope received them with the greatest marks of respect and esteem, and were crowned with the usual solemnities. In 1453 Nicholas received the afflicting intelligence of the capture of Constantinople by Mahomet II. From this time he spent the remainder of his pontificate, in endeavours to allay the civil wars and commotions in Italy, to reconcile the Christian princes who were then at war with each other, and to unite them in one league against the common enemy of the Christian religion. The ill success which attended these endeavours is represented by the contemporary writers, to have hastened his death, in

1455, after a pontificate of rather more than eight years. He was eminent for his virtues, and particularly for his probity, disinterestedness, moderation, benevolence, meekness, and peaceableness. He was distinguished for his love of learning, and his ardent zeal for the propagation of the liberal arts and sciences. These he promoted by the encouragement which he granted to the learned Greeks, who came from Constantinople into Italy, by sending proper persons all over Europe, to purchase, at any rate, the fairest and most correct copies of the Greek and Latin authors, and by sparing no expense in causing the Greek writers to be translated into the Latin language. Such exertions entitle him to be classed among the first restorers of learning in the West. Instead of accumulating wealth, as was usual with his predecessors, he applied the revenues of his see to such noble uses as we have mentioned, and to other objects of beneficence, charity, and utility. He employed and preferred only men of merit; observed the canons himself with the utmost strictness, while he exacted the same strict observance from others; abolished many abuses which his predecessors had either encouraged or connived at, and was only prevented by death from pursuing the plan of a general reformation. Six of his "Letters," may be seen in the thirteenth volume of the "Collect. Concil.," and several others in Bzovius's "Annal. Minor," volume V. and the "Roman Bullary."

CALLIXTUS III., pope, was born at Xativa, in Spain, of an ancient family, and named Alphonso Borgia; he was secretary to Alphonso V., king of Arragon, and successfully employed himself in extinguishing the schism of the anti-pope, Clement VIII. For this service, he was raised to the see of Valencia. The king employed him in various negociations; and pope Eugenius IV., in 1444, raised him to the cardinalate. He was elected pope in 1455, at the age, it is said, of seventy-six. He immediately exerted himself in attempts to stop the progress of the sultan, Mahomet II., who had taken Constantinople, and threatened all Christendom. By the pope's endeavours, a small fleet was fitted out, which recovered some islands in the Archipelago; and he preached a crusade, which aided the raising of an army, under the famous Huniades. A victory was obtained by it at Belgrade; but, for want of due supplies, no important consequences ensued, and the Turkish army proceeded in its conquests. The pope himself, indeed, soon came to be occupied with other concerns. He quarrelled with his former patron, king Alphonso, and refused to grant to his natural son, Ferdinand, the investiture of the kingdom of Naples, upon which the pope had ambitious designs in favour of a nephew of his own, whom he had created duke of Spoleto. On the decease of Alphonso, he declared openly against Ferdinand, and would have kindled a civil war in the kingdom,

had he not been prevented by death, in 1458, after a pontificate of three years and four months. He was a man of abilities, well versed in business, and a skilful canonist. Some epistles and bulls are his only literary remains.

PHILOTHEUS, a celebrated patriarch of Constantinople, in this century, was a native of Greece, who embraced the religious life in the monastery of Mount Sinai; he afterwards became abbot of the monks at Mount Athos, and before the year 1354, was made archbishop of Heraclea. In the following year, upon the deposition of Callixtus from the patriarchate of Constantinople, he was raised to that dignity, which, however, he was obliged to quit, to make room for Callixtus, when he was restored to favour. Upon the death of that prelate, in 1356, the emperor John restored Philotheus to his former dignity, and ever afterwards treated him with distinguished favour. He retained the patriarchal chair till his death, which happened about the year 1371. He was author of a great number of works, enumerated by Fabricius; and he is spoken of by Cantacuzenus, as a person who was highly respected for the sanctity of his life, and for the eloquence with which he was gifted.

PAUL, of Burgos, a Jew, who was converted to the Christian faith, and became patriarch of Aquilei. He died in 1435, at the age of eighty. He was the author of "*Scrutinium Scripturarum*," folio, and other works. His son Alphonso was bishop of Burgos, and wrote an Abridgment of the Spanish History.

JOHN DE BROGNI, a keeper of Swine at Brogni, in Savoy. He rose, by application, to preferment, under the care of ecclesiastics, who had accidentally noticed his healthy appearance. He was patronized by Philip of Burgundy, and by Clement VII., who made him bishop of Viviers, and created him a cardinal. He died at Rome, in 1426.

NILUS CABASILAS, a Greek archbishop of Thessalonica; he wrote two Treatises against the Latins; they were first printed in Greek, at London, without date; in Greek and Latin, at Basil, in 1544; at Frankfort, in 1555; and at Hainault, with the Notes of Salmasius, in 1608; and at Amsterdam, in 1645. Nilus also composed a large work of the procession of the Holy Spirit.

NICHOLAS CABASILAS, a nephew to Nilus, succeeded him as archbishop of Thessalonica. He was employed in negotiations by the emperor Cantacuzenus. He was a vehement opposer of the Latins, and composed against them a work "*On the Procession of the Holy Ghost*," and "*An Accusation of the Latins*." He also wrote "*An Exposition of the Liturgy*," in which he treats on the mass, and gives the doctrine of the Greek church concerning it. This was printed in Latin,

at Venice, in 1545, and at Antwerp in 1560, and in Greek and Latin in the *Biblioth. Patrum*, Paris, 1624. He composed, likewise, "A Life of Jesus Christ," which has been translated into Latin, and printed at Ingolstadt, in 1604, and since in the *Biblioth. Patrum*. He wrote further, a work against usury, which is also translated in the *Biblioth. Patrum*. This author is a clear, methodical and instructive writer.

PHILIP DU CABASSOLE, a gentleman of Cavaillon, in Provence, became bishop of that city, in 1334. He was afterwards made chancellor to Sanche, queen of Sicily, and conjointly with her, governed that kingdom during the minority of her grand-daughter, Joan. In 1366, he was nominated patriarch of Jerusalem, and was raised to the cardinalate by Urban V., who created him his vicar-general in the diocese of Avignon. Gregory XI. conferred upon him the government of the estates of the church in Italy, during the residence of the popes at Avignon. He was also bishop of Sabina. He died in 1372. To Philip de Cabassole are attributed a treatise, "*De Nugis Curialium*," and two books of the "Life and Miracles of St. Mary Magdalene," in the library of St. Victor, at Paris. He is best known as a friend and frequent correspondent of Petrarch, who became acquainted with him while he resided at Vacluse, which is in the neighbourhood of Cavaillon.

JAMES PASSAVANTE, an Italian Dominican monk in this century, was descended from a noble family, and born at Florence, where he died, in 1357. His name is celebrated in Italy, on account of his being the author of a treatise on Genuine Repentance, which was several times published.

GREGORY, of Rimini, a schoolman, who died at Vienna, in 1357. He was general of the Augustin order, and zealously defended the doctrine of Augustin on free-will; he wrote Commentaries on the Sentences, and on the Epistles, &c.

JOHN TAULERUS, a German divine of the order of the Dominicans. His principal residences was at Cologne and Strasburgh, where he was greatly admired as a preacher, and obtained the title of "The illuminated Doctor." He died in 1361. His work entitled "*Theologia Germanica*," was praised by Luther and Dr. Henry More.

GILES ALVAREZ CARILLO ALBORNOS, archbishop of Toledo, was a native of New Castile. On being made a cardinal, he resigned the archbishopric. He was of a very bold spirit, and taking up arms in favour of pope Urban, he brought all Italy into subjection, and then returned to Viterbo, where he died in 1367. He was the founder of the grand college at Barcelona.

ELIAS DE NABUNAL, a French cardinal, took his surname from the place of his nativity, in the province of Peri-

gond. He embraced the religious life in the order of the friars minors, and after several advances of church preferment, he became archbishop of Nicosia and patriarch of Jerusalem. In 1342, he was promoted, by pope Clement VI., to the dignity of cardinal priest, with the title of St. Vitat. He died at Avignon, in 1367.

BONAVENTURE, a learned cardinal, born in Padua, in 1332. He studied at Paris, and joined the order of St. Augustin, of which he was made general, in 1377. Pope Urban VI. made him a cardinal, which engaged him to defend the rights of the church against Francis de Carraris of Padua, which so enraged that petty despot, that he caused him to be murdered, by an arrow, as he passed St. Angelo's Dirge at Rome, in 1386. He wrote Commentaries on the Epistles of St. John and St. James; Lives of the Saints; Speculum Mariæ; Sermons, &c.

NICHOLAS, or **NICOLE**, **ORESME**, a learned doctor of the Sorbonne, was a native of Caen, and preceptor to Charles V., who made him bishop of Lisieux in 1377. He died in 1382. He was the author of several works.

MICHAEL ANGRIANI, commonly called Michael of Bologna, a Roman ecclesiastic. He entered into the order of Carmelites, and became a doctor of the university at Paris. After filling some important offices in his fraternity, he fell under the displeasure of the pope, which obliged him to return to his monastery at Bologna, where he died, in 1400, or, as other accounts state, in 1416. His works are: 1. *Super Sententias*, 1510. 2. *Commentaria in Psalmos*, 1524. These, with other theological pieces, were collected and printed together at Venice, in 3 vols. 4to.; and at Paris, in 2 vols. folio, 1626.

ANGELO ACCIAOLI, cardinal legate, and archbishop of Florence, died in 1407. He preserved the Florentines in their obedience to the pontiff, Urban VI., when attempts were made to seduce them in favour of Clement VII. He wrote a work, with a view of healing the schism, which then rent the church.

GUY LE ROYÉ, archbishop of Rheims. He was the author of a book, entitled "*Doctrinale Sapientiæ*," which Caxton translated in 1489. He was killed in a riot near Genoa, in 1409.

SIMON DE CRAMAUD, or **Cremaud**, cardinal, who distinguished himself in several important ecclesiastical negotiations. He was born at Rochechouart in Poitou. By his learning, his talents, and the excellence of his character, he raised himself to public notice, and acquired the esteem and confidence of different popes and kings. After various preferments, in the year 1413, pope John XXIII. advanced him to the dignity of cardinal. This honour he seems to have re-

ceived in requital of his zealous services for bringing to a termination the schism, during which the Catholic world had been distracted by the rival claims of the sovereign pontiffs at Rome and Avignon. For that purpose, he took an active part in an assembly of the French prelates convened at Paris, in which the resolution seems to have been taken, that was afterwards carried into effect, of deposing Benedict XIII. from the papal dignity. Cardinal Cramaud died in 1409.

HUGO AUBRIOT, a French reformer, from whence the appellation Hugonots. He was treasurer of the finances, and mayor of Paris; under his magistracy the Bastile was built, in 1369. Soon after, he was accused of heresy, and sentenced to confinement between two walls, from which the Maillotins, a set of insurgents, released him, in 1381. He, however, left them, and retired into Burgundy, where he died the following year.

PETER D'AILLY, an illustrious, but bigoted ecclesiastic, was born of obscure parents at Compeign, in 1350; his father, though a butcher, gave him an excellent education, and he rose to the highest ranks in the service of Charles VI., and was made chancellor of the university of Paris, and afterwards bishop of Puy and Cambray. He laboured to heal the wounds which existed in the Romish church, and presided over the council of Constance, and shared the guilt of those who condemned to the flames Wickliffe and Huss for heresy. Ailly was rewarded with a cardinal's hat, and the office of legate to the holy see, and died in 1419. His works on theological subjects were published at Strasburg. This zealous son of the church left behind him the character of "The Eagle of France, and the indefatigable Mallet of Heretics." A part of the epitaph upon his tomb may be copied, as a curious specimen of poetical taste.

Mors rapuit petrum; petram subiit putre corpus;
Sed petram Christum spiritus ipse petit.

The conceit of these lines must be lost in a translation; their meaning is;—

Death seizes Peter, and under this stone
His body decays; his spirit is flown
To Jesus his rock.

THOMAS CONECTE, a French Carmelite monk, and martyr to his zeal for reforming the world, was a native of Bretagne; he was one of the most admired and attractive preachers of his time. His discourses, however, were not confined to subjects of religion and morality, but comprehended the foibles and extravagant fashions of the female sex; and, in particular,

the immoderate high head-dresses, which were then in fashion. So powerful was his eloquence, seconded by hootings and peltings, which he discourteously excited, that wonderful changes took place in the modes of female ornament wherever he appeared. But, whether he aimed at vice or folly, he was such an impressive pulpit orator, that the largest churches could not contain the numerous crowds who flocked after him, to whom he preached in the public squares, or other open places, in which altars for saying mass were erected, on large scaffolds, and adorned with all possible magnificence. When he travelled, he was mounted on a little mule; many monks of his order, and many priests, following him on foot, together with numbers of secular priests. And when he came into any town, commonly, the most noble and the most considerable person holding the bridle of his mule on foot, conducted him to his lodging, which was generally got ready for him in the best house. From France he went to the Netherlands, whence he proceeded to Italy, in the same manner, and excited similar attention as in his native country. At Mantua, he reformed the order to which he belonged; and at Venice he acquired such reputation, that the ambassadors from that republic to pope Eugenius IV., encouraged him to accompany them to Rome, and warmly recommended him to the patronage of that pontiff. But the freedom of his declamations against the clergy and court of Rome; his openly insisting on the unpalatable truths, that the court stood in need of reformation, that the pope's excommunications were not to be feared, when the people served God, that the monks might eat flesh, and the clergy, who had not the gift of continence, might marry, so far aroused the jealousy and resentment of the papal see, that he was tried and condemned for heresy, and burnt at Rome, in 1434. He was an enthusiast, but possessed of good intentions; and gave proof of his sincerity and constancy by submitting to the flames, rather than retract his spirited and manly charges against the profligacy and abominations of the Roman hierarchy.

JOHN OF RAGUSA, a learned prelate who was a native of the city whence he derived his surname, and descended from a noble family. He entered when young among the preaching friars, and became one of the most learned men of his time. In the year 1426, he was appointed attorney-general of his order at the court of Rome. He was sent on different legations to Constantinople, with the design of bringing about an union between the Eastern and Western churches; in which he met with no better success than his predecessors in that hopeless scheme. After his return to Italy from his last mission on this business he obtained a nomination to the see of Argos, in the Peloponnesus. He is generally thought to have

lived till after the year 1443; and some writers state, that he was raised to the purple.

NICHOLAS CLEMANGIS, or DE CLAMINGES, a distinguished French divine, a native of the village of Chalons. He studied at Paris and became rector of the university there in 1393. He first appeared as a writer in a letter to Charles VI., of France, on the subject of putting an end to the papal schism, which then scandalized the church. He wrote to the anti-pope Clement VII., on the same topic; and after his death went to Avignon, and resided some time with Benedict XIII., whose cause he strenuously defended. He was suspected of composing the bull of excommunication issued by that pontiff against the king and kingdom of France in 1407; and on account of that suspicion, was obliged to conceal himself in the Carthusian convent of Valfons, where he wrote most of his works. Regaining the king's favour, he went to reside at Langres, of the cathedral of which he was canon and treasurer. He was afterwards made Chanter and archdeacon of Bayeux. He spent the latter part of his life in the college of Navarre, where he died sometime before 1440. The works of Clemangis are reckoned among those which testify the most forcibly concerning the corruptions of the church of Rome; on which account most of them were published by Lydius, a Protestant minister of Holland, in 1613; one of these is a treatise entitled "Of the corrupt state of the church," written about 1414, in which with great freedom he censures the manners of the clergy, their pomp and pride, the accumulation of benefices, the disorders in monasteries, &c. In another treatise he argues strongly against the infallibility of general councils, which was maintained by the university of Paris. He speaks very freely in another piece of the abuse of festivals in the church, which he says are already so numerous, that it would be more expedient to retrench than to add to them. A treatise on "Simoniackal Prelates," declaiming with much warmth against the practice common at that time, of exacting money for the conferring of orders, and the admission of ignorant persons into the church, who bought their places. There is likewise a large collection of the letters of Clemangis, of which many relate to the papal schism, to the civil wars of France, to the disorders among ecclesiastics, and other important topics. The style of this author is remarkably pure and chaste, and his eloquence is of a kind superior to the general taste of his age.

ST. CATHARINE, a famous saint of the church of Rome, born at Sienna, in 1347, who is entitled to a place in biography as an authoress, if not as a saint, prophetess, or miracle-worker, though she is highly celebrated in all these characters. Indeed the monks seem to have exhausted not only the power of credulity, but even of invention itself, by

the stories they tell us of this lady. They not only relate, that she was so early devoted to piety as to become a nun of the order of St. Dominic at seven years of age, and that she saw numberless visions and wrought multitudes of miracles before she was grown up to be a woman, and that she conversed face to face with Jesus Christ, and was actually married to him in form. With such celestial influence we need not wonder that she was able to bring about a reconciliation between pope Gregory XI., and the people of Avignon, in 1376, even after he had excommunicated them; or that in 1377, she should have prevailed on him to re-establish the pontifical seat at Rome, 70 years after Clement V. had transferred it to France. She died April 30th, 1380, aged thirty-three, and was canonized by Pius II., in 1461. Her works, consisting of letters, poems, and devotional pieces, were printed in 4 vols. 4to. in 1707. Her legend, in Italian, 1477, is very scarce.

PETER CORSINI, a native of Florence, who having received the diploma of LL.D., was appointed auditor of the sacred palace, and raised to the episcopal dignity. In 1363 he was sent by pope Urban V., legate to Germany, and in 1370 he was created cardinal by the same pope. After the death of Urban, Corsini embraced the interests of Clement VII., in opposition to Urban VI., and joined the court of Clement at Avignon, where he died in the year 1405. He wrote the lives of some of the popes.

PEPER DE HERENTALS, a learned ecclesiastic, who derived his surname from the Herentals, in Brabant, where he was born. He became a canon regular of the order of Premontr , and flourished about the year 1384.

JOHN HUSS, an eminent reformer and martyr, born at Huss, in Bohemia. He lived at Prague in the highest reputation, both on account of the sanctity of his manners, and the purity of his doctrine. He was distinguished by his uncommon erudition and eloquence, and performed the functions of professor of divinity in the university, and pastor of that city. He adopted the sentiments of Wickliffe*, and the Waldenses; and in 1407 began to oppose and preach against divers errors in doctrine, as well as corruptions in point of discipline, then reigning in the church. He also endeavoured to withdraw the university of Prague from the jurisdiction of Gregory XII., whom the kingdom of Bohemia had hitherto acknowledged as the lawful head of the church. This occasioned a violent quarrel between the archbishop of Prague and our reformer, which the latter daily augmented by his pathetic exclamations against the court of Rome, and the corruptions that prevailed among the

* Wickliffe is placed along with his countrymen, page 507 of this volume; but the reader will bear in mind he existed before Huss.

sacerdotal order. Several other circumstances contributed to inflame the resentment of the clergy against him. He adopted the philosophical opinions of the Realists, and vehemently opposed, and even persecuted the Nominalists, whose number and influence were considerable in the university of Prague. He also multiplied the number of his enemies in 1408, by procuring, though to his great credit, a sentence in favour of the Bohemians, who disputed with the Germans concerning the number of suffrages which their respective nations were entitled to, in all matters decided by election in this university. In consequence of a decree obtained in favour of the former, which restored them to their constitutional right of three suffrages, usurped by the latter, the Germans withdrew from Prague, and, in 1409, founded a new academy at Leipsic. This event no sooner happened, than Huss began to inveigh with greater freedom than he had before done against the vices and corruption of the clergy, and to recommend, in a public manner, the writings and opinions of Wickliffe, as far as they related to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. Hence an accusation was brought against him, in 1410 before the tribunal of John XXIII., by whom he was solemnly expelled from the communion of the church. Notwithstanding this sentence of excommunication, he proceeded to expose the Romish church with a fortitude and zeal that were almost universally applauded. This eminent man, whose piety was equally sincere and fervent, though his zeal was perhaps too violent, and his prudence not always circumspect, was summoned to appear before the council of Constance. Secured as he apprehended, from the rage of his enemies, by the safe conduct granted him by the emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, he obeyed the order of the council, and appeared before it to demonstrate his innocence. But, by the most scandalous breach of public faith, he was cast into prison and declared a heretic, because he refused to plead guilty against the dictates of his conscience, and was burnt alive, in 1415; a punishment which he endured with unparalleled magnanimity and resolution. The same unhappy fate was suffered by Jerome of Prague, his intimate companion, who attended the council to support his persecuted friend. John Huss's writings, which were numerous and learned, were burnt along with him; but copies of most, if not all of them, were preserved and published after the invention of printing.

JEROME OF PRAGUE, the friend of Huss. He had studied at the universities of Prague, Paris, Heidelburgh, Cologne, and Oxford, where he met with the writings of Wickliffe, which he translated into his native language. In April 1415, he went to Constance to assist Huss if possible, but was glad to escape with his own life. At Hirson he was seized and

sent to Constance in fetters, with a long chain after him. On being brought before the council, he was most furiously attacked and reviled. He was taken back to prison, where his hands were tied behind his back. His confinement brought upon him a dangerous illness; in the course of which he sent pressing instances to the council for a confessor. This afforded a proper occasion to work upon him, and he was given to understand upon what terms he might be gratified. But he remained immoveable.

The next attempt upon him, was immediately after the death of Huss. The circumstances of that affair were laid before him and the fatal example pressed home in the most affecting manner. Jerome listened without emotion, and answered in such resolute language, as afforded little hopes of his sudden conversion. His constancy, however, at length gave way. Flesh and blood could not support him longer. The simple fear of death he withstood; but to endure imprisonment, chains, hunger, sickness, and even torture, through a succession of many months, was too great a trial for human nature. But though he fell in this conflict, yet he fell not till he had made a noble stand. He was three times brought before the council; and, having as often withstood the fury of intemperate zeal, retired, master of himself, to the horrors of his dungeon. On the 11th of September his judges first had hopes of his recantation. He began to waver; and talking obscurely of his having misunderstood the tendency of some of the tenets of Huss. Promises and threatnings were now redoubled upon him; and the 20th was appointed for the more ample confession of his heresies. He was sounded the night before; but not being yet brought to a proper flexibility, another day was appointed. That fatal day was the 23d of September; when he read aloud an ample recantation of all the opinions he had maintained, couched in words dictated by the council. In this paper he acknowledged the errors of Wickliffe and of Huss, entirely assented to the condemnation of the latter, and declared himself in every article, a firm believer with the church of Rome. Having thus acted against his own conscience, with a heavy heart he retired from the council. His chains indeed were taken from him; but the load was only transferred from his body to his mind. Vain were the caresses of those about him; they only mocked his sorrow. His prison was now indeed a gloomy solitude. The anguish of his own thoughts had made it such.

It was not till the May of the year 1416, that Jerome was called again before the council. He had long been apprised of the design of bringing him to a second trial, upon some new evidence which had appeared. This, amidst all his distresses, was his great consolation; and he rejoiced at an opportunity of

acknowledging publicly that shameful defection which pressed so heavily upon him.

After most ably confuting the charges they had brought against him, he proceeded to tell them of his coming to Constance, &c. Then raising his voice, and expressing himself first with some asperity against his accusers, he told them, he was now going to lay himself more open to them than he had yet done. He then, with great emotion, declared before the whole assembly, that the fear of death only had induced him to retract opinions which he from his heart maintained; that he had done injustice to the memory of those two excellent men, John Wickliffe and John Huss; whose examples he revered, and in whose doctrines he was determined to die. He concluded with a severe invective against the clergy, the depravity of whose manners, he said, was now every where notorious.

It may be truly lamented, that the whole of his speech on this occasion has not been preserved. It is said to have been a model of true eloquence. The minds of his hearers were so captivated with it, that, in spite of themselves, they were attentive. Once or twice he was interrupted, but the interrupters paid severely for their impertinence, they were soon lashed into confusion, by the acrimony of his language, and the spirit with which he spoke. So collected was he, so entirely master of himself, and of every topic on which he discoursed, that it seemed as if Heaven had indulged him, on this solemn occasion in the exertion of more than natural powers. It is said, that many in the council, while he was speaking, became so prejudiced in his favour, that they sat with a dread upon them, lest he should utter something which might throw him beyond a possibility of obtaining mercy. His speech, however, was not calculated to move pity. On the same day, or a few days after, sentence was passed upon him, by which he was condemned for having held the errors of Wickliffe, and for apostatizing. He was immediately, and in the usual style of popish affectation, delivered over to the civil power. As he was a layman, he had no ceremony of degradation to undergo. The same sort of cap was put upon him with which Huss had been adorned; and so attired he was led to execution.

When he came to the place, he could not but smile to see the malice of his enemies appearing in a shape too grotesque for so serious an occasion. The post to which he was chained was hewn, it seems, into a monstrous and uncouth figure of Huss, and ornamented into a ridiculous likeness of him. A little before the fire was kindled, he told the people, that he believed the established creed, and that he knew not for what he suffered death, unless because he had not subscribed to the condemnation of Wickliffe and of Huss; which he could not do with a safe conscience, because he firmly believed them

both to be pious men. The wood beginning to blaze, he sang a hymn, which he continued with great fervency, till the fury of the fire scorching him, he was heard to cry out, "O Lord God! have mercy upon me!" And a little afterwards, "Thou knowest how I have loved thy truth." The wind parting the flames, his body, full of large blisters, exhibited a dreadful spectacle to the beholders; his lips continuing still moving, as if actuated by intense devotion. During a full quarter of an hour, he discovered the signs, not only of life, but of intellect. Even his enemies thought that the rage of his judges pursued him too far, when they saw his wretched coverlet, and the other miserable garniture of his prison, by their order, consumed in the fire after him; and his ashes, as those of Huss had been, thrown into the Rhine.

Among those who have treated of the death of Jerome, none have done him more honour than Poggio the Florentine. The anecdotes preserved by this writer are very interesting; and as Poggio was not only a man of some eminence, but an adversary likewise to the cause of Jerome, his testimony may be considered as of more authority than that of any other writer.

VINCENT FERRIER, or FERRER, a Dominican, was born at Valencia, in Spain, in 1357, and having entered into the order of preachers, in 1374, obtained the degree of doctor in theology at Lerida, in 1384. He was the chosen companion of cardinal de Lerma, the pope's legate to France; and on his return was summoned to Avignon in 1394, by the same cardinal, when he rose to the papal chair under the name of Benedict XIII. Yielding to an imagined impulse for preaching the word of God, he became a missionary in 1397, and travelled through several countries, not excepting Britain and Ireland. He also exerted himself in terminating the discord of the Romish church with regard to the papacy, and finding Benedict unrelenting, he abandoned him, and assisted at the council of Constance. In 1407 he accepted the invitation of John duke of Brittany, and fixed the seat of his mission at Vannes, where he died in 1410. After his death, miracles are said to have been wrought at his tomb, and he was canonized by pope Calixtus III. He was the author of some devotional tracts, and his "Treatise on the spiritual Life, or interior Man," was frequently reprinted.

JOHN CHARLIER, better known by the name of Gerson, was one of the most eminent and excellent ecclesiastics of his time. He was born at Gerson, a village in Campaign, near Rhetel, in 1363, and received his education in literature, and philosophy at the college of Navarre in Paris. He then studied divinity ten years under Peter D'Ailly and Giles Deschamps, and received the degree of doctor in 1392. Three years afterwards, he succeeded Peter of Paris. At this time,

the factions between the dukes of Orleans and Burgundy, and the schism in the papal see, rendered his post a difficult one. He was one of the deputies sent in 1406 to the papal competitors, Gregory and Benedict, in order to induce them to restore union to the church ; and in the council of Pisa, at which he assisted as deputy of the university of Paris, he was one of those who most contributed to the deposition of both, and the election of Alexander V. On the assassination of the duke of Orleans, by order of the duke of Burgundy, in 1408, he declared loudly against the murderer, by which he incurred great danger from the triumphant party, and with difficulty saved his person, with the loss of his goods. When the storm was allayed, he forcibly combated the propositions of John Petit, a Cordelier, who had written a book to justify the action of the duke of Burgundy ; and he procured their censure by the faculty of theology in Paris. He also with great vigour and perseverance supported their condemnation at the council of Constance, where he appeared as ambassador from the king of France, and deputy from the university of Paris and province of Sens. At that council he was the principal speaker on all matters of doctrine and discipline, and was considered as the ablest of all the divines. Cardinal Zabarella did not hesitate to acknowledge him as the most excellent doctor of all Christendom ; and he gained the titles of " Evangelical and most Christian." On all occasions he showed the purest zeal for the reformation of manners, and his own example proved the sincerity of his intentions. His warmth against the murderous doctrine of Petit drew upon him the indignation of the duke of Burgundy ; so that upon the breaking up of the council, he could not venture to return directly to France, but remained some time in Germany in the disguise of a pilgrim. At length he took up his abode with his brother, prior of the Celestines at Lyons, and passed some years there in pious and useful exercises, carrying his humility so far as to instruct youth at school. He died in 1429, aged sixty-six. Gerson wrote a great many works, which have been justly valued, and have gone through various editions. The most complete is that of Du Pin, printed at Amsterdam, with the title of Antwerp, in 1706, 5 vols. fol.

AMBROSE, a monk, and general of the monks of Camalduli, was born in 1378, at Portico, in Romagna. He distinguished himself at the council of Basil, Ferrara, and Florence. He acquired a profound knowledge of Grecian literature. He was zealous in his endeavours to effect a reconciliation between the Greek and Latin churches. He was candid and liberal in spirit, and mild in temper. He was on the eve of being raised to the purple, but this was prevented by his death October 23, 1439. He was commissioned by pope Eugenius

IV., to reform several convents of both sexes, which had become irregular ; and he has described, in his "*Hodæporicon*," conduct of the inmates of those convents, which he found it necessary to express in Greek. This was printed at Florence, in 1431, and 1432, quarto, both scarce editions, and in 1678, octavo. The other works of this learned monk were Latin translations from the fathers. Martenne, in his "*Collectio amplissima*," has published twenty books of his letters, which contain many curious particulars of the history of his time.

THOMAS KEMPIS, a pious and regular canon, born at the village of Kempis, in the diocese of Cologne, in 1380 ; from which he took his name. He studied at Deventer, in the community of poor scholars established by Gerrard Groat, where he made great progress in the sciences. In 1399, he entered the monastery of the regular canons of the Mount St. Agnes, near Zwall, of which his brother was prior. Thomas a Kempis there distinguished himself by his eminent piety, his respect for his superiors, his charity to his brother canons, &c. He died in 1471, aged ninety-one. The best editions of his works, which consist of sermons, spiritual treatises, and lives of holy men, are those of Paris in 1649, and those of Antwerp, in 1687. The famous book *De Imitatione Christi*, which has been translated into almost all languages, having been found printed under the name of Gerson, has been, on his account, as well as on the credit of some MSS. since ascribed to the abbot Gerson. This occasioned a violent dispute between the canons of St. Augustine and the Benedictines.

ST. BERNARDINE, was born at Massa, in Tuscany, in 1380. In 1404 he entered into a Franciscan monastery near Sienna, where he became a famous preacher, and was afterwards sent to Jerusalem as commissary of the Holy Land. On his return to Italy, he preached with such applause, that the cities of Ferrara, Sienna, and Urbino, desired pope Eugenius IV. to appoint him their bishop ; but Bernardine refused the honour, accepting only the office of vicar-general of the friars of the observance for all Italy. He repaired and founded above three hundred monasteries in that country ; died in 1444, was canonized in 1450 by pope Nicholas, and his works were published at Venice, in 1591, in 4 vols. 4to.

ST. LAURENCE, Justiniani, the first patriarch of Venice, was born there of a noble family, in 1381. He was a very pious prelate, and died in 1485 ; he left several pieces of poetry, which were printed together at Lyons in 1568, in one volume, folio, with his life prefixed, by his nephew. Clement VII. beatified him in 1524, and he was canonized by Alexander VIII. in 1690.

JOHN CAPISTRAN, a celebrated Franciscan monk, was born in 1385 at Capistrano in Abruzzo. He studied the law at

Perugia, where he married, and had a judicatory office. Having favoured the party of Ladislaus, king of Naples, he was put in prison. After his liberation he sold all his property, and, in 1415, entered into the order of St. Francis. He lived a life of great austerity, and by his merit was raised to the principal offices of his order. His zeal caused him to be several times appointed inquisitor against the heretics. He was a vehement defender of the papal authority, and was deputed by pope Eugenius IV. to the council of Florence, in order to promote the union of the Greek with the Latin churches; and to the dukes of Burgundy and Milan, to detach them from the council of Basil. Nicholas V. made him apostolic commissary in Germany, Bohemia, and Hungary, where he exerted himself with great ardour in the conversion of the Hussites, and in opposing the Jews. Of the latter he caused many to be burnt in Silesia, under pretext of their being guilty of irreverence to the consecrated bread. Such a man was very proper for preaching a crusade; accordingly he was greatly successful in assembling the army, which, under the command of the great Huniades, raised the siege of Belgrade, in 1456. Capistran was chief preacher to this army; and by working upon the superstitious feelings of the soldiers, he so animated their zeal, that he thought himself entitled, in his letters to the pope and the emperor, to assume the whole merit of the victory. On the other hand, Huniades made not the least mention of Capistran in his account. This monk died three months after the battle of Belgrade, in his sixty-first year, and was interred in the convent of Willack, in Hungary. He was a little lean man, of a mortified aspect, and undoubtedly sincere in those austerities, which, joined with a fiery ardour for propagating the interests of his church, rendered him a proper object for its esteem and gratitude. After a partial beatification by Gregory XV., he was solemnly canonized by Alexander VIII., in 1690. He was the author of some books on the clerical office, the power of the pope, against the Hussites, and on subjects of civil and canon law.

JULIAN CESARINI, a cardinal, was born at Rome, of an ancient but indigent family. He studied at Perugia, Padua, and Bologna. Cardinal Branda da Castiglione made him his secretary upon his legation to Bohemia, where he manifested great skill in the management of public affairs. On his return to Rome, pope Martin V. sent him as his nuncio, first to France, and then to England, in both which countries he maintained with great firmness the claims of the holy see. He also established his character for integrity, by refusing all presents. As a reward for his services, Martin raised him to the purple. He was sent to oppose the Hussites in Bohemia. Under Eugenius, he was sent to the council of Basil, and afterwards to

that of Ferrara. He afterwards went to Hungary to persuade Ladislaus to break his treaty with the Turks. The arguments he used were those, at that time sanctioned by the church—that every thing was lawful when the defence of religion was at stake—that he had no right to make peace with the infidels without the pope's consent—that the Turks, who had violated so many treaties, would have no cause to complain of a similar violation, &c. He was unfortunate enough to prevail against the more honest reasoning of the hero Huniades, and solemnly absolved Ladislaus from his oath to the Turkish monarch. The consequence was the fatal battle of Varna, in 1444, in which the Christians were defeated with great slaughter, and Ladislaus was killed. Cesarini was likewise the victim to his own advice, though the manner in which he perished is not exactly known; whether by the enemy, or by the hands of the exasperated Hungarians. Of his letters, orations, and disputations, many are published in the acts of the councils to which they belong.

AGNES DU ROCHIER, a very beautiful girl, and the only daughter of a rich tradesman of Paris. Her father left her a handsome fortune; but at eighteen years of age she turned recluse, in the parish of St. Opertune, in 1403. Those were called recluses, whether maids or widows, who built themselves a little chamber, adjoining to the wall of some church. The ceremony of their seclusion was performed with great pomp; the church was hung with tapestry, the bishop celebrated mass pontifically, preached, and afterwards went himself to seal the door of the little chamber, after having copiously sprinkled it with the holy water; there remained nothing but a little window, from whence the pious solitary heard the offices of the church, and received the necessaries of life. Agnes du Rochier died at the age of ninety-eight.

The errors of a well meaning mind must be looked upon with indulgence; but self-infliction, however heroically borne, can lay no just claim to the praise of that heroic fortitude, which supports with patience great and unavoidable evils, and which it is intended to imitate.

NICCOLO FEDESCHI, or FUDESCHI, an eminent canonist, sometimes called "the abbot," and sometimes "Panormitanus," from the city of Palermo, the city in which, as some say, he was born, in 1386, though others make Catania his native place. At the age of fourteen he took the habit of St. Benedict, in Catania, and afterwards pursued his studies at Bologna. We shall not follow him through all the stages of his advancement from one degree of reputation, and from one station of honour and trust to another, but observe, that he accepted a cardinal's hat from pope Felix V., favoured by Alphonso, king of Sicily; and openly embraced his party during

the contests about the papal throne. In 1442 he was pope's legate to Frederic, king of the Romans; but when Alphonso took part with pope Eugenius, Feleschi retired to his church at Palermo, of which he was archbishop. He would not divest himself of the purple, though received from an antipope, but died possessed of it in 1445. Of the erudition of this ecclesiastic, however fluctuating and temporising he was in his politics, we have ample evidence in his works, an edition of which was published at Venice, in 9 vols. fol. in 1617.

JOHN de TORQUEMADA, a cardinal, was born at the place in Spain whence he took his name, in 1388, and entered at the age of fifteen into the Dominican order at Valladolid. He distinguished himself at home, in the university of Paris, and in various other places, and at length was promoted to the cardinalate, under the title of St. Sixtus, in 1439. After having been successively translated from one bishopric to another, he died in 1468, at the age of eighty years. He published a great number of works on theology, and in defence of the papal authority. Among other preferments which he enjoyed, he was confessor to Isabella of Castile from her infancy, and such was the intemperate zeal that actuated him, he extorted from her a promise, that if she ever came to a throne, she would make the chastisement and destruction of heretics her chief object.

SBIGNEUS OLESNIKI, a native of Poland, was a prelate and statesman, and born of a noble family; he became secretary to king Ladislaus Jagellon. He afterwards embraced the ecclesiastical state, and was made bishop of Cracovia, and a cardinal. He was also employed on several embassies. He died in 1455, aged sixty-six.

DE FORCIGLIONE ANTONINE, a Romish prelate and saint, was born at Florence, in 1389. He entered into the Dominican order, and distinguished himself greatly at the council of Florence, where he held a dispute with the Greeks. In 1446 he was nominated to the archbishopric of his native city, which situation he filled with great honour, and died much lamented in 1459. He was canonized in 1529. His "Moral Theology" has been often printed in 4 vols. 4to.

FELIX HEMMERLIN, or **MALLEOLUS**, which has the same meaning as Hemmerlin in German, was born at Zurich in 1389, of a considerable family; and having entered the church, was made canon of Zurich in 1412. He afterwards took his doctor's degree at Bologna, and in 1428 was appointed chanter of the church of Zurich. In 1454 the bishop of Constance put him in prison, on suspicion of corresponding with the enemies of his country; what became of him afterwards, or when he died, does not appear.

JOHN BESSARION, a learned ecclesiastic, born at Tre-

bizond, in 1389. He entered into the order of St. Basil. When the emperor John Palæologus formed the design of reuniting the Greek with the Latin church, he drew Bessarion from his retirement, made him bishop of Nice, and engaged him to assist him in the undertaking. As a reward for his zeal he was created a cardinal priest, but he soon returned to the studious and simple life he had led in his convent in the Peloponnesus. He obtained the confidence and friendship of several popes. Nicholas V. appointed him archbishop of Siponto, and cardinal-bishop; and Pius II., in 1463, conferred upon him the title of patriarch of Constantinople.

Bessarion was sent into France by Sixtus IV., to reconcile Lewis XI. with the duke of Burgundy, and obtain assistance against the Turks, on which occasion the king, in full court, offered him the grossest personal insult. Bessarion on this set out on his way to Rome, and died at Ravenna, Nov. 19, 1472. His body was brought to Rome, and the pope attended the funeral, an honour never bestowed before on any cardinal. He was celebrated in Latin by Platina, and in Greek by Michael Apostolius. Of Platina's "Elogue," there have been many editions, but that of Apostolius was not published until 1793, by M. Fulleborn. Bessarion bequeathed his library to the senate of Venice. It was particularly rich in manuscripts, which he collected at a great expence from all parts of Greece. Tomasini drew up a catalogue of the whole. Bessarion contributed to the revival of learning, and published several works, the principal of which are translations of Xenophon's *Memorabilia* and Aristotle's *Metaphysics*.

LOUIS ALEMAN, was born in 1390, and advanced rapidly through several gradations of ecclesiastical preferment to the archbishopric of Arles. He was much respected by Lewis III., king of Naples, who, on his account, confirmed the privileges granted to the city of Arles; and he was honoured by pope Martin V., who had employed him in several services, with the dignity of cardinal. After the death of Martin V., he embroiled himself with pope Eugenius IV., by holding the council of Basil, of which he was president, in contradiction to his wishes; and he was excommunicated by this pontiff. He was again restored to his communion and dignities by pope Nicholas V., and sent as his legate into Lower Germany. On his return to his diocese, he was usefully employed in reforming the clergy, and instructing the people. He died at Salon in 1450, and was canonized. With the virtues of an ecclesiastic, he united the talents of a statesman.

ARLOTTO, a native of Magello, in Tuscany, was born in 1395. He was brought up in the woollen manufacture, which he left for the church; and he obtained the rural deanery of St. Cresci, in the diocese of Fiesole. The income of this was

sufficiently large to maintain him in independence; and as residence was not required, he indulged his partiality for travelling. He visited London, where he was noticed by Edward IV., and after a series of strange adventures, he returned to his native country. As he possessed an inexhaustible fund of genuine humour, he was the companion of the gay and the dissipated, and frequently forgot the dignity of his character by descending to the low buffoonery of a mimic. On returning to the deanery, he vowed that he would clear his church of mice; and accordingly the animals were caught and confined in great numbers in a glass cage for a month. Only one survived this dreadful punishment; it was restored to liberty, with a little bell about its neck, which served to frighten away the whole race, and it was alive three years afterwards. He died at Florence, 1483, in his 98th year.

JOHN DE BEKA, or **BEC**, in Latin Becanus, a canon of the church of Utrecht, who lived about the middle of this century.

ALEXANDER DE ST. ELFRIDE, archbishop of Amalfi; he wrote a book in vindication of the papal over the imperial authority, which was printed in 1624.

MARIAN D'ABBATEGIO, an ecclesiastic, who was made governor of Aquila.

WILLIAM ESCALQUIENS, of Toulouse, a man who caused himself to be carried in a coffin, with all the funeral pomp of a departed saint, to the cathedral.

NICHOLAS FLAMEL, a notary at Paris, who suddenly became possessed of so much wealth as induced some people to suspect that he was indebted for it to the philosopher's stone; while others affirmed that he obtained it from the Jews when that people were driven into exile. The truth, however, is, he acquired it by commercial speculations, and applied it to the building of hospitals and places of worship. He died in 1418. Some forged books on alchemy have been published with his name.

ROBERT EGGLESFIELD, **EAGLESFIELD**, or **EGLESFIELD**, the founder of Queen's college, Oxford, rector of Burgh, or Brough, in Westmoreland, and confessor to Philippa, the queen of Edward III. His descent appears to have been honourable, and he was highly esteemed by Edward III. and queen Philippa, and shared in their intimacy and confidence. Eggesfield employed his whole interest at court in promoting religion and learning, giving all he had to the public. He died in June, 1349, and was most probably buried in the old chapel belonging to Queen's college. After his death, queen Philippa became the patroness of the college; her royal consort gave several advowsons for its support, which was followed by a long series of benefactors, by whose munifi-

cence this noble establishment, with its splendid buildings, was advanced to its present prosperous state.

JOHN BESTON, or BESONDUNUS, a learned English divine, was prior of the monastery of Carmelite friars at Lynn, in Norfolk, and highly distinguished for his character and the works which he published. He studied first at Cambridge, and afterwards at Paris, and had the honour of receiving the degree of doctor of divinity in both those universities. He was sent in the year 1424 to the council held at Sienna, in Italy, under pope Martin V., where he distinguished himself to great advantage. He died at Lynn in the year 1428, under the reign of king Henry VI. Some theological works by him are extant.

JOHN WICKLIFFE, was born about 1324, in the parish of Wycliff, near Richmond, in Yorkshire. He was educated at Oxford, first in Queen's, and afterwards in Merion college, of which he was a fellow. Having acquired the reputation of a man of great learning and abilities, in 1361 he was chosen master of Baliol hall, and in 1365 constituted warden of Canterbury college, by the founder, archbishop Simon de Islip; but was, in 1367, ejected by the regulars, together with three secular fellows. He thought their proceedings arbitrary, and therefore appealed to the pope; but instead of obtaining redress, in 1370 the ejectment was confirmed. This disappointment doubtless confirmed his enmity to the see of Rome; for he had long before written against the pope's exactions and corruptions of religion. However, his credit in the university continued; for having taken the degree of D.D., he read public lectures with great applause, in which he frequently exposed the impositions of the Mendicant friars. About this time he published a defence of his sovereign, Edward III., against the pope, who had insisted on the homage to which his predecessor, king John, had agreed. This defence was the cause of Wickliffe's introduction at court, and of his being sent one of the ambassadors, in 1374, to Bruges, where they met the pope's nuncios, to settle several ecclesiastical matters relative to the pope's authority. In the mean time Wickliffe was presented by the king to the rectory of Lutterworth, in Leicestershire, and, in 1375, he obtained a prebend in the church of Westbury, in Gloucestershire. Wickliffe continued hitherto without molestation to oppose the papal authority; but in 1377 a bull was sent over to the bishop of London, ordering them to secure this arch-heretic, and lay him in irons; the pope also wrote to the king, requesting him to favour the bishops in the prosecution; he also sent a bull to Oxford, commanding the university to give him up. Before these bulls reached England, Edward III. was dead, and Wickliffe, protected by John, duke of Lancaster, uncle to Richard II., favoured by the

queen-mother, and supported by the citizens of London, eluded the persecution of pope Gregory IX., who died in 1378. In 1379, this intrepid reformer presented to parliament a severe paper against the tyranny of Rome, wrote against the papal supremacy and infallibility, and published a book on the Truth of the Scriptures, intended to prepare the way for an English translation of them, in which he made considerable progress. In 1381 he published "Sixteen Conclusions," in the first of which he exposed the grand article of Transubstantiation. These conclusions being condemned by the chancellor of Oxford; and by an order from the king and parliament, and being deserted by the duke of Lancaster, he was obliged to make a confession at Oxford; and by an order from the king was expelled the university. He now retired to his living of Lutterworth, where he finished his translation of the Bible. This version, of which there are several MS. copies in the libraries of the universities, British Museum, &c., is a very literal translation of the Latin Vulgate. In 1383 he was suddenly struck with the palsy, a repetition of which put an end to his life, in December, 1384. He was buried in his own church, where his bones were suffered to rest in peace till 1428, when, by an order from the pope, they were taken up and burnt. Besides a number of works that have been printed, he left a prodigious number of MSS., an accurate list of which may be seen in bishop Tanner's *Bib. Brit. Hib.* Some of them are in the Bodleian library, others in the British Museum, &c.

SIR JOHN OLDCASTLE, called the *Good Lord Cobham*, was born in the reign of Edward III., and was the first author, as well as the first martyr, among the English nobility; he obtained his peerage by marrying the heiress of that lord Cobham, who, with so much virtue and patriotism, opposed the tyranny of Richard II. By his means, the famous statute against provisors was revived, and guarded against by severe penalties; he was one of the leaders of the reforming party, and was at great expense in procuring and dispersing copies of Wickliffe's writings among the people, as well as maintaining a number of his disciples as itinerant preachers. In the convocation assembled during the first year of the reign of Henry V., the principal subject of debate was, the growth of heresy. Thomas Arundel, a prelate equally remarkable for zeal and bigotry, was at this time archbishop of Canterbury. Lord Cobham being considered as the head of the Wickliffites, it was presumed, that if his destruction could be effected, it would strike a salutary terror into his adherents; but as he was known to be in favour with the king, and also highly popular, it was deemed prudent to dissemble for a while. The archbishop, therefore, contented himself, for the present, by requesting his majesty to send commissioners to Oxford, to inquire into the

growth of heresy, with which the king complied. The commissioners having made inquiry, reported to the archbishop, who informed the convocation, that the increase of heresy was especially owing to lord Cobham, who encouraged scholars from Oxford, and other places, to propagate heretical opinions throughout the country. The archbishop, accompanied by a large body of the clergy, waited upon Henry, and having laid before him the offence of lord Cobham, begged in all humility and clarity, that his majesty would suffer them, for Christ's sake, to put him to death. To this meek and humane request, the king replied, that he thought such violence more destructive of truth than of error; that he himself would reason with lord Cobham, and if that should prove ineffectual, he would leave him to the censure of the church. Henry having sent for lord Cobham, endeavoured to persuade him to retract his errors; but to the reasoning and exhortation of the king, he returned the following answer:—"I ever was a dutiful subject to your majesty, and I hope ever shall be. Next to God, I profess obedience to my king. But as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure, as God's word is true, to me it is fully evident, that he is the great anti-christ foretold in holy writ." This answer so exceedingly displeased the king, that he gave the archbishop leave to proceed against lord Cobham, with the utmost extremity; or as Bayle says, "according to the devilish decrees, which they call the laws of holy church." The archbishop immediately cited lord Cobham to appear before him, on a fixed day; but this high-spirited nobleman would not suffer his summoner to enter his gate. The archbishop then caused the citation to be affixed to the doors of the cathedral of Rochester, but it was speedily removed thence by unknown hands. On the 11th of September, the day fixed for his appearance, the primate and his associates sat in consistory, when lord Cobham not appearing, the archbishop excommunicated him, and called in the civil power to assist him, agreeably to the late enacted law. Conceiving himself to be now in danger, Cobham drew up a confession of his faith, which he presented to the king, who coldly ordered it to be given to the archbishop. Being again cited to appear before the archbishop, and refusing compliance, he was committed to the tower by the king's order. Having remained six months in the tower, without the archbishop and his clergy coming to any conclusion about him, lord Cobham saved them the trouble of further deliberation, by escaping from the tower, and flying into Wales. In the year 1414, the king set a price of one thousand marks upon the head of Cobham, and promised a perpetual exemption from taxes to any town that should secure him. During four years, lord Cobham continued an

exile in Wales; but, at length, his enemies engaged the lord Powis in their interest, who by means of his tenants, secured and delivered up the noble fugitive to his mortal enemy, the archbishop of Canterbury. His fate was now precipitated with all the ardour of ecclesiastical zeal. He received sentence of death, both as a heretic and a traitor. On the day appointed for his execution, he was brought out of the tower with his arms bound behind him, but with a cheerful countenance. Placed upon a hurdle, he was drawn upon it to St. Giles's Fields, to the very spot on which St. Giles's church now stands, where a gallows had been erected. Arrived at the place of execution, he devoutly fell upon his knees, and implored of God the forgiveness of his enemies. He then stood up, and briefly addressing the multitude, exhorted them to continue stedfast in the observance of the laws of God, as contained in the Scriptures; and submitted to his fate with the intrepidity of a hero, and the resignation of a martyr. He was hung up alive, by the middle, with iron chains, on the gallows which had been prepared; under which a fire being made, he was burned to death. Thus perished the illustrious Cobham; his life the ornament,—his death the disgrace of his times!

FRANCISCA, or **FRANCES**, a religious Roman lady, born in the year 1384. She founded a convent in Rome, over which she presided, which was entitled the Oblates. Many marvellous stories are told of the miracles performed by Francisca; who, from the religious mortifications which she imposed upon herself, was, at her death, canonized as a saint.

RICHARD, commonly called Armachamus, and sometimes Fitz-Ralph, is said to have been born in Ireland; he pursued his studies at Oxford, and, in 1333, became commissary-general of the university. In 1336, he was advanced to the deanery of Lichfield, and in 1347, to the see of Armagh. He so offended the friars, by exposing their hypocrisy, that he was obliged to go to Avignon, to defend himself before the pope. He died there in 1360, but his body was conveyed to Ireland, and buried at Dundalk. He translated the Bible into Irish.

GEOFFREY HARDEBY, an English monk of the Augustine order, and confessor to Henry III. He was professor at Oxford, and was the author of some pieces on evangelical poverty, a History of his Order, Lectures on the Old and New Testament, &c. He died at London, in 1360.

JULIANA, a singular character of Norwich, in the reign of Edward III., who, in her zeal for mortification, confined herself, for several years, between four walls. She wrote "Sixteen Revelations of Divine Love showed to Mother Juliana," &c.

SIMON DE LANGHAM, archbishop of Canterbury, was

a native of Langham, in Rutlandshire. He became a monk, and afterwards abbot of St. Peter's, Westminster. In 1360, he was made lord high treasurer by Edward III. and the next year he was chosen bishop of London; but the see of Ely being offered him at the same time, he preferred it. In 1364, he was appointed chancellor, and, in 1366, was promoted to the archbishopric of Canterbury; in which situation he became distinguished by his zeal against Wickliffe. In 1368, he was raised to the purple, which so offended the king, that he seized the temporalities of his see. Langham, upon this, went to the papal court at Avignon, where he was amply remunerated, and much employed in diplomatic affairs. He died abroad, in 1376, and his body was brought over to England, and interred in Westminster Abbey, to which he had been a munificent benefactor.

WILLIAM, of Wykeham, an English prelate, was born in 1324, at Wykeham, in Hampshire, and by the liberality of a patron, educated at Winchester school, and afterwards recommended to Edyngdon, bishop of Winchester, who introduced him into the service of king Edward III., in his twenty-third year. Acquiring extraordinary skill in architecture, he was appointed, in 1356, clerk of the works, in two manors, and surveyor of the royal works at the castle, and in the park of Windsor. The king was so highly satisfied with his conduct in these and similar departments, that he recompensed him by several preferments, civil and ecclesiastical. In 1359, he was nominated chief warden, and surveyor of the royal castles of Windsor, Dover, and Hadlam, and of several other castles, manors, and parks. Whilst he had only the clerical tonsure, he enjoyed many ecclesiastical dignities; and, in order to his further advancement in the church, he was ordained priest in 1362. In the following year, he was made warden and justiciary of the royal forests south of the Trent; and, in 1364, keeper of the privy seal. He was also chief of the privy council, and governor of the great council; and besides several other preferments which he enjoyed, he succeeded Edyngdon, in 1366, as bishop of Winchester, which paved the way for his elevation to the post of high chancellor, in 1367, of which latter dignity, however, he was divested in 1370. Thus possessing ample means of munificence, in a state of celibacy, and a liberal spirit, his profession, as an architect, led him to repair and erect numerous buildings in his see, at an expense of no less than 20,000 marks. He also directed his attention to the improvement and proper discipline of religious houses comprehended within his diocese. For the better education of his clergy, he laid the foundation of a college at Oxford, which was to be supplied with students from a seminary at Winchester. He was interrupted, however, in his liberal designs of general utility, by an impeachment for

misconduct in the administration of public affairs, occasioned by the influence of the duke of Lancaster, who had conceived a prejudice against him; and, in consequence of this impeachment, his temporalities were seized to the king's use, and he was banished from court. The clergy, however, interfered, and the people regarded him as the sufferer from the duke's exorbitant power; so that a tumult ensued, that procured the restoration of his temporalities, and his recovery of the royal favour, a little while before the king's death. During the turbulent reign of Richard II., Wykeham conducted himself with caution, and succeeded in the establishment of his two colleges. For that at Oxford, he obtained a patent in 1379, and it was completed in 1386. It is now known by the name of New College. His college at Winchester was finished in 1393. He also undertook the repair of the cathedral, which was a Saxon edifice of the eleventh century, and, in the course of ten years, rebuilt it in the Gothic style. In 1384, he was induced, against his inclination, to accept the office of high chancellor, which he resigned again in 1391, after having restored the public tranquillity. When the king recovered his authority, he procured a parliament, in 1397, which impeached several of the commissioners, who had almost divested him of his authority, of high treason; but Wykeham, who was one of them, escaped, with a forced loan of 1000*l*. He attended the first parliament of Henry IV., in 1399, which deposed Richard, but was not present at the council, which adjudged him to perpetual imprisonment. As his health declined, he was disabled from performing the duties of his office, and, therefore, nominated coadjutors in his bishopric, settled all his temporal and spiritual concerns, and with tranquillity waited his dismissal from the world. This happened in September, 1404, when he had completed his eightieth year; his remains were interred in his own chapel, or oratory, in Winchester cathedral, where a tomb of white marble was erected to his memory.

THOMAS HATFIELD, bishop of Durham, was the favourite of Edward III., at whose desire he was elected bishop of Durham, in 1345. He distinguished himself soon after his consecration, by repelling the Scots who had invaded his territories, and were defeated by lord Percy and the bishop in person, at the head of their respective forces. On this occasion, they took the king of Scotland prisoner, and he was afterwards ransomed. Bishop Hatfield founded Trinity College at Oxford, which was at first called Durham college. He also built a palace for himself and his successors, in the Strand, called Durham House; and he likewise founded a Carmelite friary, at Northallerton, in Yorkshire. He died in 1381, and was buried in his cathedral.

WILLIAM COURTNEY, archbishop of Canterbury,

fourth son of Hugh Courtney, earl of Devonshire, by Margaret, grand-daughter of king Edward I., was born in the year 1341. He was educated at Oxford, and by means of his family connections, he soon obtained prebends in the cathedral churches of Bath, Exeter, and York; and when he was but twenty-eight years of age, was promoted to the bishopric of Hereford, whence he was translated to that of London, before he had attained his thirty-fourth year. In the year 1376, he distinguished himself by the spirited part which he took in a synod held at London, in opposing the king's demand of a subsidy, before a promise was obtained of a redress of injuries, sustained by himself and William Wykeham, bishop of Winchester. Soon afterwards, however, he was guilty of most unwarrantable conduct, in direct breach of the laws of the land, for which he met with a much gentler sentence than his offences deserved. Pope Gregory II. having excommunicated the Florentines, directed his bull to be sent to all parts, in which orders were given for the seizure of their property. That bull bishop Courtney had the insolence, without the consent or knowledge of the king, to publish at Paul's Cross, and at the same time gave a licence to the populace to plunder the houses of such Florentines as resided in the city. For these gross offences, he was, by order of the king, summoned into the court of chancery, where the lord chancellor, a brother ecclesiastic, contented himself with finally adjudging, that he should recall the words which he had used, or forfeit his temporalities. In the year 1377, out of obedience to the pope's mandate, he cited Wickliffe to appear before his tribunal at St. Paul's church; on which occasion, he betrayed the genuine arrogance of the priestly character, and would have made that eminent reformer feel the severity of his persecuting arm, had he not been accompanied and supported by the duke of Lancaster, the lord marshal Piercy, and other noble characters. In consequence of their manly interposition, he proceeded no farther against Wickliffe, at that time, than to enjoin him and his followers to silence. In the year 1381, bishop Courtney was appointed lord high chancellor of England, and in the same year was translated to the metropolitan see of Canterbury. Soon after he was invested with that dignity, he manifested his tyrannical spirit towards one Richard Ismonger, who, in the exercise of his lay authority, had encroached on that assumed by the ecclesiastical court, in a manner that reflected little honour on the humanity of his temper. After having excommunicated him, he would not grant him absolution, but on the cruel terms of submitting to be beaten with a cudgel, naked, three successive market days, in the open market-place of West Malling, and to have the same punishment repeated in the market-places of Maidstone and Canterbury. In the year 1382, the archbishop held a synod at London, in

which several of Wickliffe's propositions were condemned as heretical, or erroneous, and many who embraced them were obliged to recant, or, on their refusal, imprisoned, and treated with very great severity. In the year 1383, he held a synod at Oxford, where, after a subsidy had been granted to the king, strict inquisition was made after persons suspected of heresy, and all the graduates were obliged, by oath, to renounce the tenets condemned by the synod of London. In the year 1384, he suffered his resentment of an offence, committed against his rights, to carry him so far, as to order a sentence of excommunication to be passed on some servants of the earl of Arundel, whom he styled sacrilegious persons, and violaters of the church of Canterbury, for robbing one of the fish-ponds, in the year 1386. He was constituted the first of eleven commissioners, to whom was entrusted the direction of government, and the power, for one year, to make what reformatations in the kingdom they thought fit. In 1392, he carried into the diocese of Lincoln, his inquisitorial researches after the followers of Wickliffe, whom he persecuted with relentless bigotry. He died, not much regretted, at Maidstone, in the year 1396. His character will be sufficiently understood from the preceding narrative. One circumstance, however, which shows the firmness and self-possession that he could display on sudden and alarming incidents, ought not to pass unnoticed. When the archbishop, on a certain day, with a number of bishops and divines, had assembled to condemn the tenets of Wickliffe, just as they were going to enter on business, a violent earthquake shook the monastery; upon this, the terrified bishops threw down their papers, and crying out that the business was displeasing to God, came to a hasty resolution to proceed no farther; the archbishop alone remained unmoved. With equal spirit and address, he chid their superstitious fears, and told them, that if the earthquake portended any thing, it portended the downfall of heresy; that as noxious vapours are lodged in the bowels of the earth, and are expelled by these violent concussions, so by their strenuous endeavours, the kingdom should be purified from the pestilential taint of heresy, which had infected it in every part. This speech, together with the news that the earthquake was general through the city, dispelled their fears. Wickliffe would often merrily speak of this accident, and would call this assembly the council of the herydene, being the old English word for earthquake.

HENRY BEDERIC, an eminent pulpit orator, was a monk of the order of St. Augustin, at Clare. He was a native of St. Edmund's Bury, in Suffolk. He received the first rudiments of his education in our English universities, after which, he went abroad, and, at Paris, became a doctor of the Sorbonne. Returning to England, he was much followed for his

eloquent way of preaching, and much esteemed for his piety and integrity. He was chosen provincial of his order throughout England, in which station he behaved in a very commendable manner. He flourished about the year 1380, in the reign of Richard II. Several of his works are extant in manuscript.

JOHN FREVISA, a native of Cornwall, and vicar of Berkely in the county of Gloucester. He translated the *Polychronicon*, by the direction of Thomas lord Berkely, in 1387.

RICHARD FLEMMING, or **FLEMMYNGE**, an English prelate, born at Chroston in Yorkshire. He received his education at University college, Oxford, and in 1408 obtained a prebend of York. He was for a time a zealous defender of the doctrines of Wickliffe, but he afterwards became a determined opponent of them. In 1442, he was promoted to the bishopric of Lincoln, and soon after was sent deputy to the council of Constance, where he greatly distinguished himself by his eloquence. Upon his return to England, he executed the decree of that assembly, in digging up the bones of Wickliffe, and causing them to be burned. After this he was nominated by the pope to the see of York, but the king refusing his consent, he was obliged to remain at Lincoln. He founded Lincoln college, and died in 1431.

THOMAS ARUNDEL, archbishop of Canterbury in the reigns of Richard II., Henry IV., and Henry V. He was the second son of Robert earl of Arundel, who was beheaded. In 1375, at 22 years of age, from being archdeacon of Taunton he was raised to the bishopric of Ely, in the reign of Edward III. He was a great benefactor to the church and palace of that see; among other donations he gave a curious table of massy gold, adorned with precious stones, which had been given to prince Edward by the king of Spain, and sold by the latter to Bishop Arundel. In 1386, he was appointed lord chancellor of England; in 1388, he was translated to the archiepiscopal see of York; and, in 1396, to that of Canterbury, when he resigned the chancellorship. This was the first instance of the translation of an archbishop of York to the see of Canterbury. Scarcely was he fixed in this see, when he had a contest with the University of Oxford about the right of visitation. The affair was referred to king Richard, who determined in favour of the archbishop. At his visitation in London, he revived an old constitution, by which the inhabitants of the respective parishes were obliged to pay to their rector one half-penny in the pound out of the rent of their houses. In the second year of his translation, a parliament being held at London, the commons, with the king's leave, impeached the archbishop, together with his brother the earl of Arundel, and the duke of Gloucester, of high treason.

The archbishop was sentenced to be banished, and within forty days to depart the kingdom on pain of death. He retired first to France, and then to the court of Rome, where pope Boniface IX. gave him a kind reception. About this time the duke of Lancaster, afterwards Henry IV., was in France, having been banished by king Richard. The nobility and others, tired with the oppressions of Richard, solicited the duke to take the crown. This their request they drew up in a letter, and sent it over by faithful messengers to archbishop Arundel, desiring him to be their advocate on this occasion with the duke. The archbishop being a fellow-sufferer, gladly accepted the office; and went with the messengers to the duke at Paris, where they delivered the letters from the nobles and commons of England, and the archbishop seconded them with the best arguments he could invent. The inviting offer, after some objections which were easily obviated, the duke accepted; and upon his accession to the throne, Arundel, who had returned with him to England, was restored to his see. In the first year of this prince's reign, Arundel summoned a synod which sat at St. Paul's. The next year the commons moved that the revenues of the church might be applied to the service of the public; but Arundel opposed the motion with such vigour, that it was thrown aside. In 1408, Arundel began to exert himself against the Lollards, or Wickliffites; and his zeal for suppressing that sect carried him to several unjustifiable severities against the heads of it, particularly against Sir John Oldcastle, or Lord Cobham. He procured a synodical constitution, which forbade the translation of the Scriptures into the vulgar tongue. He died at Canterbury, in 1413, of an inflammation in his throat, with which he was seized whilst he was pronouncing sentence upon Lord Cobham. The Lollards asserted this to be a judgment from God; and indeed Bishop Goodwin speaks in the same manner, saying, "He who had withheld from the people the word of God, the food of the soul, by the just judgment of God had his throat so closed, that he could not speak a single word, nor swallow meat or drink, and was so starved to death." He was buried in the cathedral church of Canterbury, under a monument erected by himself. To this church he was a considerable benefactor; for he built the lantern-tower and a part of the nave; gave a ring of five bells, called from him Arundel's ring; several rich vestments, a mitre encased with jewels, a silver gilt crosier, and two golden chalices.

HENRY CHICHELE, archbishop of Canterbury, was born in 1362, at Higham Ferrars in Northamptonshire. He was educated at Winchester school, from whence he removed to New college, Oxford, where he studied the civil and canon law. His reputation was such, that Henry IV. sent him as

ambassador to the pope, and likewise to France. In 1408 he was promoted to the see of St. David's, and the next year was sent to the council of Pisa. In 1414, he was elected archbishop of Canterbury, in which situation he promoted a contribution to enable Henry V., to carry on the war with France, whither he was accompanied by the archbishop. The archbishop endeavoured to check the principles of reformation propagated by Wickliffe, but at the same time he as strenuously opposed the encroachments of the pope, for which he was much annoyed by Martin V. He died April 12, 1443, and was interred in his cathedral under a noble monument which he himself had prepared. His character is not without a portion of the barbarous persecution, which obstructed the reformation, but on every occasion where he dared to exert his native talents and superior powers of thinking, we discover the measures of an enlightened statesman, and that liberal and benevolent disposition which would confer celebrity on the brightest periods of our history. In 1442 archbishop Chichele founded a collegiate church at Higham Ferrars, to which he attached a hospital for the poor. He also adorned Canterbury cathedral, and improved Lambeth palace, but his noblest work was the foundation of All Souls College, Oxford, in 1437; but it was not till within a few days of his death that he gave a body of statutes for the regulation of this institution.

THOMAS WALDENSIS, an English Carmelite, whose real name was Netter, was a native of Walden, in Essex, and born 1367. He studied at Oxford, and in 1409 Henry IV. sent him to the council of Pisa. Henry V. reposed entire confidence in him, and died in his arms. Waldensis was also a great favourite with the young monarch, whom he attended to France, where he died in 1430. He was the author of "*Doctrinal Antiquum Fidei ecclesiæ Catholicæ*," printed at Paris in 1521, in 3 vols. folio.

THOMAS RUDBORNE, a bishop, was born in Hertfordshire. He studied at Merton college, Oxford, after which he became chaplain to Henry V., and accompanied that king to France. In 1426 he was chosen warden of his college, and in 1433 was promoted to the see of St. David's. He died about 1442. He was an excellent architect, and built the gateway and tower of Merton college.

WILLIAM BERTON, an English divine, who lived in the reign of Richard II., and was for some time chancellor of Oxford, where he wrote several controversial pieces against Wickliffe, of whom he was a bitter enemy.

JOHN BATE, prior of the monastery of Carmelites, at York, was born in Northumberland, and educated at York in the study of the liberal arts; in which he was greatly encouraged by the favour of some persons his patrons, who were at

the expense of sending him to Oxford, to finish his studies in that university. Bate abundantly answered the hopes conceived of him, and became an eminent philosopher and divine, and was particularly remarkable for his skill in the Greek tongue. He took the degree of D.D. at Oxford, and afterwards distinguished himself as an author. The Carmelites of York were so sensible of his merit, that upon a vacancy they offered him the government of their house; which he accepted, and discharged that office with great prudence and success. He died in 1429, in the beginning of the reign of Henry IV. He wrote a compendium of logic, and other works.

JOHN LYDGATE, called the Monk of Bury; not, as Cibber conjectures, because he was a native of that place, for he was born about 1380, in the village of Lydgate, but because he was a monk of the Benedictine convent at St. Edmund's-Bury. After studying some time in the English universities, he travelled to France and Italy; and having acquired a competent knowledge of the languages of those countries, he returned to London, where he opened a school, in which he instructed the sons of the nobility in polite literature. At what time he returned to the convent of St. Edmund's-Bury does not appear; but he was there in 1415, and was living in 1446, aged about sixty-six; but when he died is not known. Pitts says, he was an elegant poet, a persuasive rhetorician, an expert mathematician, an acute philosopher, and a tolerable divine. He was a voluminous writer, and his language is less obsolete, and his versification much more harmonious, than that of Chaucer, who wrote about fifty years before him. Of his works, which are numerous, that on "The History of Troy," was the most popular. It was printed in 1513, and again in 1555.

GEORGE BROWN, bishop of Dunkeld. He studied grammar at Dundee, and philosophy at St. Andrew's; and was afterwards appointed chancellor of Aberdeen. Being sent to Rome by king James III., on some business relative to the see of Glasgow, he became acquainted with the college of cardinals, and particularly the vice-chancellor Roderick Borga, who, by his interest with pope Sixtus IV., got Brown raised to the see of Dunkeld. He was a man of learning and public spirit, but has been accused of ambition and rapacity. He got his diocese greatly enlarged, built Clunie castle, and began the stone bridge across the Tay at Dunkeld; but only lived to see one arch completed. He died Jan. 14, 1514, and was succeeded in his bishopric by the celebrated Gavin Douglas, the translator of Virgil.

REGINALD PEACOCK, a worthy prelate, was born in 1390, and promoted to the bishopric of St. Asaph, and afterwards to Chichester, by favour of Humphrey, the good duke

of Gloucester; but he was deposed for resisting the authority of the pope, and denying the doctrine of transubstantiation, with other articles of the Roman Catholic faith. He was not equal to suffering in a righteous cause, but made a recantation of his notions, and his books were publicly burnt. He then retired to an abbey, probably mortified and ashamed of his timidity, where he died, about 1460. He left many writings in MS., none of which have been published except his "Treatise of Faith," by Wharton, in 1688, 4to.

HISTORY, BIOGRAPHY, AND ANTIQUITIES.

CALLISTUS NICEPHORUS, a Greek historian, who flourished under the emperor Andronicus II., and wrote an ecclesiastical history, in twenty-three books, eighteen of which are still extant, containing the transactions of the church from the birth of Christ to the death of Phocas, in 610. We have nothing else but the arguments of the other five books, from the commencement of the reign of Heraclius to the end of that of Leo the philosopher, who died in 911. Nicephorus dedicated his history to Andronicus II. It was translated into Latin by John Langius, and has gone through several editions, the best of which is that of Paris, in 1630.

LEWIS MONALDESCHI, a gentleman of Orvietta, was born in 1326. He lived at Rome, where he wrote in Italian, Roman Annals, from 1228 to 1340. He died about 1380.

ENQUERAND DE MONSTRELET, a French historian, was, first, collector of taxes, next, governor of Cambrey, and, lastly, bailiff of Wallaincourt. He died in 1453. His *Chronicles* begin where Froissart ends, and have been printed in 8 vols. folio. There is an English translation by the late Mr. Johnes, of Hafod, with a biographical preface.

JOHN ANAGNOSTA, a Byzantine historian, flourished in the reign of the emperor John Palæologus, and was present in Thessalonica, when, in the year 1430, that city was besieged by sultan Morad, and brought under the Turkish yoke. He relates affairs which happened two or three years after that siege, and therefore lived at least to the year 1433. His work "*De Rebus Constantinopolitanorum Macedonicis*" relates the particulars of the siege of Thessalonica, and its surrender to the Turks. This history was published in Greek, with a Latin translation, by Allatius, in 8vo. at Cologne, in 1653.

MICHAEL DUCAS, a learned Greek, who wrote a history of what passed under the last emperors of Constantinople, till the ruin of that city. This work, which is esteemed, was

printed at the Louvre, in 1649, with the Latin translation, and notes of Bouilland.

DOMENICO DA GRAVINA, a writer of history, was a native of Gravina, in the kingdom of Naples. He was a notary by profession, but was much engaged in the civil wars which agitated his country at that period. Being attached to the Hungarian party, at the barbarous murder of king Andrew, he was divested of all his property, and driven into exile, with his wife and infant children. He wrote in Latin a history of Naples, and also a history of the transactions in that part of Italy, during his own times, from 1333 to 1350. Of this work, which is valuable for the apparent fidelity of the narration, the beginning and the end are lost. The remainder was printed for the first time by Muratori, in his collection of Italian historians.

AUGERI AMALRIC, a biographer, who wrote and dedicated to pope Urban V. a history of the popes, ending with pope John XXII. His work is entitled "*Chronicum Pontificale*," and is, he says, compiled from more than two hundred authors; but it has never been printed.

ALBERT of STRASBURG, or **ALBERTUS ARGENTINENSIS**, who published, in Latin, "*A History or Chronicle of Affairs from the reign of Rodolphus I., in the Year 1270, to the death of Charles IV., in the Year 1378.*" The work is faithfully written, and contains many things no where else to be found. It was edited by Ursticius, in a collection of authors who wrote on the affairs of Germany.

LEO of ORVIETO, born in the territory of Orvieto, in Tuscany, became a monk of the Dominican or Franciscan order. He wrote two Chronicles, one of the popes, down to the year 1314; and the other of the emperors, terminating at the year 1308.

THEODORIC, or **THIERRY of NIEM**, an ecclesiastical writer, was born at Paderborn, and served Gregory IX., Urban VII., and several succeeding popes, as under-secretary. The time in which he lived may be inferred from the "*History of the Schism of the Popes*," written between the years 1400 and 1410, in which he says that he had lived nearly thirty years at the court of Rome, and that being then worn down with age, it was his intention to retire from public business. This work, composed in Latin, comprised in three books, the interval from the death of Gregory XI., to the election of Alexander V. He also wrote a journal of the proceedings of the council of Constance, ending in June, 1416, in which year he died. From his own observation, he exhibits a shocking picture of the court of Rome, and the clergy of that period.

IVARUS BERIUS, a native of Greenland. He was steward for several years to the bishop of Garde. About the year

1349 he was one of those appointed by the supreme judge of Greenland to expel the Skralings, as they were called, or the old inhabitants of Greenland, from the province of Verterbygda, which they had invaded; but the party on their arrival saw no people, as they had in all probability concealed themselves among the rocks. They, however, found cows, sheep, and goats in abundance; of which they killed so many as to carry back their vessels loaded with provisions. Berius wrote an account of Old Greenland, which is considered to be of considerable importance, because he relates things which he himself saw, and which correspond with the accounts of the oldest and most authentic Icelandic writers. His work was published at Nuremberg, in 1679.

JOHN FROISSART, an historian, was a native of Valenciennes, and born in 1337. He received a liberal education, and on leaving school was taken into the service of Sir Robert de Namur, lord of Beaufort, for whom he wrote the history of the wars of his own time, particularly those which followed the battle of Poitiers. He presented part of this history to Philippa of Hainault, wife of Edward III., who appointed him her secretary. He travelled into Scotland and North Wales; but in 1366 he was in France, and afterwards in Italy. On his return home he obtained some preferment in the church, and wrote a romance, entitled, "Meliador, or the Knight of the Sun." Guy, count de Blois, made him clerk of his chapel, and engaged him to continue his chronicle, which occupied him some years. In 1395 he again visited England, and was well received by Richard II. He died about 1401. A good edition of his history was printed at Lyons, in 4 vols. folio, 1559. It was translated by lord Berners, in the reign of Henry VIII., and latterly by Mr. Johnes, of Hafod.

FILIPPO VILLANI, son of Matteo Villani, was educated for the law, and was for many years chancellor to the municipality of Perugia. But he chiefly devoted himself to literary pursuits, and, in 1404, delivered lectures on the *Commedia* of Dante. He added forty-two chapters to his father's history of Florence, thus completing his eleventh book. He also composed the "Lives of illustrious Florentines," originally written in Latin, but printed in Italian, and published in 1747 by Mazzachelli, with copious annotations. The first book of this work treated of the origin and antiquities of Florence.

WILLIAM of NANGIS, an ancient French historian, who flourished in this century, was a Benedictine monk of the abbey of St. Denis. He wrote the lives of St. Lewis, and of Philip le Hardie, and also two Chronicles; the first, from the creation, to the year 1300, the second, chronicle generally of the kings of France.

PETER of **DUISBOURG**, an historian, was born at Duisbourg, in the duchy of Cleves.

FERNAM LOPES, an ancient Portuguese chronicler. He was private secretary to the infante Don Fernando, who died in captivity at Fez; he afterwards became chief chronicler, and keeper of the archives. He died in 1449. He wrote the chronicles of Pedro I., of Fernando, and of Joan I., to the conclusion of peace with Castile.

JEAN JOUVENAL DES URSINS, a prelate and historian, who, in 1449, became archbishop of Rheims, under which character he consecrated Lewis XI. In consequence of his revision, in concert with other prelates, of the sentence pronounced against the maid of Orleans, it was revoked. He was highly respected for his learning and episcopal virtues. He died in 1473, aged eighty-five. His "History of the Reign of Charles VI., from 1380 to 1442," is said to be written with correctness and integrity.

LEONARDO BRUNI, or **ARETINE**, a scholar and historian of great celebrity, was born in the city of Arezzo, in 1370. At a very early period he was incited to a love of literature by an extraordinary incident. A party of French troops made an unexpected attack upon the city of Arezzo, and, after a dreadful slaughter, carried many of the inhabitants into captivity. The family of Bruni were among the prisoners. Leonardo was confined to a chamber in which Petrarch's portrait was suspended. By frequently contemplating on the picture before him, he came to a serious determination to signalize himself in the department of letters. On gaining his liberty he repaired to Florence, put himself under the direction of John of Ravenna, and Manuel Chrysoloras, formed an intimacy with the celebrated Poggio Bracciolini, and made a most astonishing progress in literature. The pope invited him to Rome, where he arrived, March 24, 1405, but was at first disappointed in his hopes; the place at which he aspired being intended for another candidate, Jacopo d'Angelo. Fortunately, however, the pope having received certain letters from the duke of Berry, determined to assign to each of the competitors the task of drawing up an answer to them, and the compositions being compared, the prize was unanimously adjudged to Leonardo. He visited Rome, and was advanced to the dignity of apostolic secretary by pope Innocent VII. In 1410 he was elected chancellor of the city of Florence, but resigned it in 1411, and entered into the service of pope John XXII., and soon after visited his native city, where he married a young lady of considerable rank. He was afterwards chosen secretary to the republic of Florence, and was employed in several political affairs of importance. He died in the beginning of

1444, and was interred with the most solemn magnificence in the church of Santa Croce.

Leonardo Bruni was not only one of the most learned men of his age, but one of the most amiable in character and manners. It is said, he was occasionally impatient in his temper, and too apt to take offence; but he had also the good sense to be soon convinced of his error, and the candour to confess it. Having engaged in a literary discussion with Gianozzo Manetti, he was so irritated by observing that the audience considered him as having the worst of the argument, that he vented his anger in outrageous expressions against his opponent. On the following morning, however, by break of day, he went to the house of Gianozzo, requested a private conference with his antagonist, and thus apologized for the warmth of his temper: "Yesterday I did you great injustice; but I soon began to suffer punishment for my offence, for I have not closed my eyes during the whole night, and I could not rest till I had made to you a confession of my fault." It is justly observed, that the man who, by the voluntary acknowledgment of an error, could thus frankly throw himself upon the generosity of one whom he had offended, must have possessed in his own mind a fund of probity and honour. The failings of Leonardo were indeed amply counterbalanced by his strict integrity, his guarded temperance, his faithful discharge of his public duties, and his zeal in the cause of literature.

Leonardo translated from the Greek into Latin some of Plutarch's Lives, and Aristotle's Ethics; he also composed three books of the Punic war, as a supplement to those wanting in Livy; the history of the transactions in Italy during his time; that of ancient Greece; that of the Goths; that of the republic of Florence; and many other books.

FLAVIO BIONDO, an antiquary and historian, and one of the first who illustrated the Roman antiquities, was born at Forli, in 1388. He studied under John Ballistario of Cremona. While yet young, he was sent by his fellow-citizens on public business to Milan, where he made the first copy of Cicero's Treatise on famous orators. He went to Rome in the pontificate of Eugenius IV., to whom he became secretary, in which quality he also served the three succeeding popes. He was employed in various delegations, particularly to Venice, where he contracted friendships with the most eminent persons in the republic. It appears that he left Rome some time in the pontificate of Nicholas V., in consequence of the ill offices of his enemies; but he recovered the favour of that pontiff, and resumed his office. He was present with Pius II. at the council of Mantua. His marriage prevented him from enjoying any church-preferments, and his disposition led him rather to literary studies than to the pursuit of wealth or honours. He died

at Rome, in 1463, leaving five sons, all well instructed in literature. Biondo's long residence in Rome, made him intimately acquainted with all its relics of antiquity, which he first described in three books, entitled "*Roma instauratu*," a work of vast erudition for the time, founded on the authority of all the ancient writers on the subject, which he had examined with great labour. They were followed by ten books on the laws, government, customs, religion, &c. of the Romans, entitled "*De Roma Triumphante*." Another work, in which history, antiquities, and geography were combined, was his "*Italia Illustrata*," composed at the instigation of Alphonso, king of Naples. All these pieces give proof of great reading and industry, and were highly valuable in the infancy of those studies, though they are not free from numerous errors, to which his ignorance of Greek literature would doubtless contribute. As an historian he undertook to write a general history from the decline of the Roman empire to his own times, of which he finished three decades, and the first book of the fourth. He also wrote a work, "*De Origine et Gestis Venetorum*," and had planned an entire history of the Venetian republic, but he afterwards chose to insert the substance of it in his general history. Several other writings of Biondo remain in MS., among which is a comparison of the excellence of the science of jurisprudence, and the military art. His style is defective in purity and elegance, and he displayed more judgment in the choice of his materials, than taste in using them. A collection of his works was published at Basil, in 1531.

BONAMENTE ALIPRANDI, an antiquary and historian, a native of Italy. After an excellent education, he entered the army, and when more advanced in life, he was employed in political affairs. He died about 1417. He wrote a metrical chronicle or history of Mantua, which Muratori has published in the fifth volume of his "*Antiquitates Italiæ mediæ æri*," but in which he cautions his readers against expecting poetry or truth. The most valuable part is that which concerns his own time in Mantua, which Muratori thinks future historians may consult with advantage.

JOHN AYLMER, an Italian writer. His chief work is a "*History of Friuli*," printed in Muratori's "*Antiquitates Italiæ mediæ æri*," Milan, 1740.

JOHN BEAVER, a benedictine monk. He applied himself particularly to the study of history, and the antiquities of England, and became a great master of both. Among other things, he wrote a chronicle of the British affairs from the coming of Brute to his own time. It was never published, but remains in MS. in several places, particularly in the Cottonian library. Mr. Hearne published in 1735, proposals for the printing of it, but his death stopped the publication. He also

wrote a book, "*De Rebus Westmonasteriensis*." Leland commends him as an historian of good credit, and he is also cited by Stowe in his survey of London and Westminster.

ROBERT AVESBURY, an English historian, who wrote the history of the reign of Edward III. This history ends with the battle of Poitiers, about A. D. 1356. It continued in MS. till 1720, when it was printed by the industrious Thomas Hearne, at Oxford, from a MS. belonging to Sir Thomas Seabright. It is now very scarce.

RALPH HIGDEN, an English chronicler, was a monk of St. Werburg's, in Chester, where he died, in the year 1377. He wrote an historical work, entitled, "*Polychronicon*," originally written in Latin, but translated into English by John de Trevisa, and printed by Caxton. It is in seven books, and extends from the creation to the year 1357. This author preserved several documents relative to the times of the ancient Britons and Saxons, from chronicles now lost. The best edition is that of 1642, fol.

MATTHEW of Westminster, an ancient English chronicler, and Benedictine monk of the abbey of Westminster. He compiled a chronicle in Latin, commencing from the creation, and proceeding down to the year 1307, which was entitled, "*Flores Historiarum*." This work related almost entirely to English history, and is freely transcribed from Matthew Paris, and others. The writer is applauded for veracity and accuracy, but bishop Nicolson holds him up as a mere compiler, without any great degree of judgment.

RICHARD of CIRENCESTER, an historian. He belonged to the Benedictine monastery of St. Peter, Westminster, where he devoted himself to the study of British and Anglo-Saxon history. He died in 1401. His works are, "*Historia ab Hengista*," 1148. "*Britonum, Anglorum et Saxonum Historia*." "*De Situ Britanniae*." Bertram of Copenhagen discovered this last, and sent it to Dr. Stukele, who published an analysis of it in 1757. The original was printed with the remains of Gildas and Nonnius, at Copenhagen; and in 1809 a new edition, with a translation and map, appeared in London.

STEPHEN BIRCHINGTON, a benedictine monk, of the isle of Thanet. He wrote a history of the archbishops of Canterbury, to the year 1368; and died in 1407.

JOHN BOSTON, a monk of St. Edmund's-Bury, supposed to have died in 1410. He was one of the first collectors of the lives of English writers. He industriously searched all the libraries of the kingdom, and wrote a catalogue of the authors, with short opinions of them. He wrote also "*Speculum Cœnobilarum*," in which he gives the origin and progress

of monachism, and a history of his own monastery; "*De rebus cœnobiisiri*," which last is lost, but the former was printed at Oxford, 1722, 8vo. by Hall, at the end of "*Trivet Annal*."

HENRY KNIGHTON, an ancient chronicler, who flourished under Richard II. He was a canon-regular of Leicester abbey, and wrote a *History of English Affairs*, in five books, from the conquest to the year 1395. He wrote an account of the deposition of Richard II. His works are printed with the ten English historians published by the learned Selden.

JOHN WHETHAMSTEDE, a learned abbot of St. Albans, was ordained a priest in 1382, and died in 1464, when he had been eighty-two years in priest's orders, and was above an hundred years old. He wrote a chronicle of twenty years of this period, beginning in 1441, and ending in 1461. It contains much that is original, and gives a copious account of the two battles of St. Albans. He enriched the library of St. Albans with a transcript of useful books. He was highly esteemed by duke Humphrey, who, when about to found his library at Oxford, often visited St. Albans, and employed Whethamstede to collect valuable books for him.

THOMAS WILKE, an Augustine canon of Osney, near Oxford. He wrote a *Chronicle of English Affairs*, from William I. to the end of the reign of Edward I., and some Latin tracts.

JOHANNES DE FORDOUN, a highly celebrated Scottish historian, who flourished in this century. His work, entitled "*Scotich Ronicon*," after all the attacks which have been made upon it by various writers, and the ridiculous light in which it was held up by Buchanan, is still the most complete and authentic history extant, of the early affairs of Scotland. Like many other excellent writers, in the early and middle ages, of the annals of this island, Fordoun has had great injustice done him, by continuators and transcribers. Prouger, his disciple and friend, it has now been ascertained, was the author of some of the books long ascribed to Fordoun; and many interpolations and additions, totally irrelevant, or contradictory to the tenor of the original work, are attributable to the same prolific source of unfounded or unsupported narrative.

ANDREW WYNTON, a Scottish chronicler, was canon regular of St. Andrew's, and prior of the monastery of St. Serf, in Lochleven. He died about 1420; and his *Chronicle* was published in 1795, in 2 vols. 8vo.

WALTER BOWER, a pious chronicler, was born at Haddington, in the year 1385. At the age of eighteen, he assumed the religious habit; and after finishing his philosophical and theological studies, visited Paris, in order to study the laws. Having returned to his native country, he was unanimously

electèd abbot of St. Colm, in the year 1418. At the request of Sir David Stewart of Rossyth, he undertook to transcribe Fordoun's Schotochronicon, but instead of inserting a mere transcript, he inserted large interpolations, and continued the narrative to the death of James I. The principal materials for this continuation, had been collected by his predecessor, Fordoun. The Scotch Ronicon extends to sixteen books. Fordoun and Bower are, undoubtedly, inferior to the original historians of several other countries of modern Europe. Their Latinity is scholastic and barbarous; and in the essential qualities of genuine history their work is very deficient.

GEOGRAPHY AND NAVIGATION.

ODERIC DE PORTENAU, a minorite of Pordenone, in the Frioul. He was a great traveller, having visited a considerable part of Asia. On his return to Padua, in 1330, he dictated to a monk, named William de Solono, or Salangna, an account of his travels, but without any order, according as the circumstances occurred to his memory. This account, entitled "*De Mirabilibus Mundi*," together with the life of the author, may be seen in Bollandi Acta Sanctorum, and in the third volume of Waddingus's *Annales Minorum*. Oderic travelled at the same time as Sir John Mandeville; but it appears that they never met together. He set out from Constantinople, as a missionary, in 1318, and having passed through Armenia, proceeded to Persia, where he continued some time. He then embarked at Ormus, and landed at Tara, in the island of Salsette, from which he went to the pepper coast, that is, Malabar. He next visited the island of Sumatra, and returning to Hindostan, travelled thence to China, where he resided three years, at the court of the great Chan, in the city of Pekin. On his return, he passed through the country of Presber John, the capital of which was named Kosan. His narrative terminates at Thibet, and he does not tell by what route he returned thence to Europe. It is worthy of notice, that Oderic often confirms, with an oath, such parts of his relation as appear incredible. He died at Udina.

JOHN SCHILTBERGER, was born at Munich, in Bavaria, and became a celebrated traveller. In 1394, he went with the army of Sigismund, king of Hungary, against the Turks, but was taken prisoner by them in 1395. Bajazet himself being afterwards defeated, and made prisoner by Tamerlane, Schiltberger accompanied him in all his campaigns, till the time of that conqueror's death, in 1405. Schiltberger then entered into the service of Sha-Rok, and remained with the troops which were left with his brother Miran-Sha, to make war on Kara Joseph, the emir of Turcomania. Miran-Sha

being taken and beheaded, Schiltberger attached himself to Abubeker, the son of Miran-Sha. About this time, Zegra, a son of the king of Great Tartary, being offered the sovereignty of Kaptshak, set out for Tartary, attended by Schiltberger and others, and by this expedition our traveller became acquainted with Tartary and the adjacent districts, then but little known to the Europeans. On returning home, he wrote an account of his travels, which was published at Frankfort, without the name of the author. Another edition was printed at the same place in 1549. Dr. Forster says, that Schiltberger's narrative furnishes some observations which serve to determine, with certainty, the situation and customs of Tartary, at that period; it has, however, been asserted by others, that this journal is of but little use to those who make geographical researches, since the author wrote merely from memory, and attended more to military events, and the cruelties practised by Tamerlane, than the names and positions of places. It may, however, be noted, that Schiltberger speaks of wild asses found in the mountains of the desert, and of sledges drawn by dogs, as is known to be now the case in many parts of the Russian empire.

SIR JOHN MANDEVILLE, a celebrated early traveller, was born at St. Albans. He was intended for the profession of physic, which he probably practised, but an ardent desire of visiting foreign countries, induced him, in 1332, to set out upon a course of travels, in which he spent more than thirty years. During this period, he extended his peregrinations through the greatest part of Asia, Egypt, and Lybia, making himself master of many languages, and collected a great mass of information, which he committed to writing in Latin, English, and French. He died at Liege, in the year 1372. The only genuine edition of his travels is thus entitled, "*The Voiage and Travaile of Sir John Mandeville, knight:*" it was printed from the original MS. in the Cottonian library, 1727. The character of Sir John, for veracity, has been very differently regarded by different persons. His narratives were highly esteemed in his own age, and they rendered him celebrated throughout Europe. By some of his remarks, it should seem that he had a general acquaintance with the sciences of the period in which he flourished.

MUSIC.

JOHN DE MURIS, the celebrated writer on music, to whom the invention of musical characters is generally given; he flourished about the year 1330. He is styled by some, a doctor and canon of the Sorbonne, by some a mathematician

and philosopher, and by others, a chanter of the church of Notre-Dame, at Paris.

THEINRED, precentary of the monastery at Dover, and author of a treatise on music, in Latin, preserved among the MSS. of the Bodleian library, in three books, written about the year 1371.

M A T H E M A T I C S.

WILLIAM BATECUMBE, or **BADECOMBE**, an eminent mathematician, is supposed to have flourished in the reign of Henry V. He studied at Oxford, where he applied himself to natural philosophy in general, but chiefly to the mathematics, in which he made a very great proficiency, as is evident by his writings in that science, which introduced him to the acquaintance and intimacy of the greatest men of those times.

WILLIAM BEDE, bishop of Chichester, in the year 1369, was the best mathematician of his time. He built the library of Merton College, Oxford, and the castle of Ambarley.

THOMAS PISAN, an astrologer of Bologna, who was invited to Venice by Dr. Forli, counsellor of the republic, whose daughter he married. At the invitation of Charles V. of France, he went to his court. He died there about 1380; and on the very day, as it is said, which he had predicted.

ISAAC ARGYRE, an eminent mathematician of this century, author of some works on geography and chronology.

P A I N T I N G.

J. STEFANO, an eminent Italian painter, born at Florence, in 1301, and hence called Florentino. He was the disciple of Giotto, and became superior to all his contemporaries, except his master. One of his best pictures is that of Christ delivering the demoniac. He died in 1350, aged forty-nine.

ANTONIO VENETIANO, an Italian historical painter, was born at Venice in 1310, and died in 1384, aged seventy-four. He was a disciple of Agnolo Gaddi, but surpassed him in many respects, being accounted one of the best painters of his time. At Florence and Pisa, he performed several works which were universally admired, as he likewise did in his native city, and other parts of Italy; and rendered himself esteemed, not only for his singular merit in his profession, but on account of his other accomplishments. He was correct in his design, and had a lively imagination; the attitudes of his figures were

natural and becoming; the airs of his heads were graceful and full of variety; and his expression was well adapted to the characters and actions of his figures. The most celebrated painting of this master is at Florence, representing the miracle of the Loaves and Fishes, in which he has given a divine expression to the air, countenance, and attitude of our Saviour, and a look that amiably shews the compassion he felt for the multitude around him.

GENNARO DI COLA, one of the painters who flourished in Naples. He was born about 1320, and was the scholar of Maestro Simone, an artist of some eminence in the city. There are several stories of the life of the Madonna, painted by this master, in company with another Neapolitan painter, called Stefanone, in the church of St. Giovanni da Carbonara: they were executed with great diligence. This artist died about the year 1370.

JOHN BELLINI, brother of Gentile Bellini, whom he assisted in painting the pictures in the council chamber at Venice. He died in 1412, aged ninety.

TOMASO GIOTTINO, an Italian painter, was born at Florence, in 1324. His real name was Stefano, but he was called Giottino, on account of the resemblance of his style to that of Giotto. He died in 1356.

ARETINO SPINELLO, a Tuscan painter, of great repute in his time. He was born in 1328, and studied under James di Casention, whom, at twenty years of age, he excelled. He painted history and portraits admirably, and finished the pieces exquisitely at last. But he painted a picture of Lucifer, which frightened him so much as to affect his senses ever after. He died in 1420.

PARIS SPINELLO, the son and disciple of Aretino, was also an eminent painter. His style greatly resembled that of his father, whom he did not long survive, dying in 1422.

BERNARDO DADDI, a painter, native of Arezzo, who was the scholar of Spinello, and became a member of the company of painters at Florence, in 1355. He painted the chapels of St. Lorenzo and St. Stefano de Pulei, together with other works in the church of Santa Croce, in that city. Little else is known of him, except that he died in 1380.

DA PANICALE MASOLINO, an Italian painter in the Florentine territory, learnt chiaro-scuro, the part in which he excelled in painting, from his master, L. Ghiberti, and colour from Stamina. By this union of the different arts, he formed that new style which, though still dry and meagre, exhibited symptoms of a certain harmony and grandeur unknown before. The proofs of this still remain in the chapel of St. Pietro al Carmine, where, besides the evangelists, he painted various

incidents from the life of St. Peter. Interrupted by death, he left the remainder to be finished by Maso de S. Giovanni, celebrated by the name of Masaccio, his scholar.

ANDREA ORGAGNA, or **DI CIONE**, an Italian painter, sculptor, and architect, born at Florence, in 1329, and died in 1389, aged sixty. This ancient master was, at first, bred to the profession of a sculptor under Andrea Pisani; but afterwards he studied design, and the art of painting in distemper, and fresco, under the direction of his brother, Bernardo Orgagna, who assisted him in many of his works, and particularly in the fresco painting, in the chapel of St. Maria Novella. He painted in the style of those ancient masters who flourished in his time, with spirit, diligence, and abundant imagery, but with less judgment, less design, and colour, than Giotto. The most remarkable of his works are at Florence and Pisa; and in the latter city he painted a design of the Last Judgment, in which most of the figures were portraits; and it was observed, that he placed all his friends among the happy, and all those who were his enemies, or objects of his dislike, he distributed among the damned. As he was equally eminent for sculpture and painting, and seemed desirous that posterity should know his ability in both arts, it was his usual custom to inscribe on his sculptures, Andrea di Cione, the painter, made it; and on his paintings, Andrea di Cione, the sculptor, painted it.

LIPPO DALMASIO, a painter, who was a native of Bologna; he studied under Vitale, and, on account of the beautiful expression which he gave to his heads of the Virgin, was called by his master Lippo delle Madonne, which name he afterwards preserved. Pope Gregory XIII. so highly valued one of Lippo's Madonnas, that he always kept it near his bedside, as an incitement to devotion; and Guido Reni could not conceive how the artist could give to these heads so much majesty, holiness, and sweetness of expression, without divine inspiration. He painted many works in the different churches and palaces of Bologna. In 1408, at an advanced age, he was said to have taken the Carmelite habit. Later authors, however, have discovered that he died in the connubial state, about the year 1410.

GENTILI DA FABRIANO, painter of history, was born at Verona, in 1332, and became a disciple of Giovanni da Fiesole. He was employed to adorn a great number of churches and palaces at Florence, Urbino, Sienna, Perugia, and Rome, but particularly in the Vatican; and one picture of his, representing the Virgin and Child, attended by Joseph, which is preserved in the church of St. Mario Maggiore, was highly commended by Michael Angelo. By order of the doge and senate of Venice, he painted a picture in the great council chamber, which was considered as so extraordinary a perform-

ance, that his employers granted him a pension for life, and conferred on him the highest honours of their state.

JACQUEMIN GRINGONNEUR, a French painter, who is said, by some, to have been the inventor of cards, but it seems more probable, that he only improved the painting of them. He died in 1392.

PAOLO UCCELLO, an Italian painter of birds, animals, &c., born at Florence, in 1349, and died in 1432, aged eighty-three. He was the disciple of Antonio Venetiano; and though he painted a variety of subjects, yet he showed a particular delight in painting birds, and for that reason introduced them, whenever it was possible, in all his compositions; from which circumstance, he was called Paolo Uccello, and by that appellation is generally known. He studied perspective with infinite labour, till he found out a method of reducing it to practice; and for that purpose spent a great deal of time in making himself thoroughly acquainted with the Elements of Euclid, in which he was assisted by Giovanni Manetti, an eminent mathematician. He is mentioned as one of the first of the old artists who painted perspective. As his principal power consisted in designing every species of animals, he always fixed on such subjects as might afford him an opportunity to introduce the greatest number and the greatest variety; such as the Creation, the Family of Noah entering the Ark, or quitting it, and the general Deluge; and those subjects he designed with much truth and expression, so as to render his works very estimable in that early age of painting. He also described, frequently, the battles of fierce and venomous animals, such as the engagements of lions with serpents; in such subjects, he expressed the vehement rage and fury of those creatures, with abundance of nature and spirit, and in the landscape part he usually represented peasants or shepherdesses watching their cattle, and, with the appearance of fright or terror, beholding, or flying from, the engagement. He painted in distemper and fresco, but consumed so much time in the study of perspective, that the profits of his works could scarce preserve him from poverty; yet he justly may be allowed to have had considerable merit, if we consider that the art of painting was but in its infancy, at the time in which he flourished.

GERÁRD STARNINA, an historical painter, born at Florence, in 1354. He was a disciple of Venetiano, and was employed and patronized by Alphonso XI., king of Castile. He died in 1403.

BELKERS, an historical and portrait painter, born at Haerlem, about the year 1365, but the time of his death is unknown. He was held in high estimation throughout the Netherlands, and was patronized by the prince of Orange, in whose employment he continued some years. Among the principal paintings

which he executed for his patron, is a Triumph of Beauty, in which the figure of Venus was well coloured.

HUBERT VAN EYCK, a celebrated Flemish painter, born at Maaseyk, on the borders of the Mense, in 1366, and died in 1426, aged sixty. He was esteemed the founder of the Flemish school, being an artist of singular skill and genius. Eyck originally painted in distemper, and after the use of oil was discovered by his brother John, he was celebrated for some curious paintings in that way. His most esteemed painting is the Four and Twenty Elders adoring the Lamb, as described by St. John in the Revelation; the design contains three hundred and thirty figures, with such a diversity of countenance, as excites wonder even to this day.

JOHN VAN EYCK, a celebrated Flemish painter, born in 1370, and died in 1441, aged seventy-one. He was a disciple of his brother Hubert, but proved greatly superior to him in that art. But what will ever immortalize his name, is his having invented the use of oil in painting, which, after many an ineffectual process, he discovered in 1410. He was conversant in chemistry, and being extremely anxious to find some varnish or chemical preparation that might preserve his colours in their purity, upon repeated experiments, he discovered, that colours prepared with linseed or wall-nut oil, would retain their beauty and lustre, without the aid of varnish. He finished his pictures with exquisite neatness, which has greatly contributed to the beauty of his works, as well as to their value. In the collection of the duke of Orleans, now in the Royal museum, at Paris, there is a picture by this master, of the Wise Men's Offering; and, it is said, that a capital painting of John Van Eyck, of the lord Clifford and his family, is at Chiswick, in the collection of the late earl of Burlington.

FRANCISCA DE LA PIETRO, of Florence, was distinguished as a painter, and as a popular writer on arithmetic and geometry. He was patronized by Nicholas V., and died in 1443.

JOHN ANGELICO, an Italian painter, was born at Fizeole, and entered into the society of Dominicans. He painted the chapel of Nicholas V., who offered him the archbishopric of Florence, which he refused. He died in 1455, aged sixty-eight.

FRANCIS SQUARCIONE, an eminent Italian painter, born in 1394. He formed his taste on the finest antiques. For that purpose, he travelled into Greece, where he copied the relics of antiquity. On his return to Italy, he obtained the highest reputation, insomuch, that he was styled the father of painting. He died in 1474.

ARCHITECTURE.

PHILIP CALENDARIO, a celebrated architect and sculptor, flourished at Venice in the time of Martin Faletri, doge of that republic in 1354. He constructed those beautiful porticos supported by marble columns which surrounds the place of St. Mark, above which are seen superb buildings ornamented with bas-reliefs and rich paintings. These works were universally admired, and established his reputation and fortune.

MAJANO DI GIULANO, a Florentine sculptor and architect, born in 1377, and died in 1447, aged 70. He constructed the magnificent palace of Poggio Reale, and other edifices at Naples. He was also employed at Rome, by Paul II.

PHILIP BRUNELLESCHI, the restorer of the ancient architecture in Italy, was the son of Lippo Lapi, a notary of Florence, in which city he was born in 1377. His father having destined him for his own profession, he was led by his taste for the arts to prefer that of a goldsmith, to which his knowledge in mathematics led him to unite the business of clock-making. Having a great desire to learn sculpture, he became acquainted with one Donatelli, a young artist, rising to eminence, by whose advice he studied perspective, the rules of which were then very little known. The two friends, sensible of the obstacles which retarded their progress, determined to visit Rome, in order to survey the great models of architecture and sculpture remaining in that capital. Here Brunelleschi employed a great part of his time in taking drawings and measurements of all the famous relics of antiquity; and he already conceived the design of erecting on a new plan a dome for the cathedral of St. Maria del Fiore in Florence, which the architect Arnolfo Lapi had not attempted. To fit himself for this great undertaking, Brunelleschi remained in Rome after his friend had departed, where, for his maintenance, he exercised his art of setting jewels for the goldsmiths. Sickness obliged him to return to Florence in 1407, the year in which the Florentines assembled all the architects and engineers to deliberate on the completion of the cathedral. Brunelleschi gave his opinion, and then returned to Rome, having first advised the magistrates to invite all the great architects in Europe to join in a similar consultation. These were at length assembled, and many plans proposed for erecting the dome, some of them very strange and absurd. Brunelleschi stood sole in his opinion, that a double dome might be raised to a sufficient

height, without such an immense mass of timber-work as was proposed to be employed. By showing his designs, he at length inspired the leading people with such confidence, that the work was committed to him, but on the condition of associating Lorenzo Ghibertini in the execution. This was not agreeable to Brunelleschi, who at length got rid of his associate.

Thenceforth Brunelleschi, now the only master, pushed the work with all the ardour of a great genius occupied in a favourite plan. He lived to finish the dome as far as the lantern; and all Italy was astonished at the vast height to which such a mass was carried in the air, and the beauty with which the design was executed; a beauty which Michael Angelo afterwards said it would be difficult to imitate, impossible to surpass.

Brunelleschi was patronized and employed by Cosmo de Medici, for whom he built the abbey of canons regular at Fesoli. He also made for him a model of a palace of regal grandeur, which the prudence and moderation of Cosmo would not suffer him to execute, and he gave the preference to Michelozzi-Brunelleschi. Enraged at this, he destroyed his model; but Cosmo did him the justice of acknowledging his superiority. He was more fortunate in being allowed to construct the Pitti palace, since the residence of the great dukes of Tuscany, which he carried up to the second story. It was completed after his death by Ammanati. The church of St. Lorenzo in Florence is also almost entirely the work of Brunelleschi. He was skilled likewise in military architecture, and the duke of Milan sent for him to give the plan of a fortress for his capital. The two citadels of Pisa, and other fortifications in that part of Italy, were of his contrivance. He was also an able civil engineer. The marquis of Mantua employed him in 1446, to construct dykes for confining the Po to its bed, which appears to have been the last performance of Brunelleschi. He died in the next year, aged sixty-nine, much regretted by his brother artists, and more so by the poor, to whom he was a great benefactor. Like many other great men, more justice was done to his merits after death, than during his life; for it appears that he had the mortification of seeing several of his undertakings remain imperfect for want of due encouragement.

SCULPTURE.

DONATELLO, or **DONATO**, one of the principal revivers of sculpture in Italy, was of an obscure family at Florence, and born in 1383. He learned design under Lorenzo de Bicci, and was the first who gave his works the grace and

freedom of the productions of ancient Greece and Rome. He assisted Cosmo de Medici in forming those grand collections, which gave celebrity to Florence, as the parent of modern art. Amongst his performances in that city, are his Judith and Holofernes, in bronze, his Annunciation, his St. George and St. Mark, and his Zuccone. Sensible of the value of his performances, he exclaimed to a Genoese merchant, who had bespoke a head, and estimated it by the number of days it had employed the artist, "this man better knows how to bargain for beans than for statues :—he shall not have my head ;" and then dashed it to pieces ; yet no man had a less regard for money than Donatello. Having received an estate from the family of the Cosmos, he soon begged to resign it, as he did not like the trouble of it. He had no notion of hoarding, but deposited what he received in a basket, suspended from a ceiling, from which his friends and work-people supplied themselves at their pleasure. He died in 1566, at the age of eighty-three, and was buried in the church of St. Lorenzo, near his friend Cosmo, that, as he expressed himself, "his soul, having been with him when living, their bodies might be near each other when dead." He left a son, named Simon, who adopted his father's manner, and acquired considerable fame,

BOTANY.

BARTHOLOMEW GRANVILLE, an English botanical author, commonly called Bartholomæus Anglus. He was a Franciscan friar, descended of the noble family of Suffolk, and flourished in the reign of Edward III. He wrote a book on natural history, entitled *De Proprietatibus Rerum* ; which was translated into English by John de Trevisa, in 1398.

MEDICINE.

GUY OF CAULIAC, or **GUIDO DE CAULIACO**, a physician of the university of Montpellier, and a celebrated writer on surgery. He studied at Paris, under Henry de Hermondavilla, who was first physician to Philip le Bel. Guy was chamberlain, chaplain, and physician to some of the popes, particularly Clement VI. and Urban V. He was a witness to that dreadful plague in 1348, which laid waste a great part of Europe. In that age, good surgery seems to have been almost entirely extinct ; whence Guido, who revived the practice of the ancients, derived through the medium of the Arabians, has merited the title of the great restorer of that useful art. His "*Chirurgiæ tractatus septem cum Antidotario*," called his

"Greater Surgery," was written at Avignon, in 1363. It has undergone a great number of editions, and various translations, and, for a long time, was considered as a standard of practice in France. It describes a number of the principal operations which the writer himself appears to have practised; but in many points it is defective and barbarous, and partakes of the superstition and ignorance of the age. He also wrote a compilation of anatomy, and a compendium of physic and surgery. The latter is called his "Lesser Surgery."

JEROME of Saint Faith, a Spanish Jew, named before his conversion to Christianity, Joshua Larchi. He became physician to Benedict XIII., in whose presence, and that of many cardinals and prelates, he disputed with some learned rabbins at Tortosa, in 1414. The result of that conference, and of a Treatise on the errors of the Talmud by him, is said to have been such, that about 15,000 Jews were converted. Jerome's book was printed at Frankfort, in 1602.

PETER ARQUILLATA, or **DE ARQUILLATA**, a Bolognese physician, was for many years professor of logic, astronomy, and medicine, and died at Bologna in 1423. He was one of those who contributed to the advancement of the chirurgical art in Italy. His works are replete with sensible observations, and a candour which induces him to acknowledge such errors in his practice or opinions as experience had discovered. His observations on the use of the suture, the cure of the spina ventosa, and on muscular motion, are particularly valuable.

ALEXANDER BENEDICT, one of the early cultivators and restorers of anatomy, was born at Verona. He travelled over various parts of Greece, and returning to Italy, was appointed teacher of anatomy at Padua, where his lectures were numerous attended. In 1497, he published, "*Anatomicon, sive Historia Corpus Humani*." The first edition was dedicated to the emperor Maximilian, with whom he appears to have been in great favour. It is principally copied from Galen, but with some observations from his own practice. He is the first, Haller says, that described the concretions called gallstones. The language used by Benedict is much purer than is found in any of the earlier anatomical writers.

MUNDINUS, a celebrated anatomist, born in Florence. He was the first modern anatomist who restored the art, and introduced dissection of human bodies. He wrote a Treatise on Anatomy, which was printed at Paris, in 1748.

HUGO BENCIUS, or **DE BENCIUS**, a native of Sienna, and an eminent physician, to whom his contemporaries gave the appellations of the Second Aristotle and a New Hippocrates. Nicholas, prince of Este, appointed him one of the first professors in his university of Parma, and it is said that

he was also professor of medicine at Ferrara. He died at Rome, in 1438, or, according to another account, not till 1448. His principal writings are Expositions on the works of Hippocrates, Galen, and Avicenna, printed together at Venice, in 2 vols. folio, 1518.

BAALBEKI BEDREDDIN, a Syriac physician, who wrote a book called *Mosarreah-al-ness*.

ALBUHAZAN-IBUN-HAIDOR, a philosopher, physician, and astrologer, at Fez, in Barbary, physician to several of their kings, died of the plague, in 1415, and left a treatise on the cure of that disease.

ABELLA, a female writer, born at Salerne, in the reign of Charles VI. of France. Among other books on medicine, she wrote a treatise on the bile.

JOHN ARDERIC, an English surgeon, was one of the earliest who practised his art upon any thing like enlightened principles in his native country. He was a man of experience, and an able and honest practitioner, for the time in which he lived. He has left a large Latin volume on physic and surgery, particularly of the last, of which several manuscripts are extant; but no part has been printed, except a treatise, "*On the Fiskea in Ano*," translated by John Read, in 1588. His practice is chiefly empirical, and not a little infected with the superstition of the age. He abounds in recipes, several of his own invention, which were afterwards received into the dispensatories. He contrived an instrument for the exhibition of clysters, an operation in which he was particularly skilful. His surgery was chiefly derived from Celsus and Paulus.

JOHN OF GADDESSEN, a physician; he was an ecclesiastic, as most of his profession were in those times. His reputation stood very high, and he was the first Englishman who enjoyed the office of royal physician, which office was conferred on him by Edward II. He wrote a book called "*Rosa Anglica*," which was printed at Venice, in 1502, in folio; and again in quarto, in 2 vols.

WILLIAM GRISAUNT, an English physician, was a member of Merton College, Oxford, where he was suspected of practising magic, on which account he was sent to France, where he died about 1350. His son arrived at the pontificate, by the name of Urban.

JOHN PHREAS, M.D., an English physician, born at London; he was educated at Oxford, and became fellow of Baliol college. He translated from the Greek into Latin, Diodorus Siculus, and other ancient works. He read lectures on medicine at Ferrara, Florence, and Padua, at which last university he was presented with his degree. He died in 1465.

INDEX OF NAMES

TO

VOLUME II. OF SERIES II.

	PAGE		PAGE		PAGE
A.		Aetuarium, John ..	229	Albert of Sweden .	413
Aaron, the Caraites	298	Adam, Scotus	225	——— of Strasburg	520
——— a Levite ..	334	———, of Bremen .	96	——— of Aix	230
———, Haeharon	459	———, St. Victor .	197	——— the Great ..	299
———, Isaae	177	———, D'Orleton .	343	Albertet	355
Aba	21	Adelaide	26	Albertano	303
Abaka, Khan	237	Adelbold	221	Albizi	460
Abbategio.	506	Adelman	78	Albo, Joseph	462
Abdoliatipli	228	Adenez, Le Roi ..	303	Albornos, Giles Al-	
Abdolmumem . .	112	Adhemar	172	——— varez Carillo. .	490
Abel of Denmark .	269	Adolphus, of Ger-		Albricus	365
Abelard, Peter and		——— many	242	Albucasa	103
——— Heloise	53	———, Count of		Albulhazan, Ibrun-	
Abella	538	——— Cleves	394	——— Haidor	538
Abenezra, Abra-		Adorne, Anthony .	421	Aleandinus	230
——— ham	58	———, Gabriel ..	419	Aleendi, James. .	229
Abenguefit.	229	Adrian IV.,	184	Alehabitus	227
Abi	175	——— V.,	317	Aldobrandino	361
Abou-Hamed, Ma-		Ædesius.	266	Aldred	87
——— hommed Algazeli	48	Ægesen, Suend ..	220	Aldrude	134
——— Rihan	102	Ægidius, De Co-		Alman, Louis	505
Abraham, Ben Cha-		——— lumna	302	Alexander, an Ab-	
——— ilar	345	———, John ...	217	——— bot	212
———	113	Agnes, Du Rochier	503	———, of Lin-	
———, Rabbi. .	58	Agoult, GuillemeD'	172	——— coln	93
Absalom of Lunden	199	Ahaga	238	——— III. pope	185
Abulfaragius, Gre-		Ahmed, Khan	237	——— IV.	312
——— gory	360	Ailly, Gabriel D'..	492	——— V.	479
Abulfeda, Ismael .	353	Ailred	208	——— Celise-	
Abu-Said	371	Aisha	348	——— nus	220
Aecioli, Angelo. .	491	———	172	——— I. of	
Accursius, the		Alan of Tewkes-		——— Scotland	48
——— Younger	239	——— bury	222	——— II.	168
———, Francis .	169	Alanus, De Insulis	301	——— III.	284
Achard, bishop . .	199	Alban, John De St.	230	——— Nevskoi	267
Acropolita, George	111	Albergotti, Francis	446	Alexius, I. Com-	
———, Con-		Albert I. of Ger-		——— nenus	6
——— stantine	236	——— many	242	———, II.	106
Aetius, Visconti .	394	——— III.	380	———, Angelus ..	108
		——— of Stade ..	348	———, IV.	109

INDEX.

	PAGE		PAGE		PAGE
Alfes, Isaac	50	Andrew II.	121	Aylmer, John	524
Alfonsus, Peter ...	50	— III.	246	Ayrmin, William ..	342
Alfred the Philoso-		Andronicus I.	107	Azon	169
pher	293	— II.	235		
— or Alured ..	35	— III.	ib.	B.	
Algazel	174	— IV.	369	Baba	346
Alger	194	Angelico, John ...	533	Bacon, Robert	214
Aliprandi, Bona-		Angelo, James ...	465	— Roger	305
mente	524	—, Ricardus .	365	Bacanthorpe, John	307
Almansor, Jacob ..	113	Angriani, Michael .	491	Badew, Richard De	310
Almaric	198	Anna Comnena ..	9	Bajazet I.	373
Aloaddin	12	Anselm, archbp. .	92	Balbi, John	303
Alp-Arslen	10	— poet.	173	Balderic	221
Alphonso I. of Por-		Antoine	504	Baldi, De Ubaldus	445
tugal	143	Antony, St.	178	Baldock, Robert De	343
— II.	144	— of Padua .	199	— Ralph De	340
— III.	265	Auvari	171	Baldwin I., of the	
— IV.	ib.	Apono, Peter D' ..	361	East	119
— I. of Ar-		Aquinas, St. Thos.	300	— II.	233
ragon	28	Arderic, John ...	538	—, abp. of	
— II.	143	Arena, James De..	239	Canterbury	211
— III.	262	Aretin, Guido	102	— I. of Jeru-	
— V.	404	Argyre, Isaac	529	salem	16
— VI. of		Arlotta	505	— II.	ib.
Castile and Leon	28	Arlotte, Mistress of		— III.	118
— VII. of		Robert of Nor-		— IV.	ib.
Castile	jb.	mandy	34	— V.	ib.
— VIII. of		Arnaud	172	Baliol, Sir John ...	283
Castile and Leon	143	Arnold de Melcthal	258	—, Edward ...	ib.
— IX. of		— of Brescia .	199	—, John De ...	ib.
Leon	ib.	— of Hilde-		Balsham, Hugh De	340
— X. of		sheim	348	Bancho	49
Leon and Cas-		— De Villa		Barbaro, Francis .	467
tile	262	Nova	363	Barbieri, Francis .	294
— XI.	265	Arnoul	196	Barlaam	336
Aredus.	98	Arnulph	91	Barlow, John	224
Alvaro	405	Arquillata, Peter..	537	Barry, Girald	225
Amadeus V. of Sa-		Arrighetti, Henry .	173	Bartolo	445
voy	258	Arsenius, of Con-		Basilius	83
— VI.	395	stantinople	333	Basinge	214
— VIII. ..	ib.	Artephiurs.	170	Bassett, Fulk	339
Almak	171	Arthur of Brittany	164	Baston, Robert. .	297
Almauri I. of Jeru-		Arundal, Thomas .	515	Bate, John.	517
salem	118	Arzachel	102	Batcombe, Wm. .	529
— II.	ib.	Asceliu	78	Bateman, William	343
Ambrose	500	Athelard	179	Bathe, Henry De .	290
Amurath I.	371	Atratus, Hugh ...	342	Beatrice.	125
Anacletus, pope ..	181	Attenduli, Marga-		Beauchamp, Rich-	
Anagnosta, John..	519	ret	399	ard, Earl of War-	
Anastasius IV.		Aubriot, Hugo ...	493	wick	440
pope	184	Audley, James, lord	428	Beaver, John	524
Ancliarans, Pet. D'	447	Avenpace.	170	Beaufort, Henry ..	435
Anclunis.	363	Avenzoar	103	Becket, Thomas ..	208
Andreas, John. .	290	Averroes	170	Bede, William ...	529
Andrew, of Hun-		Avesbury, Robert .	525	Bederic, Henry ...	514
gary	419	Augeri	520	Bedford, Jn. Duke	
— I. of Hun-		Aungervyle, Rich.	307	of	439
gary	21	Aurisha, John	461		

INDEX.

PAGE	PAGE	PAGE
Bedraschi 298	Bonaventure, St. . 335	Capistan, John .. 501
Bedreddin. 538	———— of Pa-	Carnagnole 394
Beidhavi 289	dua 491	Casimir I. 28
Beithar, Ben. 359	Boniface VIII. pope 326	———— III. 145
Bek, or Bec, or	———— IX. 477	———— IV. 409
Beak, Anthony . 506	Boston, John. . . 525	Casnodyn. 298
Belgrave, Richard 307	Bothlan. 102	Cassan 237
Belkers 532	Bourdin, Maurice . 75	Cassentino, Jacopo
Belleville, Jane De 386	Bower, W. 525	Di. 357
Bellini, John 530	Bracciolini. 462	Castro, Pietro. . . 446
Belmeis, Rich. De 93	Bradwarden, Tho. 343	Catracani, Castruc-
———— 207	Breton, John. 340	cio. 256
Belmeys, John 208	Brienne, Walter de 120	Catharine of France 439
Belverser, Aymeric	————, Rob. De . 353	———— St. 495
De. 294	Brogni, John De. . 489	Cavalcanti, Guido 302
Bencius, Hugo ... 537	Brom, Adam De . 340	Cavallini, Pietro .. 358
Benedict of Peter-	Brompton, John . . ib.	Cecco, D'Ascoli .. 362
borough. 212	Brosse, Peter La . 364	Cedrenus, George . 94
———— IX. pope 58	Brown, George. . . 518	Celestine II. pope . 181
———— X. 63	Bruce, Robert. . . 283	———— III. 191
———— XI. 326	————, ——— . . 284	———— IV. 195
———— XII. 329	Brunelleschi, Phil. 534	———— V. 325
———— Alexan-	Bruni, Leonard. . . 522	Cerularius, Mich. . 76
der 539	Brunne, Robert De 297	Cesarini, Julian. . . 502
Benjamin, of Tu-	Bruno, St. 80	Champeaux, Wm. 52
dela. 227	Bruys, Peter De. . 82	Charles IV. of
Ben Jarchi, Solo-	Bryennius, Manuel 227	France. 254
mon. 174	Bucheldus, Wm. . . 450	———— V. 387
Benno. 79	Buffalmacco. 356	———— VI. 389
Berchorius, Peter . 457	Buondelmonte . . 257	———— III. of Ger-
Berengarius. 77	Burchiello 553	many. 376
Berius, Ivarus 520	Buridan, John . . 442	———— I. of Na-
Bernard, of Clair-		ples and Sicily . 272
vaux. 84	C.	———— II. 273
Bernardine, St. . . 501	Cabasilas, Nilus. . 489	———— III. of Na-
Berton, William . 517	———— Nicholas ib.	ples. 418
Bessarion, John . . 504	Cabassole, Philip	———— II. of Na-
Beston, John 507	De. 490	varre. 400
Binnock, W. 287	Cabestan, William 172	———— III. of Lor-
Biondo, Flavio ... 523	Cadalous 63	raine. 394
Birchington, Wm. 525	Cæsalpinus, And. . 228	Charlier, John. . . 499
Birmingham, Sir	Calendario, Philip. 534	Chatel, Tanneguy
John 166	Calenius. 101	Du. 321
Blair, John 310	Callixtus II. pope 75	Chaucer, Sir Geof-
Blanche of Castile 139	———— III. 488	frey. 454
———— of Padua . 257	Calo, John. 130	Chickley, Henry. . 516
———— De Bour-	Camaldoli, Am-	Chrysolarus, Ema-
bon 403	brose De 463	nuel. 461
Bleddyn 47	Campano, Nova-	Cilleg, Barbara De 380
————, 297	rese 355	Cimabuc, Giovanni 356
Blount, John 342	Canon, John 310	Cinnamus, John. . 218
Boccase, John. . . 457	Canute, of Sweden 147	Cinus. 290
Bohadin 218	———— of Mecklen-	Clare, St. 198
Bohemond 14	burg 32	Clemangis, Nicho-
Boleslaus II. 29	———— IV. of Den-	las 495
———— III. 30	mark. 31	Clement II. pope . 59
———— IV. 145	———— VI. 146	———— III. 190
Bonamo 228		———— IV. 314

INDEX.

	PAGE
Clement V.	327
—— VI.	331
Clementinus, Cle- ment.	365
Clisson, Oliver De	388
Coggeshale, Ralph	224
Cola, Gennaro Di .	530
Coluccio, Salutati	459
Columna, Guy....	350
Comnenus Alexius I. of Trebizond .	112
—— II .	236
—— III.. ib.	
—— IV... 370	
Conecte, Thos. De	492
Conon of Pconeste	82
Conrad III. of Ger- many.....	121
—— IV.	239
—— of Utrecht. 81	
—— of Sheurn.. 348	
—— of Mentz.. ib.	
—— of Lichte- nau	220
—— of Marpurg	289
—— of Alber- stadt.....	457
Constantine X. of the East.	3
—— XI.... 4	
—— of Car- thage	103
Conti, Giusto Di..	552
Corbarus, Peter... 328	
Corbeil, Peter De .	197
Courtney, William	512
—— Robt. De	233
Cramaud, Simon De	491
Crescentius, Peter	289
Crichton, Sir Wm.	443
Crispin, John.	91
Cugnieres, Pet. De	445
Curopolate, John .	218
Curzon, Robert ...	214

D.

Daddi, Bernardo..	530
Dalmasio, Lippo..	531
Damasus, II. pope	59
Damian, Peter....	79
Dandolo, Henry..	147
Dante, Aligheri ..	294
D'Arbussel, Robt..	83
David I. of Scot- land	167

	PAGE
David II.....	288
—— of Hirazug..	456
—— El David... 218	
Decembrio, Peter Candido.	469
Despars.	465
Diaconus, Paul ...	446
Diccto, Ralph De .	224
Dinanto, David De	198
Dino.....	289
Dominic, Guzman De.....	205
Donald VIII. of Scotland	47
Donatello.....	535
Douglas, Admiral Sir Charles.....	444
—— A. ib.	
—— A. ib.	
—— W. ib.	
—— J. 445	
—— W. ib.	
—— G. 443	
—— W. ib.	
—— William . ib.	
—— Sir J. 288	
—— A. ib.	
Douvre, Thos. De	91
—— Isabel. De	149
Dreux, Philip De.	118
Ducas, Michael... 519	
—— Alexius... 109	
Duccio, Di Bonin- segna.....	358
Dulcinus	337
Duncan, I. of Scot- land	47
—— II..... 48	
Duns-Scotus, John	308
Durand, De St. Pourcain.....	337
—— William.. 289	
——, —— . 337	

E.

Eadmer, or Edmer	98
Ebedjesu	333
Edgar of Scotland	448
—— Atheling ..	39
Edmund, St.....	215
Edward, the Con- fessor.....	36
—— I. of En- gland.....	276
—— II..... 280	
—— III..... 422	

	PAGE
Edward Prince' of Wales	429
Egglesfield, Robert	506
Eleanor	132
Elfride, Alexander De St.	506
Elmacinus, George	346
Eon, De l'Estoile .	206
Eric III. of Den- mark.....	31
Erskine, Robert..	440
—— Sir Wil- liam	228
Escalqueus, Wil- liam	506
Essars, Pierre De .	443
Estel... ..	199
Eugenius III. pope	183
—— IV. 484	
Eustace De St. Pierre.	386
Eustathius	ib.
Enthymius, Ziga- benus	195
Eyck, Hubert Van	533
—— John Van ... ib.	
Ezenkantzi, John .	304

F.

Fabriano, Gentile Da.....	531
Fadlallah	347
Faicandus, Hugh .	220
Falco, Da Bene- vento.....	ib.
Falieri, Ordelafo..	16
—— Marino.. 420	
Falstaff, Sir John .	438
Fedeschi, Niccolo .	503
Ferdinand I. of Castile and Leon	26
—— III. .. 261	
—— IV.... 264	
—— of Por- tugal.....	406
Ferreto.....	349
Ferrier, Vincent..	499
Firouzabadi.....	50
—— Meg- dedin Abou Thal- ler Mahommed Ben Jacob	465
Fishacre, Richard	214
Fitz-Stephen, Wm.	179
Flamel, Nicholas .	506
Flaslems, Taraudet De.....	553

INDEX.

	PAGE		PAGE		PAGE
Flemming, Richard	515	Glanvil, Ranulph		Helmoldus	219
Fleury, Hugh De..	96	De.....	169	Hemmingford,	
Foligno, Federigo		Glendower, Owen.	440	Walter De	350
Frezzi Da.....	553	Glycas, Michael ..	96	Hemmerlin, Felix	504
Fordoun, Johannes		Goch, Tolo	456	Henry III. of Ger-	
De.....	531	Godfrey of Bouil-		many	16
Foscari, Francis..	421	lon.	15	— IV.	18
Francis of Assisi..	203	— of Viterbo.	220	— V.	19
Francisca.	510	Godiva	38	— VI.	125
Franco, Magister .	101	Godwin, Earl	34	— VII.	243
Frauvenlob, Henry	303	Gordon, Bernard .	363	— I. of France	22
Frederic I. of Ger-		Govan, Nicho. De	336	— I. of En-	
many	122	Gower, John	456	gland	45
— II.	127	Gradenigo, Peter .	275	— II.	152
— III.	246	Graham, Sir John .	284	— III.	275
Frevisa, John.....	515	Granville, Bartho-		— IV.	434
Froissart, John ..	521	lomew	536	— V.	438
Fulgosio, Raphael	447	Gratian.	178	— of Hunting-	
Furst, Walter	258	Gravina, Domenico		don	223
		Da.....	519	— of Visco ..	407
G.		Gregory VI. pope	59.	Heoswitta	50
		— VII.	65	Heraclius of Jeru-	
Gabrini, Nicholas.	392	— VIII.	190	salem	195
Gaddi, Gaddo	356	— IX.	194	Herentals, Peter	
Gam, David.	440	— X.	315	De.....	495
Garlande, Jean De	49	— XI.	471	Hermanus Contrac-	
Gascoigne, Sir Wil-		— XII.	478	tus.....	49
liam	448	Griffin.....	47	Higden, Ralph....	525
Gasparino	462	Gringonneur	532	Hildbert	196
Gaveston, Peter..	282	Grisaunt, William	538	Hildegardis	205
Gavirol, Soliman		Grosseteste, Robert	215	Hoggievc.....	453
Ben	49	Gualbert, St. John	73	Honorius the Soli-	
Gaza, Theodore ..	464	Guarino, Veronese	462	tary	196
Gazali	52	Guesclin, Bertrand	385	— II. Pope	75
Gedalia	469	Guillelma	388	— III.	193
Gedalla	460	Guittone, D'Arezzo	293	— IV.	322
Gelasius II. pope .	73	Gurfydd, Llewelyn		Hugh De Flavigny	95
Gemist, George ..	450	Ab.....	282	—, St.....	215
Gentilis, Gentilis .	361	Guy of Caulic....	536	— of Amiens..	196
Geoffrey, Plantage-		Guzman, Alphonso		— of Cluny....	80
net	164	Perez De	264	— of St. Charus	333
— of Mon-		Gwilym, Matthew	457	Humbert	78
mouth	223			Hymel Ab Owain	
Gerard Thom	82			Gwynell	167
Germanus II. Pa-					
triarch	332	H.		I.	
Gervase of Tilbury	224	Habiri	53	Ibek, Cotheddin..	237
— of Canter-		Hales, Alexander	214	—, Azzeddin ..	ib.
bury	ib.	Hamzah	93	Ibrahim, son of	
Giannozzo	464	Hanvill, John	173	Massond.....	12
Gilbertus, Anglicus	230	Hardeby, Geoffrey	510	Ingulphus	97
Giles, John	365	Hardicanute of En-		Innocent II. Pope	180
Gioia, Flavio	450	gland	36	— III.	191
Giorgiano.....	463	Harold I. of En-		— IV.	311
Giotto, Tomaso .	530	gland	ib.	— V.	317
Giotto, Ambrose..	357	— II.	38	— VI.	470
Giulano, Di Maja-		Hatfield, Thomas..	512		
no	534	Hawkwood, Sir J.	428		

INDEX.

	PAGE		PAGE		PAGE
Irnerius, Wernerus or Guarnerus ..	169	Kemchi, David ..	175	Lombard, Peter ..	60
Isaac I., Comnenus	4	Kempis, Thomas ..	511	Lopes, Fernam ...	522
— II., Angelus	107	Knighton, Henry ..	526	Lorenzetti, Ambro-	
Isabella, daughter of Philip the Fair	282	Knollis, Sir Robert	428	zio	357
—, of Bavaria	391			Lorris, William De	298
Isaura, Clementia	461			Lothaire II. of Ger-	
Isliel	77			many	29
		L.		Lucas, Tudensis ..	336
J.		Ladislaus I. of Hun-		Lucius II. of Ger-	
Jacob	120	gary	22	many	181
James I. of Scot-		— III.	246	— III.	188
land	441	—, or Lan-		Lusignan, Guy De	118
— I. of Arra-		celot, of Naples	419	Lydgate, John	518
gon	259	— I. of Po-		Lyra, Nicholas De	337
— II.	262	land	30		
Jane of Mountfort	392	— II.	144	M.	
Jerome of Prague	496	— III.	266		
— of St. Faith	537	— IV.	410	Macbeth of Scot-	
Joachim	205	— V.	411	land	47
Joan I. of Naples	416	Lambert	97	Macham, Robert ..	428
— of France ...	251	Landfranc of Can-		Machau, Guillaume	297
John of England ..	163	terbury	89	Macias, El Euamo-	
— I. of Portugal	406	—, John ...	364	rado	453
—, duke of Bur-		Langland, Robert	454	Madog	167
gundy	394	Langham, Simon		Mahomet I. of the	
— of Bohemia ..	430	De	510	Turks	375
— of Brienne ..	119	Langtoff, Peter ..	350	Maimonides, Mo-	
— of Ragusa ...	493	Langton, Stephen	212	ses	229
— of Brogni ...	489	Lapo, Arnulphus		Maitland, Richard	282
—, duke of Berri	386	Di	359	Malachy, St.	93
— V. of Brittany	393	Latini, Brunetto ..	301	Malcolm III. of	
— of Salisbury	210	Laura	452	Scotland	47
— of Paris	336	Lawrence, St.	501	— IV.	167
— II. of the East	10	Learmouth, Sir T.	298	Malvoisin, William	217
— III.	110	Leo IX. Pope	60	Maudeville, Sir J.	528
— IV.	233	— the Gramma-		Manfred of Naples	
— V.	368	rian	94	and Sicily	270
— VI.	369	— of Orvieto ...	520	Manuel, Comnenus	105
— of France	383	Leonard of Pisa ..	354	—, Nicholas ..	370
— XX. Pope ..	318	L'Exalo, Mastin		—, Don Juan ..	304
— XXI.	327	De	259	Mapes, William ..	173
— XXII.	480	Levi, Ben Gershom	304	Marbodus	83
— of Gaddesden	538	Lewis I. of Poland	410	Margaret of Ham-	
— of Bayeux ..	79	— IV. of Ger-		burgh	257
Joinville, John Sieur		many	244	— of Bur-	
De	248	— VI. of France	24	gundy	252
Joseph of Exeter ..	212	— VII.	130	— of Den-	
Judah Ching	52	— VIII.	138	mark	411
Juliana	510	— IX.	247	Margantione	228
		— X.	252	Marianus Scotus ..	100
K.		Linwood, William	449	Marsilius	447
Kalubro, Vincent .	221	Lithgow, William	223	Martin, Raymond	302
		Llywarch Ap Llwe-		— IV. Pope ..	321
		lyn	174	Mary the Anglo-	
		Llywelyn, Ab Jor-		Norman	293
		weth	167	Masolino, Da Pa-	
		Lobeira, Vasco ...	461	nicale	530
		Lollard, Walter ..	344		

INDEX.

	PAGE
Matha, John De ..	206
Matthew Cantacuzenus	369
—— of Westminster	525
Matilda, or Maud. 148	
——, wife of William the Conqueror	43
—— of Tuscany	17
Medici, Cosmo De	465
Medicis, Constantine De	335
Melcthal, Arnold De	258
Melville, Viscount	358
Mendoza, Don Inigo Lopez De....	468
Merton, Walter De	340
Metel, Hugh	338
Metochita, Theodore	348
Meun, John De ..	297
Meyrveilhe, Arnaud	172
Michael V., of the East	3
—— VI.	ib.
—— VII.	5
—— VIII.	233
Micotsi, Moscs ..	469
Middleton, Richard De	307
Minot, Lawrence ..	454
Moine, John Le ..	338
Monaldeschi, Lewis	519
Monstrelet, Enguerrand De	ib.
Montfort, Simon De	275
Montmorenci, Matthew De	26
——, ———	138
Morgan	47
Moschopulus	465
Moulins, Guyardes	336
Mundinus	537
Muris, John De... ..	528
Murry, G.	218
Mussato, Albertin. .	348
Myrepsus, Nicholas	361

N.

Nabunal, Elias De 490

VOL. III.

	PAGE
Nangis, William of ..	521
Naonai	299
Nassafi	53
——	345
Nassir-Eddin	291
Nathalocus	52
Neckham, Alexander	179
Nestor	95
Niccolo, Niccoli ..	461
Nicephorus III. of the East	5
——, Callixtus ..	519
——, Gregory ..	347
——, Blemmidas	332
Nicetas, Serron ..	77
Nicholas II.	63
—— III.	318
—— IV.	323
—— V.	486
—— of Pisa ..	359
——, Cymricus	447
—— the Grammarian	76
—— of Clairvaux	176
Nolasque, P.	207
Noureddin	112

O.

Oekham, William ..	344
Odington, Walter ..	355
Odo, Cantianus ..	211
Odoran	96
Oldcastle, Sir John ..	508
Olesniki	504
Olipphant, R.	459
Olive, Peter John ..	336
Oliver	58
Orchan	370
Orderic, Vital	99
Oresme, Nicholas ..	491
Orgagna, Andrea ..	531
Oriol, Peter	338
Osmond, St.	91
Otbertus, or Obertus	79
Othman	238
Otho IV. of Germany	126
——, son of Leopold	219
Owain, son of Cadwygan ab Bled- dyu	47

N n

P.

Pachymerus	347
Palladino, James ..	460
Paris, Mathew ...	350
Paschal II. Pope..	72
—— III.	189
Pas-Ep-A.	298
Passavante, James ..	490
Paul of Burgos ...	489
Peacock, Reginald ..	518
Peckham, John ..	341
Pegnafort, Raymond De	205
Percy, William ..	43
——, Henry, earl of Northumberland	434
——, Henry Hotspur	ib.
Peter of Blois	211
—— Commester ..	80
—— Maurice	86
—— the Hermit ..	15
—— of Duisbourg ..	522
—— III. of Arragon	262
—— of Castile... ..	401
—— of Portugal ..	408
Petrarch, Francis ..	451
Phile, Manuel....	454
Philolphus, Francis	468
Philip the Solitary. .	50
—— duke of Suabia	126
—— I. of France ..	23
—— II.	136
—— III.	248
—— IV.	249
—— V.	253
—— VI.	254
—— Duke of Burgundy	394
—— the Bold	386
Philippa of Hainault	427
Philotheus of Constantinople	489
Phocas, John	179
Phreas, John	538
Pietro, De la Francisca	533
Pisa, Andrea Da..	359
Pisan, Thomas ...	529
Pisan, Christina De	461

INDEX.

	PAGE		PAGE		PAGE
Planudes, Maxi-		Robert of Hexham	222	Sorbonne, Robert	
mus	464	— of Hovedon	223	De.....	333
Polo, Marco	351	Rolandino	346	Spinello, Aretino ..	530
Portenau, Oderic		Romano, Ezzelino		Spinello, Paris....	533
De.....	527	da	140	Squarcione, Fran-	
Procida, John Di ..	271	Romanus IV. of the		cis.....	ib.
Prodromus, Theo-		East	14	Stapledon, Walter	342
dorus	49	Roseeline.....	51	Starnina, Gerard..	532
Psellus Michael ..	50	Roy, Guy Le.....	491	Stefano, J.	529
Ptolemy of Lucca.	348	Rutborne, Thomas	517	Stephanides.....	224
Pullen, Robert....	207	Rupert	86	Stephen IX. Pope	62
Pylatus, Leontius .	457	Ruysbrocht, John		— of England	149
		De.....	335	Suger	26
				Suidas	94
R.		S.		T.	
Ramsay, Peter....	344	Saadi, or Sadee ...	177	Tacopone, Da Fodi	293
Rans, Bertrand De	120	Sacchetti, Franco.	440	Talbot, Lord John	439
Raspon, Henry ...	129	Sacrobosco, John		Tamerlane	371
Raso, Procopius..	382	De.....	354	Tanered	419
Ravenna, John De	461	Sacmund, Sigfus-		Tangrolipix	13
Raymond, Lully ..	292	son	51	Taulcrus, John ...	490
Raynerius	303	St. Amour, William		Tell, William	258
Razi	178	De.....	334	Theinred	529
Rezzonica, Count.	220	St. Victor, Hugh		Theodore Lascarus	
Richard, Armaca-		De.....	87	I. Pope.....	110
mus	510	Salaheddin	113	Theodoric of Niem	520
—, N.	345	Salicetto, G.	361	Theodoricus	179
— of Cirences-		Sancho of Castile .	28	Theodulus	457
ter.....	225	Sanuto, Marino ..	352	Theophilact of Acris	76
—, M.	217	Saxo, Grammati-		Thibault VI. of Na-	
— I. of Eug-		cus	219	varre.....	248
land	158	Schiltberger, John.	527	Thona	50
— II.....	430	Schwartz, Bartho-		Thordson, or The-	
Rienzi, Nicholas		lomew	359	odori, Sturla ...	293
Gabrini de	395	Scochetto	353	Tophan, Jaaphan	
Robert of Germany	378	Scot, Michael ...	519	Ebn	170
— I. of Scot-		Scyltiza, or Scylit-		Toquemada, John	
land.....	See Bruce	zes, John	94	De.....	504
— II.....	441	See-Ma-Koang ...	48	Trapezuntius, G. .	464
— III.....	ib.	Senena, or Sina ..	282	Trivet, Nicholas..	350
— of Naples .	274	Sessa.....	48	Turgot	100
— I. Count of		Sevenoaks, Sir W.	436	Tzetzes, John	176
Artois	247	Sforza, James....	398	—, Isaac....	ib.
— II.	248	Shah-Malek.....	11		
— III.	257	Sibella	43	U.	
— I. duke of		Sigebertus, Sigc-		Uberti, Fazio	540
Normandy	34	bert	95	Uccello, Paolo ..	532
— Guiscard..	13	Sigismund of Ger-		Ulugh Beigh	375
— of Gloucester		many.....	379	Urban II. Pope ..	70
ter.....	174	Simeon of Durham	100	— III.	189
Robin Hood	166	Simon, Count of		— IV.	313
Roderigo, Dias Le		Montford	135	Urban V.....	471
Ciel	127	Snorro, Sturlesoni-		Ursinus, Jean-Juve-	
Rodolph I. of Ger-		many.....	221	nals De.....	532
many.....	239	Soliman I., of the			
— duke of		Turks	374		
Swabia.....	19				
Roger of Sicily ...	32				

INDEX.

	PAGE		PAGE		PAGE
V.		Vitellio, or Vitello	354	William I. of Scot-	
Valada	50	Vitri, James De ..	196	land	167
Valdus, or Waldus,		Voragine, James		— of Wyke-	
Peter	197	De.....	334	ham	511
Valentine, Basil ..	450	W.		— of Malms-	
Vaidd	298			bury	99
Venetiano, Antonio	529	Wace, Robert....	173	Wynton, Andrew .	526
Veremund	94	Waldensis, Thomas	517		
Vergeria, Picro Pa-		Wallace, Sir Wil-		X.	
olo.....	460	liam	284		
Victor II. Pope ...	61	Wenceslaus, or		Ximenes, Roderic	348
— III.	70	Wincelaud, cm-		Xyphilin, John ...	76
Vigne, Pierre Della	129	peror of Germany	378		
Villani, Giovanni .	349	Whethamstede, J.	526	Z.	
—, Filippo ..	521	Whibaldus	175		
Villa Nova, Arnould		Whittington, Sir		Zabarella, Bartho-	
De.....	363	Richard	436	lomew	447
Villaret, Foulques		Wickliffe, John ...	507	Zeno, Carlo.....	420
De.....	236	Wilke, Thomas ..	526	Zisca, John	381
Villahardouin, Ge-		William I. the con-		Zonaras, John....	95
offroi De	121	queror, of En-			
Vincent of Beau-		gland.....	39		
vais	303	— II.	43		

INDEX

TO THE

SUBJECTS AND CLASSES

IN

VOL. II. OF SERIES II.

<p>ANTIQUITIES. Pages 523, 524.</p> <p>ARCHITECTURE. Pages 102, 228, 357, 359, 531, 534—535.</p> <p>ASTRONOMY. Pages 228, 355.</p> <p>BIOGRAPHY. Pages 222, 224, 520, 525.</p> <p>BOTANY. Pages 359, 536.</p> <p>CHEMISTRY. Page 360.</p> <p>GEOGRAPHY. Pages 94, 227, 353, 527—528.</p> <p>GOVERNMENT. Pages 3—48, 105— 168, 232—289, 368— 445.</p>	<p>HISTORY. Pages 9, 94—101, 218 —227, 346—351, 353, 519—527.</p> <p>LAW. Pages 169, 289—291, 445—449.</p> <p>LITERATURE. Pages 49—58, 130, 174—179, 228, 229, 298 —310, 360, 375—376, 441—443, 457—469.</p> <p>MATHEMATICS. Pages 102, 354, 355, 362, 529.</p> <p>MEDICINE. Pages 102—103, 228 —230, 360—365, 536— 538.</p> <p>MUSIC. Pages 101—102, 227, 228, 353—354, 355, 442, 528, 529.</p>	<p>PAINTING. Pages 228, 355—358, 529—533.</p> <p>PHILOSOPHY, SCIENCE, AND INVENTIONS. Pages 48—49, 170, 291—293, 299, 305, 361, 449—451.</p> <p>POETRY. Pages 49, 130, 171— 174, 224, 293—298, 348, 349, 354, 362, 451—457.</p> <p>PRINTING. Pages 469—470.</p> <p>RELIGION. Pages 58—94, 180— 218, 311—346, 362, 470 —519.</p> <p>SCULPTURE. Pages 228, 357, 359, 531, 535—536.</p> <p>TRAVELLING. Pages 227, 351—353, 527—528.</p>
--	--	--

